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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, [illegible]MONTH 23, 1910.

Martha J. Warner
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Continued on page iii.

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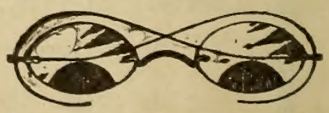
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FRIENDS' INTELLIGENCER

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Whatever you may doubt, something there is which you deem true; here, then, is the ground on which your moral life is to be raised.

JAMES MARTINEAU.

The Church of the Spirit—Its Temple is all space; its Shrine the good heart; its Creed all truth; its Ritual works of love and utility; its Profession of faith a manly life, works without, faith within, love for God and Man.

THEODORE PARKER.

THE SOUL'S DESIRE.

Give me, Lord, eyes to behold thy truth;
A seeing sense that knows the Eternal Right;
A heart with pity filled and gentlest ruth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base, and to the foolish, mind,
And lead still further on such as thy kingdom seek.

—*Theodore Parker.*

CENTENARY OF THEODORE PARKER.

The writings of Theodore Parker were much read by Friends fifty years ago, especially by those who were active workers for the abolition of slavery or other reforms. This advanced and scholarly thinker was born at Lexington, Mass., Eighth month 24th, 1810, and died in Florence, Italy, Fifth month 10th, 1860. He was a farmer's boy with very few school advantages, but he was an insatiable student and passed all the examinations necessary for graduation at Harvard without at any time being in attendance there. He could not, therefore, receive the regular degree, but afterward the honorary degree of A.M. was conferred upon him. He taught school several years, and continued to study. He completed a course in Divinity and became a minister in the Unitarian Church. After preaching in this church for a time he grew dissatisfied with some of its forms and severed his connection with it. Lowell says of him, in the inimitable characterization in his "Fable for Crtics," he became "so ultra-cinian he shocked the Socinians." From that time until his breakdown in health from lung trouble he preached to an independent congregation in Boston that gathered in Music Hall, and on lecture platforms all over the country.

Several commemoration meetings will be held this year in centres of American thought and life as well as in foreign lands. Among these will be a meeting of the National Federation of Religious Liberals in Philadelphia, Fifth month 10th and 11th, in the First Unitarian Church, Chestnut street, above Twenty-first, the day on which the meeting opens being the fiftieth anniversary of Parker's death.

At the opening session, Fifth month 10th, at 8 p. m., Joseph May presiding, there will be three addresses: "The Story of Theodore Parker's Life" will be told by Charles W. Wendte, former minister of the Theodore Parker Memorial Church, Boston; "Personal Reminiscences" will be given by Frank B. Sanborn, literary executor of Theodore Parker, Concord Mass.; and Henry W. Wilbur will tell of "Theodore Parker and the Progressive Friends of Longwood."

On the afternoon of Fourth-day, the 11th, beginning at 2 p. m., Anna Garlin Spencer will preside. There will be addresses as follows: "Theodore Parker as a Scholar," by Franklin C. Southworth, president of Meadville (Pa.) Theological School; "Theodore Parker as Thinker, and the Religious Problems of To-day," by Richard W. Boynton, of Buffalo, N. Y.; "Theodore Parker and the Function of the Preacher," by William C. Gannett, of Rochester, N. Y.; "Theodore Parker and Personal Religion," by Oscar B. Hawes, of Germantown, Pa.

At the closing session, on Fourth-day evening, there will also be four addresses: "Theodore Parker and the Anti-Slavery Cause Then and Now," by Frank O. Hall, of New York; "Theodore Parker and the Work of Social Reform," by John Haynes Holmes, of New York; "Theodore Parker as an Abiding Influence," by Henry Berkowitz, of Philadelphia; Valedictory, Charles E. St. John, of Philadelphia.

In speaking of Theodore Parker's religion one of his biographers says of him: "The belief in God and the belief in immortality of the soul were cardinal with him; all else in the domain of speculative theology he was ready to let go." His religious attitude is voiced in the hymn of which he is the author, that is to be sung at the opening session of the Commemoration:

"O thou great Friend to all the sons of men,
Who once appeared in humblest guise below

Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe;
We look to thee! thy Truth is still the Light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.
Yes! thou art still the Life; thou art the Way
The holiest know; Light, Life, and Way of heaven
And they who dearest hope and deepest pray,
Toil by the Light, Life, Way, which thou hast given."

A LETTER FROM PORT ARTHUR.

[For the first of this series of letters see issue of Second month 12th, 1910.]

We spent two days at Port Arthur, going over the famous battlefields and fortifications. Everywhere are the marks of that terrible siege; houses, many in complete ruin, others with broken gables and great gaping holes made by the shells from the Japanese artillery; the water front piled high with pieces of iron and wreckage from the sunken ships; but where the fearful record of war is seen in its greatest, most terrific destructiveness is on the surrounding hills where the fortifications once stood. They are not there now. Nothing but piles of stone and masonry, masses of broken bricks and trenches strewn with pieces of clothing, shoes and bits of shell remain to tell of the fierce struggle. In some places the hills have literally been torn to pieces by the terrible bombardment to which they were subjected. Trenches are everywhere and the ground all around is covered by pock marks, where the shells struck and exploded. In front of each fort are the zigzag trenches made by the Japanese, who slowly and with frightful loss of life, worked their way nearer and nearer the enemy prepared at the last for a final desperate charge to conquer or die in the attempt. What fearful odds they had against them! An open country, no protection other than their hastily constructed breastworks, with their opponents entrenched behind permanent fortifications upon a commanding hilltop. What reckless bravery and unheard of valor on the one side and grim determination and heroic courage on the other. In storming one of the forts, assault after assault having failed, the commanding general, fearing complete defeat and annihilation, telegraphed to Tokio that it was impossible to take the position. The laconic reply came back: "The Emperor expects his soldiers to do the impossible." And they did.

About two and a half miles back of the harbor and four or five miles away from the main defences is the famous two hundred and three metre hill, a small elongated eminence with steep sloping sides. Although this position was probably the key to Port Arthur, it was not fortified until after some of the outer defences had fallen. Here was where the most desperate fighting of the war took place. For days the heavy fire of the Japanese artillery was concentrated upon it, and the face of the hill, once smooth and even, is now a mass of broken rock and deep pits, difficult to walk over. The entire top of the hill has been blown away and its shape completely changed. In the attack and defense of this spot during ten days of incessant fighting, the loss was over fourteen thousand men.

To-day how quiet and peaceful the scene. The clouds of war have rolled away and the sunlight of a beautiful June day cast its glow upon the hill. The birds are singing and butterflies flutter among the flowers and grasses which nature has sent to cover her wounds. What a contrast to those days five years ago when the air was full of screaming shells and bullets; when the earth trembled under the terrific explosions of the artillery; when line after line of frantic maddened men rushed up these slopes to be cut down by the thousand; with the ground covered by heaps of human beings, torn and mangled; with blood running in streams, when above the roar of battle were heard the piercing shrieks and agonized cries of the dying and the yells and curses of the living! What awful, dreadful destruction of human life; what sickening terrible carnage! And so fell Port Arthur.

F. C. HICKS.

Port Arthur, June 28, 1909.

TOLERANCE A VITAL CONDITION.

The more an American sees of other countries the more profound will be his feelings of gratitude that in his own land there is not merely complete toleration, but the heartiest good will and sympathy between sincere and honest men of different faiths—good will and sympathy so complete that in the innumerable daily relations of our American life, Catholics and Protestants meet together and work together without thought of the difference of creed being even present in their minds.

This is a condition so vital to our national well being that nothing should be permitted to jeopardize it. —*Theodore Roosevelt.*

If your religion does not bring forth fruit in the life, all these things (reading the Bible, liking Sunday, and being fond of religious conversation) are as worthless in the sight of God as is the barren vine in the thought of the gardner.

—*Beecher.*

RELIGIOUS TRAINING FOR NEGROES.

While industrial institutes and denominational schools are doing a helpful work for the negroes of the South, there is a need for a school that has for its special aim the religious training of leaders and uplift workers. There are 30,000 negro preachers in the United States, and nine-tenths of these are lacking in education. To help meet this need, a National Religious Training School and Chautauqua for Negroes has been opened at Durham, North Carolina. The aim of this school is to instruct ministers and religious workers of all kinds for all denominations. It is under the care of an Advisory Committee of thirty-three members, fourteen of whom are residents of North Carolina, and the others from twelve different states, including two from Washington, D. C.

The work of the school is planned along three lines: a Summer School, an All-the-year-round School, and Home Reading Bible Courses. The religious training will no doubt be all the more effectual because the school has some industrial features. The program for next summer has been announced. Many applications for the All-the-year-round School are on file. They have 25 acres of land free, cash and pledges, $19,000, and need $41,000 in order to build an auditorium costing $20,000, two dormitories, $30,000, and have $10,000 left for equipments and extension. The Charter of the School says: "All matters relating to the general policy of the School and the expenditure and investment of money shall be submitted by the Trustees to the Advisory Committee for approval."

Charles Alexander, who during six years of sacrifice was editor and publisher of *Alexander's Magazine,* Boston, for the uplift of the colored race, has been appointed special financial agent for this school. Contributions will be gladly received by him at 631 Pine Street, Philadelphia. All checks sent him should be made payable to the Treasurer, Julian S. Carr, who is a mill owner and President of the First National Bank, Durham, N. C.

The need of outside help for colored schools is evident from a paper read by Charles L. Coon, Superintendent of Schools, Wilson, N. C., before the Twelfth Annual Conference for Education in the South. His investigations show that in eleven Southern States, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee, the amount annually expended for schools is $22,000,000, and that although the negroes compose 40 per cent. of the population they receive less than 15 per cent. of this fund. South Carolina spent last year $10.34 for the education of the average white child, and only $1.70 for the education of the average colored child.

FRIENDS AND THE "NEW THOUGHT."

[Extract from a private letter from an isolated and interested Friend to one who lives in Philadelphia.]

In our remote corner of the heritage we know but little of what is passing or being done by and through the activities of Friends aside from what we glean from the columns of the *Intelligencer.*

I frequently see allusion made to the "New Thought," and I am led to wonder what the new thought is? Have not Friends always believed in immediate Divine revelation, that God was always ready and willing to reveal to mankind all that was necessary for his salvation or preservation from wrongdoing?

Are the "new thoughts" new ideas, or a different method of applying them? Friends have ever encouraged their membership to be faithful to manifested duty. A good deal of emphasis in recent years has been laid upon "service."

Is service anything more than "love" exemplified and applied to the needs of everyday life? Those we love we desire to serve. If we love God we will endeavor to serve Him; if we love our fellowmen we will endeavor to assist in making their lives more fruitful in true enjoyment.

We read that God is spirit; also that He is love, and that love purifies the heart. Then the inference is that love is the manifestation of spirit whereby the spirit power is revealed to our humanity. The *heart* above alluded to, I conclude is not the material organ in our physical frames that sends the blood coursing through the veins to sustain and invigorate these animal bodies of ours, but it is the centre of the activities where the intellectual and the spiritual meet and blend their influences together, from which blending are evolved the highest conceptions of truth the human understanding is capable of. In this enlightenment we all may share if we will or desire.

We have frequent allusion made to the dearth of vocal ministry in the Society of Friends. I have sometimes thought whether through the traditions of the past we have not placed a wrong construction upon the requirements of the gospel ministry. If preaching the gospel is bringing glad tidings to the afflicted, and distressed, might it not be possible for many who are endeavoring to walk in the perfect way to give forth words of encouragement and cheer to those who are sorrowing and distressed because of their wrong-doing.

Preaching is to me but the expressing in the clearest and most comprehensive language at our command, the highest, purest thought that is obtainable from this blending of the spiritual and the intellectual before referred to; and if each member of our religious organization would be faithful and willing thus to do, then we should have the best, and the purest ministry our Society is capable of attaining to.

"TEMPERANCE AND MODERATION."

[Written for the Oxford, Pa., Friends' Association, by a "shut-in Friend."]

In the Book of Books, "the Bible," we find these words: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." And again, in the same Book, "Let your *moderation* be known unto all men."

Also, resting upon one of the fundamental precepts of the Society of Friends, and found in their Discipline, in the 4th Query, we read: "Are Friends clear of giving aid in any way to the manufacture, sale and use of intoxicating liquors as a beverage, or in the preparation of food, and are they diligent in discouraging the same? Do they avoid places where such liquors are sold and all places of a demoralizing tendency?"

To start with these injunctions alone, we cannot fail to see why Friends have stood, as a body, or why they should stand to-day, for *"temperance* and *moderation."* There may be exceptions to the rule of their adherence to these facts and truths, in some instances, but all true to their faith, and grounded upon the Higher Light within, cannot help but see their path, the sign-board plainly saying, *"This is* the way, walk ye *in* it." It is the same way, the same faith, verified by facts and strengthened by the lives and deeds of such men as George Fox, Wm. Penn and many others, with their wives and womanhood of that day. Here is an instance in the life of one Friend—George Fox—in the early years of his manhood, even in his 'teens, and from where he, no doubt, came to realize the power and help in the words he so often quoted, "Friends, mind the light." George had gone out with some of his fashionable young friends to spend the evening. In the course of their rambles, his friends led him into a public place where drinks were sold. One of his friends treated, and before George thought quickly and seriously enough, he had taken a drink of some preparation, from his young friend, which he learned was intoxicating, and immediately the friend ordered drinks, asking George, in courtesy, to pay the bill. George, looking awed and thunderstruck, put down the money, and walked quickly away.

In the life of this after great minister, this night with his young friends, this drink, sprung upon him in such an inopportune way,—meant no sleep for him that night, and many walks alone beneath the trees, much communing under the stars and alone with nature, as was his custom when troubled—ere he found relief from his burden, or "Light" broke through the cloud that enthralled him. With Wm. Penn, too, even in that day and age, we find, when he came to America, and liquors were sold, and to his much-looked-after "Red Men," he did all he could to prevent their sale and use, and save them from it, knowing its influence developed the savage in their nature—an obstacle to "The Great Treaty" Penn made with them under their much-loved and spreading elm tree, where, no doubt, many a conference had been held, before, between the braves, themselves. Even this tree spoke, for long years, of what had transpired there, of this man's aims, of his wishes of his "moderation and temperance." And the name "Elm" lives to-day as a synonym, pointing, on the one hand, to a man acquainted with the knowledge and power of the "Supreme," and on the other—to a people—through the cloud of their birth, nature and environment, blindly looking up to it. And Randell, the writer, in speaking of George Fox and Wm. Penn, says, "No matter how great the light and truth vouchsafed to Geo. Fox, Wm. Penn and their fellow-workers in the same vineyard, it is but a feeble glimmer in comparison with the full and perfect revelation that has been reserved for that coming day, when,

"Throned on Zion's brow,
The soul shall rend the veil away,
That blinds the Nation's now."

And of more modern times, speaking of these fundamental truths, Samuel M. Janney said, when quite an old man, "My prayer to my Heavenly Father is, that he will continue his loving care, and guide me into the way of truth, and that I may, with Divine aid, hold out to the end."

John Jackson, of the same belief, says, "The Author of all good, the sun of the Spiritual World, can only be known through the influence of his 'Light' or Spirit revealed to our spiritual perception."

The life of John J. Cornell, his efforts in the cause of Temperance, bear out the words, "By their fruits ye shall know them,"—as well as many others, who have passed from this life to the Great Beyond.

While to those to-day still marching in the battlefield of life, come the same precepts, the same admonitions, the same injunction, "Mind the Light." The crosses, the privations, the hardships of Friends in earlier times, but show the fact and bear out the truth, it meant something, the thing they wrestled with, it *meant* something to stand for truth and mind the "Light" as revealed to them; it meant not only the foundation of the principles of the Society of Friends, it meant, too, the invisible Rock of Faith upon which each individual must stand, if they wish to bear aloft or march under the White Banner that throws out and radiates its influence for the good of mankind, for hearts, for homes, for God. How much life means, words refuse to tell, because they cannot. They who float lazily down the stream, borne along with the tide, will not find the object for which they long, or that highest conception of inner life. They must lay their hands to the oar, must not drift with the many conditions surrounding them, but steer if they wish to attain to what is good, noble and true.

The workers, in the field of action, gone beyond, who have no more part in the ranks of life's pilgrimage, who sit no more by its camp-fire, are not simply buried from sight, their work and their actions hidden forever, for when the vital spark fled, their very lives spake the words, while their hands threw out the life-line, saying, "Take it, brother, pass it on."

Then to sum up the whole, "Why have Friends always stood for Temperance and Moderation?" I might say, could they stand otherwise faithfully, with the Bible enjoining Temperance and Moderation, and to be faithful in all good works, the Discipline admonishing them, Geo. Fox's "Mind the Light" (the Power of Truth within), with the lives, works and words of many others, coming to us through the ages, to substantiate it all, giving to us and making sure *the ground on which we stand.* With the poet Friend, John Greenleaf Whittier's words, I close.

"The path we tread with fear he trod,
The whitest of the saints of God,
And to show *us* where *their* feet were set,
The light that lead *them,* shineth yet."

F. J. M.

The income of the United States for 1908-09 was, in round numbers, $604,000,000. Of this, $423,000,000 or 70 per cent. was spent for past wars and preparations for war, and $181,000,000, or 30 per cent. was left for all other purposes.

—*Poster of New York Peace Society.*

INDIVIDUAL RESPONSIBILITY.

(*Concluded from issue of Fourth month 9th.*)

What is the matter? You are working at the wrong end of the line of humanity in this community. You want—I mean, we want—and must needs give the boy and the girl a better equipment for that which will make them appreciate a Hamilton Wright Mabie, or a Shakesperean scholar like Dr. Furness. They need a better equipment than the street corner, the tobacco store or pool and billiard education.

Pardon this digression, if such you may call it, but to-day if there is any part of the human family more than another that I plead for, it is for neglected childhood, be that in the home of wealth or poverty.

And just here, too, would I throw out this thought for you who deal with children, not to encourage the shirking of childish duties, depending on others. Teach them that they, and they alone, are held responsible for tasks set or deeds done. Too frequently the parent lays blame of a boy's failure for advancement in school to the teacher. The child may never prepare a lesson at home or school, and yet by some mysterious power on the part of the teacher, the boy or girl is supposed to advance regularly grade by grade.

The voters who support the party that advocates and carries out the measure for raising revenue through and by the rum traffic, lay all blame for local drunkenness on the tavern-keeper. By their vote they legalize the traffic, they consent to and want the filthy lucre for replenishing the public purse and then condemn the man who makes it possible to thus finance affairs. It is always thus. Read history backward as you will, men and women are never willing to shoulder their part of the responsibility in the progress of human affairs.

In 1840 the great anti-slavery convention was held in London. Lucretia Mott and other of the women reformers were delegates thereto. The convention refused to accept them, and when Lucretia Mott wrote to Daniel O'Connell for his reasons for opposing their admission, he said there was no better reason than apprehension of the ridicule it might incite. To-day there are lesser lights than O'Connell who are afraid to share their responsibility in unpopular causes.

All that we are and all that we can hope to be must come through self. We all are self-made, but the so-called self-made men and women recognized their own responsibility for the development of their latent powers.

It was the recognition of Individual Responsibility that made Gladstone—that made Lincoln—

that made Frances E. Willard. They recognized the great secret of all success—that they, and they alone, must assume the responsibility of their own lives.

And to-day everywhere we find a growing tendency to foster and develop this spirit. Our best colleges and universities no longer attempt government of the student body by a system of Don'ts; but they say, You, each one, are a part of this institution, and by your acts we stand or fall. And so almost an ideal system of government is instituted, that for each student becomes a law—a law unto self.

And, last of all, we may turn to our own religious organization. We may retrace its movements, and anon comes to us the fact that the followers—"the Children of the Light," mystics, if you choose to call us so—have been held individually responsible for our own religious growth. For, as Whittier has said:

"We ask no organ's soulless breath
To drone the themes of life and death,
No altar candle-lit by day,
No ornate wordsman's rhetoric-play,
No cool philosophy to teach
Its bland audacities of speech,
No pulpit hammered by the fist
Of loud asserting dogmatist.

"With smile of trust and folded hands,
The passive soul in waiting stands,
To feel, as flowers the sun and dew
The One true Life its own renew.
So to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood
That love of God is love of good."

Thus spake the loved poet of this religious organization, thus is our faith to-day, believing that neither creeds nor rites founded and set forth by man can ever be a saving power to the individual, but that each one must work out his own salvation—each one must be accountable for every talent committed to his care. Each one must worship the All Father alone, without man as the mediator.

In the spiritual, moral, intellectual and religious of our being *we* are responsible. And it is only as we keep in touch with that Great Unseen that we call God that we reach our highest development.

Malnutrition, bad air, and over-crowding, swell the columns which tell of tuberculosis, pneumonia, diphtheria, and every kindred disease. The slum is the great culture medium of civilization, wherein huge cultures of disease are growing, ready when ripe to rise and sweep the city streets.

—*Hollis Godfrey, in The Atlantic.*

THE POEMS OF PHILLIS WHEATLEY.

Phillis Wheatley was born in Africa about 1753. At the age of eight she was brought to America and sold as a slave to Mrs. John Wheatley of Boston. Within a year she learned to read and write English. She later acquired a knowledge of the classics and wrote poetry after the manner of Young's "Night Thoughts" and Cowper's "Task." Before she was twenty her writings had attracted the attention of literary people in England, and in 1773 a volume of her poems was published in London. Many other editions have been published: one in Boston in 1784; one in Albany in 1793, and others in 1802, 1805 and 1816. After her death, which occurred in 1831, Memoirs and Poems of Phillis Wheatley were published in 1834, 1835 and 1838. The London edition of 1773 has now been re-published by R. R. and C. C. Wright, of Philadelphia, the printing being done by the A. M. E. Book Concern. The volume contains 88 pages, with an attractive picture of the author as a frontispiece. The following lines are from her "Hymn to Evening":

"Soon as the sun forsook the eastern main,
The pealing thunder shook the heav'nly plain;
Majestic grandeur! from the zephyr's wing,
Exhales the incense of the blooming spring;
Soft purl the streams, the birds renew their notes,
And through the air their mingled music floats.
Through all the heav'ns what beauteous dyes are spread!
But the west glories in the deepest red:
So may our breasts with ev'ry virtue glow,
The living temples of our God below!"

EARLY FRIENDS AND THE WRESTLERS.

The Journal of the Friends' Historical Society, published quarterly by Headley Brothers, London, of which Herman Newman, 1010 Arch Street, is the Philadelphia agent, in its first issue for 1910, contains some sidelights on Quaker history from "The Diary of Samuel Pepys," and comments thereon, of which we append extracts:

"June 28, 1661.—Sir W. Pen and I in his coach went to Moorefields, and there walked, and stood and saw the wrestling, which I never saw so much of before, between the north and west countrymen."

"July 26, 1664.—Great discourse of the fray yesterday in Moorefields, how the butchers at first did beat the weavers (between whom there hath ever been an old competition for mastery), but at last the weavers rallied and beat them."

"March 24, 1667-8.—To White Hall, where great talk of the tumult . . . about Moorefields, among the 'prentices."

Concerning these passages the *Journal* says: "Into such scenes as above described Edward Burrough introduced himself upon one occasion. When a champion wrestler, having thrown all antagonists, stood ready for further work, suddenly the outwardly sweet but inwardly courageous Quaker stepped into the ring, and taking advantage of the surprise of the crowd, addressed them earnestly for a short time on matters of spiritual warfare, and passed away without hurt. The 'rude savage apprentices' often came into conflict with the work of early Friends in London."

OUR FIRST-DAY SCHOOL ORGANIZATION.

So many people now interested in First-day schools, are perplexed about the relation of the various committees, unions, etc., interested in the work that the following brief outline is offered for the enlightenment of those not familiar with the complete organization.

When First-day schools were first started they were entirely without official recognition by the business meetings, so that a complete plan for reporting to higher bodies was formulated corresponding closely to the methods used by the meetings, *i.e.* subordinate bodies being a part of and reporting to superior bodies. In the First-day school plan, individual schools were organized into unions, the dividing lines between the unions corresponding to the Quarterly Meeting divisions. In each Yearly Meeting the Unions formed an Association of First-day schools, and the Associations of the seven Yearly Meetings formed a General Conference, which is now a part of the General Conference embracing various branches of work. In the smaller Yearly Meetings the formation of Unions was impractical, so this intermediary was omitted and schools reported directly to the Yearly Meeting Association. For a number of years, all First-day school interests were cared for through this very complete form of organization. In time the meetings, one by one saw fit to recognize the value of the First-day school movement, a query concerning First-day schools was inserted in the disciplines, monthly meetings generally appointed committees of oversight and the Yearly Meetings named committees to look after the interest of First-day schools. At present in most places the original organizations transact business, forward reports and name delegates to superior First-day school meetings, while the meeting committees exercise such helpful oversight as they see their way clear to do. The duplication of machinery which involves reports via. Union, Association and Conference and at the same time through Monthly, Quarterly and Yearly Meetings is an unfortunate waste of energy. It is, however, a condition which will work toward a simplification as fast as those interested see clearly how the interests of the schools can best be served.

Varying degrees of co-operation between the committees appointed by the meetings and the Unions and Associations exist. The representatives on the Committee of One Hundred in charge of the General Conference are named in each Yearly Meeting according to its judgment and convenience. In some cases the representatives are named by the Yearly Meeting, in others First-day school Associations, Philanthropic Committees and Young Friends' Associations individually name their quotas of representatives on the committee. In Philadelphia the Association and the Yearly Meeting's Committee co-operate arranging the program for the two Association Meetings, but each body transacts First-day school business independent of the other. Individuals see what they think would be a simpler plan, but all individuals do not see the wisdom of the same plan; so that at present it seems best to wait for more light and appreciate the mutual interest and cordial good feeling existing among all the workers.

In response to an inquiry covering this point, I append the statement that the General Secretary is an officer of the General Conference Committee on First-day schools, and as such is not more concerned for the advancement of work in Philadelphia than in Canada though the accident of residence in Philadelphia makes the working range more convenient. She would however be glad to receive letters from First-day school workers everywhere, especially from those whom she never sees.

Every lesson leaf bears the impress of the General Conference, and it would seem needless if it had not been proven advisable to remark here that all *Friends' Lesson Leaves* are issued under the direction of the General Conference Committee, and no other committee on First-day School Literature anywhere has anything to do with their editing or publication.

If any reader's mind is still hazy about the relation and functions of various First-day school organizations, the writer will be glad to be applied to for further explanation

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 23 1910.

THE GENERAL CONFERENCE PROGRAM.

The sessions of Friends' General Conference to be held at Ocean Grove, N. J., from the 7th to the 14th of Seventh month next, will begin the morning of the Fifth-day the seventh. Friends will arrive at Ocean Grove the day before, Fourth-day, the 6th, and the evening of that day will be devoted to meetings of the Conference committees. Sessions will be held at 10 a. m. and 8 p. m. each day except First-day. The afternoon will be left open for committee meetings, informal conferences or group meetings and recreation. On First-day, the 10th, meetings for worship will be held in the morning and evening in the usual manner of Friends with no prearrangement. On First-day morning meetings within easy reach from Ocean Grove, particularly Manasquan and Shrewsbury, will be visited by Friends attending the Conference as they may feel drawn to make such visits. Devotional meetings will be held each morning at 9.15.

The subject of the first session of the Conference on Fifth-day, the 7th, will be "The Sense of Larger Fellowship." The address will be made by Jesse H. Holmes, Professor of Biblical Literature, Swarthmore College. The subject of the evening session will be "A Consideration of Economic and Social Conditions as they concern the work of a religious society." The address will be by Dr. Scott Nearing, Professor in the Wharton School of the University of Pennsylvania and Instructor in Swarthmore College. On Sixth-day, the eighth, there will be but one session, the evening being devoted to a reception and opportunity for those attending the Conference to make the acquaintance of one another and to renew old acquaintance. The subject of the morning session will be "Progress of Religious Education." There will be two leading addresses, the one treating the subject as it pertains to the secular schools and the other by Jane P. Rushmore, First-day School Secretary of Friends' General Conference, treating of the progress in the First-day schools of our Society and the Sunday Schools of the Churches. On Seventh-day, the 9th, the subject of the morning session will be "The Care of the Criminal and Defective." This session will be under the care of Anna M. Jackson of New York, with a paper by her and addresses by specialists in this subject.

At the evening session on Seventh-day and the morning session on Second-day, when it is expected that many in addition to those present throughout the Conference will be at Ocean Grove for the week-end, "The Present Trend of Religious Thought and Its Relation to the Work of the Society of Friends" will be under consideration. On Seventh-day evening Dr. Arthur C. McGiffert, of Union Seminary, New York, will speak on "The Present Trend of Religious Thought." On Second-day morning Henry W. Wilbur, of Swarthmore, General Secretary of the Committee for the Advancement of Friends' Principles, will speak on the "The Relation of the Society of Friends to the Present Trend of Religious Thought." Dr. O. Edward Janney, of Baltimore, President of Friends' General Conference, will speak on "The Upbuilding of a Religious Society."

The subject for the session of the evening of Second-day, the 11th, will be "Political Life as It Concerns the Work and Interests of a Religious Society." Congressman, A. Mitchel Palmer, of Stroudsburg, Pa., will speak on "Friends and Politics," and Frances Squire Potter, of New York, President of the National American Woman Suffrage Association, will speak on "Women's Concern in Politics."

The General Session of the Conference will be held on Third-day, the 12th, when the subject will be "Progress of the Society of Friends during the past two years in its various activities and interests."

The second session of Third-day will be held in the afternoon instead of the evening. The subject will be "The Amusements of the People." This session will be under the care of Elizabeth Stover, of New York, and there will be addresses by specialists in this line of social concern.

On the closing day of the Conference, Fourth-day, the 13th, the morning session will be devoted to religious education. There will be a paper on "The Bible and the Child," and an address on the "Religion of Boys and Young Men," by Isaac Sharples, President of Haverford College. The closing session will be on "Conditions that Make for War" with an address by R. Barclay Spicer.

"We extend a cordial invitation to Friends of all persuasion" says *The Woodnut Visitor*, the monthly bulletin of Chicago Friends, "to meet with us if they are in Chicago for a short time. The Athenaeum Building is easily found and is convenient to both elevated and surface lines. The presence of five strangers on the 13th of last month was appreciated."

Walter R. Stubbs, of Kansas, in a speech in Chicago, Ill., cited the experience of his State to show that State-wide prohibition greatly lessens "race suicide," and encourages the saving of money. He says that because of prohibition the people of Kansas are better fed, better clothed, have finer homes, larger families and bigger bank accounts.

According to an estimate in *The Friend* (London), the drink bill of Great Britain for 1909 was £5,987,997 less than in 1908, and more than £30,000,000 less than in 1899. The cause of this falling off is regarded as "principally the result of a continuous change in the habits of the people." As the average expenditure per capita, including women and children, is still about eighteen dollars, there is room for a further change in the same direction.

WESTERN FRIENDS AND THE CONFERENCE AT OCEAN GROVE.

[From *The Woodnut Visitor* of Chicago Friends.]

Clarence C. Mills, Clerk of Illinois Yearly Meeting, writes us that it is not too early to make definite plans to attend the General Conference to be held at Ocean Grove, New Jersey, July (Seventh month) 7th to 13th. Notice that these dates are earlier than usual; they have been purposely chosen so as to avoid the opening of the schools. Western Friends who were at Winona Lake two years ago will want to attend again; those who have never attended one of these important gatherings should seriously consider this opportunity. The cost will be comparatively moderate. Our friend adds: "I should be glad to hear from any members of Illinois Yearly Meeting who contemplate going, or from those even who *might* go. We owe it to ourselves to have a good delegation to this Conference." Address: 355 E. Main Street, Decatur, Ill. Reservations of rooms made by Joel Borton, 401 Chestnut Street, Philadelphia.

The property value of Rockford, Ill., has increased in the two years it has been without saloons over $5,000,000, and taxes have decreased.

—*The American Issue.*

AVAILABLE PEACE LITERATURE.

The monthly publications of the American Association for International Conciliation are an important addition to our Peace literature. No. 24 contains Myra Kelly's paper on "The American Public School as a Factor in International Conciliation"; No. 25, by F. J. Wylie, Oxford, secretary to the Rhodes Trustees, treats of "Cecil Rhodes and His Scholars as Factors in International Conciliation"; No. 26, "The East and the West," is Seth Low's address at the banquet given by German-Americans in New York, in honor of Gross-admiral von Kester; No. 27 is "The Moral Equivalent of War," by William James.

Any of the numbers already published will be sent on request, until the edition is exhausted, if a card is addressed to the secretary of the Association, 501 West 116th St., New York City. Each number contains a list of the numbers already published. "Any suitable person" may have his name on the mailing list, and receive the periodical regularly, by applying to the secretary at the address given.

"TALE-BEARING AND DETRACTION."

The following is a copy of a statement to New York Monthly Meeting relating to the concern as to changes in the reading of the last clause of the second query. It was presented at the session of Fourth month 19th, sitting in Brooklyn and referred to a committee:

I have long had a concern to change the wording of the last clause of the Second Query. I propose a reading more in accord, as I feel, with the spirit of the times in which we live, one which shall give the Query a wider scope and impose upon us a broader obligation. The present text reads:

Are tale-bearing and detraction avoided and discouraged?

The reading I suggest is:

Are Friends careful in forming and expressing personal opinions and is care taken to arrest the furtherance of scandal?

Or, as an alternative:

Are Friends careful in forming and expressing personal opinions and is care taken to avoid needless repetition of painful or hurtful statements?

The terms "tale-bearing" and "detraction" seem, to my mind, to partake of the tone of a simpler, cruder age. I would soften the phrases, yet enlarge the meaning of the whole text, by the more comprehensive warning against the risks involved in the hasty formation or expression of personal opinions, as provided in the wording suggested.

In the second portion of my proposed text, I have designed the warning to be as wide as possible and to cover our relations with all the world. For, somehow, I feel that many of us, insensibly, deem that the queries are intended, for the most part, to guard only our relations with each other.

G.

SOME FUNDAMENDALS.

In *Friends' Intelligencer,* Fourth month 16th, appear articles from *The Evangelical Friend* and from *The American Friend.*

Reading these I am moved to write briefly on the matter therein considered. Authority in religion to-day is sought in Ecumenical Council with an infallible Pope presiding, or in a collection of writings published as "The Bible" or from the heart of man, the voice of the spirit, or God in the soul. Roman Catholic, Protestant, Friend, these three. The Religious Society of Friends seek and find the seat of authority *within.* George Fox declares "Brother, there is a light within thee, resist it and thou art miserable; follow it and thou art happy." Jesus the Christ was the realized possibility of the life of God for all men. Until we find Christ in our own souls we seek some external satisfaction in legend, liturgy, creed, or ceremony. Jesus first declared his authority and consciousness of power in his home village, Nazareth. When the book of Isaiah was handed to him and he read "The Spirit of God is upon me because he hath anointed (*christened*) me. This day is *this Scripture* fulfilled in our ears." Paul in Gal. 1: 15-16 writes, "When it pleased God to reveal his son *in me.*" "Christ must be born in me. He is my life. I am an instrument of God wherewith He doeth his will." The temple of God is within thee, God is in his Holy temple—"To us there is but one God, the Father of whom are all things and we in him how be it there is not in every man that knowledge." 1st Cor. 8: 6-7. "The mystery which has been hid from ages, now made manifest. *Christ in you,* the hope of glory which worketh in me mightily." Col. 1: 26-29. "Though we have known Christ after the flesh yet now henceforth know we him no more," 2nd Cor. 5-16.

"If a man be in Christ he is a new creature, old things are passed away, behold all things are become new and *all things are of God.*" 2nd Cor. 5-16.

"My little children I travail in birth pains *again* until *Christ is formed in you,*" Gal. 4-19.

"Though Christ a thousand times
In Bethlehem be born,
If He is not born *in thee*
Thy soul is all forlorn."
"In the pure soul whether it sing or pray
The Christ is born anew each day."

The alive Friend of to-day need not waste time nor worry over the unsolved problems of the dark ages. We are children of "the Light." We are to live the life and enjoy the light for "the Life is the Light." God's children recognize each the other and fraternize. All the desert growth of "ites" and "isms" disappear as we complete our dark and dismal wilderness journey.

"Build thee more stately mansions, oh my soul,
As the swift seasons roll;
Leave thy low vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell,
By life's unresting sea."

LA VERGNE F. GARDNER.

Poughkeepsie, N. Y.

JESSE H. HOLMES AT NASHVILLE.

The Survey, in its report of the National Religious Education Association at Nashville, Tenn., makes this comment:

"Of all the stirring things said, perhaps none aroused more echoes or made a deeper impression than the paper of Prof. Jesse H. Holmes, of Swarthmore College, on The Public School and the Church—How Can Each Help the Other? In answering that the school in its effort to build character needs the church to give the community an ideal, and that the church needs the school to teach the actual living of life, he said such things as these."

It then quotes the following extracts from Prof. Holmes' address:

"As a people we have reached no clear conclusion as to what character we want. We want the boy to be unselfish, but not unselfish enough to share his possessions with the needy—unless indeed it be such possessions as are so worn out that they will not be missed. We want him to be honest, but not so honest that he cannot play the game of business and win. We want him truthful, but not to the point of clear vision on our own evasion and rearrangements. We exalt the Christ type as the pattern of all character, but we do not want our children to go to extremes in imitating his virtues."

"Does not the church, like the school, hold up as an ideal a kind of conglomerate of the meek and lowly, the unresisting friend of the poor, and the pushing modern man of business?"

"The type we set ourselves to make in this character-building business is compounded of irreconcilable elements—a monstrosity:—a keen, success-

ful business-like Jesus, who can lovingly down his competitors in the warfare of competition; a money-winning Christ; a friend of sinners who is never seen in bad company; a happy and comfortable bearer of the sorrows of the poor: is not this something of the combination we hold up before our children?"

"It is for the mature citizenship of the country to clear up its mixed and chaotic ideals, and give the school a higher and nobler task than it has yet been able to undertake. In no way can the church so effectively serve society as in clearing up this mixed idea as to what constitutes the ideal man in the society of our own time. This is the co-operation we should have: the church must find out what the good citizen is and cherish him; the school must make him from our young barbarians."

LOCAL OPTION AT FAIRHILL, PHILA.

At the Temperance Meeting, held in Fairhill Meeting House, Fourth month 4th, under care of the Philanthropic Committee of Philadelphia Quarterly Meeting, in conjunction with the Young Friends' Association; the prevailing thought of the speaker, Henry W. Wilbur, was that more primary education is needed to bring about good results, and to teach what drink is, and in what way is injures the body and moral nature. He emphasized the thought that a man cannot support a grog shop and a home at the same time—the money spent in one, is at the expense of the other, and in consequence the women and children suffer. Drink is at the bottom of 35 to 75 per cent. of pauperism and crime in the country. Under the present laws the courts have the arbitrary power of granting licenses but under the Local Option policy the people are allowed to decide for themselves whether or not they want the sale of liquors in their communities. This is the true American principle of home rule. If we cannot get Local Option, we cannot get anything stronger.

Prof. Daniel Batchellor and Stuart Graves took part in the discussion following. The former presenting the thought, that while a large majority stand for good, wrong triumphs because the corrupt forces are united, while the forces for good do not work together. It is safe therefore to favor Local Option, because the liquor forces are united against it. The latter corroborated the optimistic view, that drink is on the decrease, because business meetings now adjourn without going to the saloon, and business men are unanimous that the drink traffic must be rooted out.

SALEM FIRST-DAY SCHOOL UNION.

The Spring Meeting of the Salem First-day School Union was held at Mickleton, N. J., Fourth month 9th. At the morning session the written and statistical reports from the six schools comprising the Union, were read and considered. While there is no marked increase in numbers the interest generally manifested in the First-day school work is very gratifying. Of the appointed delegates all were present except one.

The question as to the advisability of holding our Unions annually instead of semi-annually was discussed by Rachel M. Lippincott, Joel Borton, J. Bernard Hilliard and others. The general concensus of opinion was that we need our Unions just as much now as in former years, and that by holding only one meeting a year we would be taking a step backward.

Lucy A. H. Tyler, of Salem, and Letitia Davis, of Woodstown, were appointed to serve as clerks for the ensuing two years. Children's exercises were given by members of Mickleton school. Dr. Jos. S. Walton then gave us an exceedingly instructive talk upon "Some Phases of Child Study."

BYBERRY FRIENDS' SCHOOL REUNION.

The committee having the matter in charge has decided to hold another Reunion of the "Old Pupils' Association" of Byberry Friends' School on Sixth month 18th, 1910.

All former pupils of the school and all teachers please bear this date in mind. The idea is to hold it this year early, before the schools are closed and people have entered upon their summer trips.

Invitations will be sent in due time, this advance notice is designed only to give date, that all interested may hold it for the Reunion. A. C.

COLLEGE INSTRUCTORS IN PUBLIC SPEAKING MEET AT SWARTHMORE.

[From Philadelphia *Public Ledger* of the 10th.]

The first Conference of instructors in public speaking in colleges and universities opened in Swarthmore yesterday, representatives being present from nearly 30 institutions in Pennsylvania, Maryland, District of Columbia, Delaware and southern New York. With few exceptions, the head of the department of public speaking at each college attended the conference, which is the first of its kind in the United States.

Dr. Paul M. Pearson, of Swarthmore, conceived the idea of the organization, which will be formed upon a permanent basis to-night, when the report of the Organization Committee is considered.

Warm discussion took place between Wilbur J. Kay, of Washington and Jefferson College, and Dr. George E. Reed, president of Dickinson College. The former said that he believed form was of little value in the instruction of oratory. "Teach speakers to think and reason," he said. "The form of delivery should receive only incidental attention. The emotions of earnestness and conviction can only proceed from deep thought." Doctor Reed attached much importance to the so-called mechanical side of oratory, asserting that profound thought would follow with the maturing of the mind, whereas the young student was not capable of it.

Addresses were delivered by Prof. Leonand B. McWhood, of Columbia University, upon "The Relation Between Music and Public Speaking," and Henry W. Smith, of Princeton Theological Seminary. At the night session addresses were delivered by Dr. George Gummere, of Haverford College, and Doctor Reed on "Oratory in Modern America."

FRIENDS' ASSOCIATION.

FALLOWFIELD, PA.—The Friends' Association met at Fallowfield Meeting House, Fourth month 17th. Warren Webster opened the meeting by reading the 14th chapter of John, after which the secretary read the minutes of the previous meeting. The business of the meeting was then taken up. Marian Skelton was appointed as Secretary of the General Conference of Associations Fifth month 9th, at Philadelphia. It was decided that London Grove and Fallowfield Friends' Associations hold a joint meeting the next time. It was suggested that Warren Webster meet Edward Pennock to arrange the program for it. We were then favored with an excellent address by Dr. Miller of Swarthmore College on "Religious and Educational Practices." The one representing service and the other tolerance. He said the chief idea today being to uplift mankind in general and not so much for the individual alone. More is done through the school than church. How we have made life safer has made the schools teach our young men to be serviceable. He illustrated this point fully and spoke also of the physical and spiritual side. It was never so necessary, he says, to know what is right as it is now. Science has verified the great truths of the Bible even though at sometime there has been doubt. After sentiments and a few moments of silence the meeting adjourned to meet at the home of Mary Baldwin the next time. FRANCES E. MOORE.

LANGHORNE, PA.—The Friends' Association held Fourth month 15th at the home of S. Woolston Ivins, opened with a reading by Jane Taylor, "Pledge With Wine." William H. Ivins read a paper prepared by him on the "History of Slavery and the Part Friends took in its Abolition." Alice Lukens in considering the subject "Temperance Reforms among Friends" said that the Friends stood as pioneers in the work of reformation, and as in the case of testimony against slavery the progress of the Society advanced step by step without a serious breach of unity. Florence Newbold gave a reading, "The Sailor's Pledge," which was followed by roll-call with Temperance Sentiments. Nomination of officers for the next year followed, and after a period of silence the meeting adjourned. AGNES P. SELLERS.

MICKLETON, N. J.—The Association was opened by J. Omar Heritage reading a selection from the Bible. We then listened to a reading from Penn and Religious Liberty by Gideon Peaslee, and a reading from the Life of Isaac T. Hopper by William Borden. The author for the evening was Margaret Sangster, of whom Martha K. Allen and Hannah A. Heritage gave very interesting accounts. Readings were given by Nellie John and Benjamin C. Heritage; recitation by Mary H. Rulon and Maurice Allen. Current events, by Theodore Brown.

CORA D. HERITAGE, *Secretary.*

NEWTOWN, PA.—The program of the meeting Fourth month 13th was as follows:

1. Woodbrooke—What it Stands for, and What it is Doing, George A. Walton.
2. Religious Revivals—Their Ethical and Metaphysical Significance, Milton D. Ritter.
3. "The Quaker Widow"—Bayard Taylor, Martha C. Wilson.
4. Current Events, Elizabeth S. Kenderdine.

MARY G. WILSON, *Sec.*

PASADENA, CAL.—Since last report the Young Friends' Association has held two meetings. The one for Second month occurred at the home of Phebe S. Howell, 160 South Madison Avenue. A resumé of the chapter from the Story of Quakerism was given by Mary S. Howell, which dealt with the conditions of the Society of Friends from Fox's to our time. "Washington and His Time" was the evening's subject. "Costumes and Customs" were delightfully given by Beulah T. Elliott, and the home and public activities of George and Martha Washington, were depicted as though of personal friends. "Invention and Progress of

Science" were given by Mary E. Yeo, who outlined the marvelous strides in steam, electricity, transportation and machinery in general. Anna T. Elliott recalled her visits to Mount Vernon. Several of the visitors expressed interesting thoughts on the evening's subject. George F. and Mary S. Howell rendered selections on the mandolin and piano, and after adjournment a social mingling followed.

The meeting for Third month was held at the Meeting House, 520 East East Orange Grove Avenue. In the absence of the president, Anna W. Speakman presided. The evening's subject was Elizabeth Fry. Ella M. Hunt had prepared a paper, which was read by Emily G. Hunt. This paper was a review of the life of this noble woman and her work, taken from Hare's History of the Gurneys of Earlham. The quotations from the book were read by Frances K. Walter. The chapter from the Story of Quakerism was embodied in the paper, and the evening's study was both an inspiration and a pleasure. The sweet face of Elizabeth Fry looked upon the audience from the frame, wreathed around with smilax and roses. This picture, the gift of the Hunt Sisters, hangs in the committee room. The company of nearly thirty remained for the usual social time. MARY E. YEO.

PHILADELPHIA.—The Young Friends' Association of Philadelphia held its regular meeting Fourth month 11th. After a brief business meeting we adjourned to enjoy an "Old Fashioned Party." It proved to be a social evening largely spent in games of various kinds. Amelia Ayles and Madge E. Heacock presented the "Heavenly Twins." Florence E. Dudley favored us with some vocal selections. MARY R. WALTON.

THEODORE PARKER—AN APPRECIATION.

[Extract from James Russell Lowell's "Fable for Critics."]

Here comes Parker, the Orson of parsons, a man
Whom the Church undertook to put under her ban
(The Church of Socinus, I mean),—his opinions
Being So-(ultra)-cinian, they shocked the Socinians;
They believed—faith, I'm puzzled—I think I may call
Their belief a believing in nothing at all,
Or something of that sort; I know they all went
For a general union of total dissent;
He went a step farther; without cough or hem,
He frankly avowed he believed not in them;
And, before he could be jumbled up or prevented,
From their orthodox kind of dissent he dissented.
There was heresy here, you perceive, for the right
Of privately judging means simply that light
Has been granted to me, for deciding on you;
And in happier times, before Atheism grew,
The deed contained clauses for cooking you too,
Now at Xerxes and Knut we all laugh, yet our foot
With the same wave is wet that mocked Xerxes and Knut,
And we all entertain a sincere private notion,
That our *Thus far!* will have a great weight with the ocean.
'Twas so with our liberal Christians: they bore
With sincerest conviction their chairs to the shore;
They brandished their worn theological birches,
Bade natural progress keep out of the Churches,
And expected the lines they had drawn to prevail
With the fast-rising tide to keep out of their pale;

* * * * * * * *

So they first read him out of their church, and next minute
Turned round and declared he had never been in it.
But the ban was too small or the man was too big,
For he recks not their bells, books, and candles a fig
(He don't look like a man who would stay treated shabbily,
Sophroniscus' son's head o'er the features of Rabelais);—
He bangs and bethwacks them,—their backs he salutes
With the whole tree of knowledge torn up by the roots;
His sermons with satire are plenteously verjuiced,
And he talks in one breath of Confutzee, Cass, Zerduscht,
Jack Robinson, Peter the Hermit, Strap, Dathan,
Cush, Pitt (not the bottomless, that he's no faith in),

* * * * * * * *

(You may add for yourselves, for I find it a bore,
All the names you have ever, or not, heard before,
And when you've done that—why, invent a few more.
His hearers can't tell you on Sunday beforehand,
If in that day's discourse they'll be Bibled or Koraned,
For he's seized the idea (by his martyrdom fired)
That all men (not orthodox) may be inspired;
Yet though wisdom profane with his creed he may weave in,
He makes it quite clear what he doesn't believe in,
While some, who decry him, think all Kingdom Come
Is sort of a, kind of a, species of Hum,
Of which, as it were, so to speak, not a crumb
Would be left, if we didn't keep carefully mum,
And, to make a clean breast, that 'tis perfectly plain
That all kinds of wisdom are somewhat profane;
Now P.'s creed than this may be lighter or darker
But in one thing, 'tis clear, he has faith, namely—Parker;
And this is what makes him the crowd-drawing preacher,
There's a background of good to each hard-working feature,
Every word that he speaks has been fierily furnaced
In the blast of a life that has struggled in earnest:
There he stands, looking more like a ploughman than priest,
If not dreadfully awkward, not graceful at least,
His gestures all downright and same, if you will,
As of brown-fisted Hobnail in hoeing a drill,
But his periods fall on you, stroke after stroke,
Like the blows of a lumberer felling an oak,
You forget the man wholly, you're thankful to meet
With a preacher who smacks of the field and the street,
And to hear, you're not over-particular whence,
Almost Taylor's profusion, quite Latimer's sense.

BIRTHS.

SATTERTHWAITE.—In Bridgewater, Pa., Fourth month 2nd, 1910, to Frank B. and Ada May Satterthwaite, a son, who is named David Leslie Satterthwaite.

MARRIAGES.

COLES—COLSON.—At the home of the bride's parents, Woodstown, N. J., under the care of Pilesgrove Monthly Meeting, Third month 12th, 1910, at 6 p. m., Sarah Rocap Colson, daughter of Asa L. and Annie Rocap Colson, and William Morgan Coles, son of Cooper and Ida Kirby Coles, of Woodstown, N. J.

MOORE—ANDREWS.—At the home of the bride's parents, Woodstown, N. J., under the care of Pilesgrove Monthly Meeting, Third month 5th, 1910, at 6 p. m., Mabel Andrews, daughter of George M. and Caroline P. Andrews, and Carlton Elliott Moore, son of Samuel H. and Elizabeth H. Moore, of Woodstown, N. J.

DEATHS.

BARTRAM.—J. Hibberd Bartram passed away at the Hahnemann Hospital, Philadelphia, on Second-day, the 11th, after an illness of four weeks. He was the oldest and last surviving child of Israel and Mary A. Bartram, and was born when they resided near Wallingford, Delaware Co., First month 24th, 1835.

His early life was spent with his parents at the Bartram homestead in Willistown, Chester Co., Pa., and he was educated at Gwynedd Boarding School under the care of Joseph Foulke.

His first marriage was to Elizabeth M. Dutton in 1857, they making their home at the place where he has since resided, near Westtown Boarding School. This marriage was blessed with five children, Anna, who died in infancy; Mary, who became the wife of Benjamin K. Smedley, of Wilmington, Del.; Sarah, who married William W. Kent; George H. marrying Ruth Henderson, and now residing in Thornbury, Delaware Co., Pa., and Ida, living with Benjamin K. Smedley, Wilmington, Del. Of these children the youngest two are now living.

His wife, Elizabeth, died in 1895, and he afterward married Elma, daughter of Maris and Elizabeth K. Garrett, who survives him.

He was a successful farmer, his interest in the production of good fruit, chestnuts and asparagus led him into association with prominent fruit growers and nurserymen. He was treasurer of the Pennsylvania Horticultural Society for many years.

A man of sterling character in whom confidence was placed he was sought after by others for places of trust, many of which he has held.

He was an Elder of Goshen Monthly Meeting of Friends, faithfully performing such duties as that membership demanded, with a living concern for the advancement of the principles professed by the Society of Friends. As clerk of the Monthly Meeting for many years, he ever sought to impress the thought of precept and example that amid the varied requirements which business brings there could be found time for the religious meeting and the duties pertaining thereto.

Possessed of an even temperament his judgment and counsel were largely sought for and abided in by friends and neighbors, so that it was truly said of him that we "Mark the perfect and behold the upright for the end of that man is peace." A kind, jovial disposition, his companionship was always pleasant, his hearty laugh bespeaking the kind heart and clear mind, that made a deep impression on those around him.

His inheritance was indeed worthy of note, both the Bartram and the Thomas being of families that one might feel pride in possession of, but when to such inheritance is added the true consecration of their own life, it may well be said he has not lived in vain. Of the feeble and the aged he was ever thoughtful, passing in season, and out, a nice basket of fruit or bunch of flowers, both of which he grew in abundance and shared freely.

The universal voice of those assembled at his funeral was, "how we shall miss Hibberd," the tear dimmed eye and long lingering at his grave, gave abundant evidence of the deep feeling of love and sense of loneliness at his departure.

A small bunch of apple blossoms held in the hand, the flower that produced the fruit, seemed significant of his life, and as with the form we laid them away to the earthly resting place at Willistown, the heart could but feel impressed with the nobleness of the life passed, the sweetness of the spirit gone, and the precious gift he has left to posterity, an example of a life lived trusting in the Lord.

BATES.—At the Friends' Home, Moorestown, N. J., Third month 20th, 1910, Martha A. Bates, aged 82 years; an Elder of Medford Monthly Meeting, N. J. Interment at Medford.

PEARSALL.—At his home, at Chappaqua, N. Y., suddenly, Fourth month 18th, 1910, Rowland E. Pearsall, aged 49 years; a member of Chappaqua Monthly Meeting.

ROGERS.—At her home, in Fellowship, N. J., Fourth month 3rd, 1910, Lydia Lippincott Rogers, aged 78 years; a member of Chester Monthly Meeting (Moorestown), N. J. Interment at Colestown Cemetery.

WALN.—In Philadelphia, Fourth month 27th, 1910, S. Morris Waln, son of John R. and Matilda Waln, in his 56th year.

Strengthened by Quaker lineage, this man, in his professional capacity as a lawyer, stood for justice and valiantly fought whenever her temple was assailed. Often through unceasing toil and sacrifice of personal means he has reversed unjust decisions against his clients, thus kindling hope anew in the breast of the wrong and oppressed, having a nature so void of avarice that many fellow sojourners owe to him their success in life as well as protection to their happy firesides. Though he had plowed deep in the furrows of wisdom, yet he possessed no vain glory; he loved the simple life and industry was with him a passion. The court room was abandoned during the summer months for the peaceful pursuit of agriculture and at the homestead farm of his boyhood, he loved to walk shoulder to shoulder with the humblest toiler. His memory will endure in many a loving heart while life shall last.

"How are Thy servants blessed O, Lord,
How sure is their defence
Eternal wisdom is their guide,
Their help omnipotence."

E. C. WALN.

WILLETS.—At her home, Trenton, N. J., on Seventh-day, Fourth month 9th, 1910, Hannah Griffen, wife of Daniel Willets, in her 59th year. Interment at Friends' Cemetery, Westbury, Long Island, N. Y. She bore with great patience and resignation the long years of poor health and suffering.

WILLIAMS.—On Fourth month 6th, 1910, at her home, in Westtown Township, Chester Co., Pa., Sallie A. Wil-

liams, wife of Joseph G. Williams, passed quietly away. Her husband, one son, Harry, and two daughters, Helen G. and Mary E., mourn the loss of one whose every thought and touch seemed inspired to make home beautiful and attractive and whose hospitality endeared her to a large circle of kindred and friends.

NOTES AND ANNOUNCEMENTS.

Our Friend, James McGrew, of Columbus, Ohio, sends us a copy of the Columbus *Dispatch*, in which a correspondent from Colorado offers a new suggestion for the use of the money now spent on battleships. He would have the Government build a house and barn and dig a well on each 160 acres of tillable public lands, and then sell them to actual settlers at the cost of the improvements, plus the present value of the land, allowing such settlers to pay three per cent. interest on the investment until they could pay out. This would, he thinks, drain our congested cities, and bring down the prices of food stuffs by increasing the quantity of food produced.

The regular meeting of the Philanthropic Committee of Philadelphia Yearly Meeting will be held in Race Street Meeting House, Seventh-day, the 23rd, at 1.30 p. m. All interested in the work of the committee are invited to attend. The various sub-committees will meet in the morning as usual.

The "Orthodox" Friends of Lynn, Mass., recently opened their meeting-house to the "Primitive" Friends so that a "Wilburite" Friend might hold a meeting there. Representatives of the three groups sat side by side on the same bench. The meeting was one of spiritual uplift.

—*American Friend.*

The Friends' Boarding School at Barnesville, Ohio, an institution of learning supported by the smaller ["Wilburite"] body of Friends, was destroyed by fire the 31st ult. The fire started in the belfry about 2.30 p. m., while school was in session. It is supposed a spark from a nearby chimney lit on some of the woodwork of the belfry and thus started it. The school went on for some time unconscious of the fact that a fire was slowly creeping downward into the building. The first news of it came by telephone, and by the time the men teachers and the boys reached the attic, the entire attic was ablaze and nothing could be done but to proceed as rapidly as possible to remove the personal effects and all movable property from the building. With the aid of the neighbors and the Barnesville Fire Department almost everything was saved. In fact, very few lost any personal effects. The students were immediately provided with accommodations in the neighborhood, and at a meeting of the committee immediately called it was decided to continue the school, two houses in the neighborhood having been secured for boarding places for the students, and the Yearly Meeting House will be used for recitations. While no official action has yet been announced, it is the prevailing opinion that the school building will be rebuilt as soon as possible. No one, older or younger, seems to question the wisdom of this course.

—*American Friend.*

The return of F. William Gibbins to Parliament as Member for Mid-Glamorgan, in succession to Sir Samuel T. Evans, brings up the number of Friends in the House of Commons to nine, the same number as at the Dissolution. The new Member enters Parliament as the representative of Liberalism as opposed to Socialism, after a somewhat unusual contest. He is a decided Peace man and a convinced total abstainer, and has the leading control of large tinplate works in Neath.

—*The Friend (Lond.).*

The membership of the nine Friend Members of Parliament is divided among five Quarterly Meetings, viz., London and Middlesex three,—Joseph Allen Baker, F. Leverton Harris and T. Edmund Harvey; Yorkshire two,—John Edward Ellis and Arnold S. Rowntree; Western two,—John W. Wilson and F. William Gibbins; Durham one,—Joseph Albert Pease; and Lancashire and Cheshire one,—Sir John Emmott Barlow. —*The Friend (Lond.).*

At Haddonfield First-day School Union, at Moorestown, N. J., on Seventh-day, the 23rd, the topic of the afternoon will be "The Life of Jesus." Discussion will be introduced by George A. Walton of George School.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting in Newark, N. J., every First-day, of Friends of both branches, at home of Geo. M. and Marian Rogers Palmer, 723 Clifton Ave., at 3.30 p. m., for a study of the life of Paul, followed by devotional exercises.

FOURTH MO. 22ND (6TH-DAY).

—Illustrated lecture on China, Korea and Siberia, in the Brooklyn Meeting House, 110 Schermerhorn St., at 8.15 p. m. Tickets 50 cents, for the benefit of the Friendly Hand.

FOURTH MO. 23RD (7TH-DAY).

—Haddonfield First-day School Union at Moorestown, N. J., at 10.30 a. m. and 2 p. m. Children's exercises in morning. In afternoon, discussion, "The Life of Jesus," introduced by George A. Walton.



—Westbury Quarterly Meeting at 110 Schermerhorn St., Brooklyn, at 10.30 a. m. Elizabeth Lloyd expects to attend. Meeting for Ministry and Counsel the day before at 2.30 p. m. Meeting under the care of the Advancement Committee on Seventh-day afternoon at 2.30. Addresses on "Equal Suffrage," by Mrs. Henry Villard (daughter of William Lloyd Garrison), Mrs. Edwin E. Slosson and Elizabeth Lloyd.

—Western First-day School Union will be held at London Grove, beginning at 10 o'clock. Reports and discussions of topics of practical interest.

—Bucks First-day School Union, at Buckingham Meeting House, at 10.30 a. m. Carriages will meet train at Bycot leaving Reading Terminal at 8.17 and Wycombe at 9.36. Lunch provided for all present. A large attendance desired.

—Philanthropic Committee, Phila., Yearly Meeting, at Race St., at 1.30 p. m.

FOURTH MO. 24TH (1ST-DAY).

—New York Meeting at 221 E. 15th St., at 11 a. m. Elizabeth Lloyd expects to attend.

—London Grove Friends' Association will meet at the Meeting House at 2.30 p. m. Joseph Elkinton, of Moylan, will speak on "The Missionary as an Agent in Promoting International Good Will." All are invited.

—At Race St., Phila., at 11.45, after-meeting conference, last of the series on Religions, "Gnosticism," Jesse H. Holmes, who will also attend meeting at 10.30.

—Horsham, Pa., Friends' Association, at 2.45 p. m., in the Meeting House. Daniel Batchellor will address the meeting.

—Hockessin, Del,, Young Friends' Association at the Meeting House, in the afternoon, at 2.30 p. m.

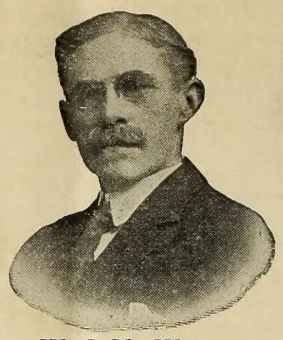
FOURTH MO. 26TH (3RD-DAY).

—Concord Quarterly Meeting in Wilmington, Del., at 10 a. m.

FOURTH MO. 27TH (4TH-DAY).

—Purchase Quarterly Meeting at Amawalk, N. Y., 11 a. m.; meeting of Ministry and Counsel, same day at 10 a. m.; Friends Association, at 2 p. m. Subject, "The Franchise and its relation to Public Betterment." Trains leave New York City, 155th St. and 8th Ave., 7.55; High Bridge, 7.59; Elmsford, 8.48; Millwood, 9.19. Returning leave Amawalk, 5.33.

—Purchase Quarterly Meeting at Amawalk, N. Y., at 11 a. m.



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FOURTH MO. 29TH (6TH-DAY).

—Thornbury, Pa., Friends' Association, at the home of Ellen and Wilmer Cheyney.

FOURTH MO. 30TH (7TH-DAY).

—Scipio Quarterly Meeting at Scipio, N. Y., at 11 a. m.

—Phila. Quarterly Meeting at Race St., at 1 p. m.

FIFTH MONTH 1ST (1ST-DAY).

—At Chichester Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffin, 39 South Lexington Ave., at 11 a. m.

FIFTH MONTH 2D (2D-DAY).

—Nine Partners Half Yearly Meeting, in Poughkeepsie, N. Y.

FIFTH MONTH 5TH (5TH-DAY)

—Shrewsbury and Plainfield Half Yearly Meeting at Manasquan, N. J.

—Abington Quarterly Meeting at Horsham, Pa.

FIFTH MONTH 7TH (7TH-DAY).

—Farmington Half Yearly Meeting at Orchard Park, N. Y.

FIFTH MONTH 8TH (1ST-DAY).

—New York Meeting at 221 E. 15th St., La Vergne F. Gardner expects to attend.

—New Garden, Pa., Young Friends' Association, at the home of Sara Lamborn.

FIFTH MONTH 9TH (2ND-DAY)

—Philadelphia Yearly Meeting at Race St., Phila.

The Century Magazine will give considerable space to contributions which have especial value to all interested in the cause of religion, beginning in the May number with a series of papers on the revival of interest in Bible study. The first of these will be an article on "College Men and the Bible," written by Clayton Sedgwick Cooper, who, as Secretary, is in charge of Bible work in educational institutions. The reports that last year 32,259 college men, in 539 institutions of the United States and Canada, attended voluntary Bible classes. This world-wide movement outside of North America will be described in future articles, and Henry van Dyke is preparing for *The Century* a paper on "The Bible and English Literature."

WINNEBAGO INDIANS OF WISCONSIN.

The name *Winnebago*, which is translated generally as evil-smelling ones, has many plausible theories of origin. Charlevoix in 1720 offered the following in explanation: "They seated themselves on the border of a kind of lake [Lake Winnebago?] and I judge it was there that living on fish which they got in the lake in great plenty, they were given the name of Puans; because all along the shore where their cabins were built one saw nothing but stinking fish which infected the air. It appears at least that this is the origin of the name which the other savages had given them before us and which has communicated itself to the bay."

Again Shea states that the Jesuit Relations explain their Algonkin appelation as referring to their "coming from the Ocean, or Salt-water, which the Indians styled Fetid water."

The latter explanation, in connection with their supposed origin on the Atlantic seaboard seems to the writer to be the most plausible. In 1908 we found a body of the eastern Cree living on the shores of James and Hudson's Bays known to the rest of their people as *Winnebago-wug* for this very reason.—*Alanson Skinner in the April Southern Workman.*

BOOK NOTES.

Prof. Wm. Lyon Phelps, of Yale, writes thoughtfully, and often amusingly, in his "Essays on Modern Novelists."

These novelists are William De Morgan, Thomas Hardy, William Dean Howells, Bjornstjerne Bjornson, Mark Twain, Henryk Sienkiewicz, Hermann Sudermann, Alfred Ollivant, Robert Louis Stevenson, Mrs. Humphry Ward, Rudyard Kipling and R. D. Blackmore.

In commenting on the ever-delightful Stevenson, he says:

"In order to enjoy life one must love it; and nobody ever loved life more than Stevenson. 'It is better to be a fool than to be dead,' said he. To him the world was always picturesque, whether he saw it through the mists of Edinburgh, or amid the snows of Davos, or in the tropical heat of Samoa. 'Where is Samoa?' asked a friend, 'Go out of the Golden Gate,' replied Stevenson, 'and take the first turn to the left.' This counsel makes up in joyous imagination what it lacks in latitude and longitude. Everything in Stevenson's bodily and mental life was an adventure. In his travels with a donkey he was a beloved vagabond, whose wayside acquaintances are to be envied; in compulsory expeditions in search of health, he set out with as much zest as though he were after buried treasure. He read books with the same enthusiasm with which he tramped or paddled in a canoe; every new novel he opened with the spirit of an explorer, for who knows in its pages what people one may meet?"

Prof. Phelps discusses living writers, and pleads for more study of our contemporary authors. "The fact that a certain obscure work was written in the year 1200," he says, "does not necessarily prove that it is more valuable for study than one written in 1909. Now it so happens that the modern novel has become more and more the mirror of modern ideas; and for a student who really wishes to know what people are thinking about all over the world to-day, the novels of Tolstoi, Bjornson, Sudermann, and Thomas Hardy cannot wisely be neglected." (Macmillan.)

Jane Addams, the founder of Hull House, in Chicago, the most extensive social settlement in the United States, begins her life story in this month's *American Magazine.*

WANTED — NEAT, RELIABLE GIRL FOR general housework with good idea of cooking in pleasant home on a farm; family of two. State age, experience and references. Address R, this office.

A PRACTICAL YOUNG WOMAN, COLLEGE graduate, would like a position as companion or secretary to lady, or as governess. Good references. Address S. A. P., office of Friends' Intelligencer.

WANTED—BY AN EXPERIENCED PERSON a position to look after an elderly lady, good reader, writer, best of city references. Address M, this office.

WANTED—BY FRIENDS' FAMILY, A COLored girl of 12 or 14 to help with general housework. Those knowing of such reply to No. 21, Intelligencer Office.

WANTED BY JUNE, OR BEFORE, A POSItion with invalid or elderly people going to seashore or mountains. Willing to keep house. Address Mrs. W. T., Glenmore, Pa., Route 1.

WANTED—A FRIEND OF WIDE EXPERIence desires a position as matron or managing housekeeper and care of an invalid combined. Reliable testimonials given. No. 23, this office.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 7, 1910.

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As announced in the INTELLIGENCER, the Hall will open for the season on Sixth-day, Seventh month (July) 1, under the general management of Margaret Eastburn. Margaret E. Roberts will preside in the office, and will have charge of assigning rooms.

Holders of coupons may reserve rooms for any part of the season on or after Fifth month (May) 16. There will be, as usual, lively demand for the five "open-air" and the three corner rooms, and promptness will be necessary to secure them.

There will be rather more room than usual for guests not holders of coupons, and reservations for the Seventh month (July) only may be made after Sixth month (June) 1. Rates are $10 and $12 per week according to the room.

Address all correspondence in regard to rooms to Margaret E. Roberts, 1537 North Bouvier Street, Philadelphia. A small circular giving floor plans and rates in detail will be ready in a few days; send for a copy.

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FOR SALE—Two shares and rights in Buck Hill Falls Co. Address No. 32, this office.

Genealogist ELIZABETH B. SATTERTHWATE, 52 N. Stockton St., Trenton, N. J.

BUCK HILL FALLS

There are still a few cottages unrented for all or portions of the season. There have never been so many cottages rented so early in the season as this year. A few weeks ago we inserted an advertisement in the "Outlook" New York City, and the returns have been gratifying. The Management felt that the people who read the "Outlook", were those who would appreciate the charms of Buck Hill Falls.

While walking along the road at Buck Hill last week the writer was accosted by William Long, a neighbor, who wants to sell his farm, buildings, furniture and farm equipment at a price which seems attractive to someone who wants a country place and farm in the mountains. While not having the slightest interest in it except to help Will Long along, it would seem to be an opportunity for someone who might desire to settle in the Buck Hill neighborhood.

The trout have been biting this spring. Two of our stockholders received permits last week and fished two days with a total catch two. Edgar Evans, our night watchman, went to a nearby affluent of the Buck Hill and secured thirty-two in part of a day with a fly as bait. Edgar knew how.

About a year ago we laid out nine one-acre lots, calling the plotting "North Acres" and selling them at $1000.00 per acre. They have now all been sold. The old farm house which stood on one of them is being renovated, remodelled and repaired. With its old fashioned garden and splendid view it is a desirable location and is for rent. It has been named from its setting "Old Orchard."

The Inn will open officially Seventh-day, 5th Mo. 29th, but cottagers and others may obtain meals as early as 5th Mo. 20th.

BUCK HILL FALLS CO.
1024 Race St. Philadelphia

HOMES DURING YEARLY MEETING WEEK

The Committee on Homes of Philadelphia Yearly Meeting are Clarkson Fogg, 1114 Mt. Vernon St.; John Comly, 1529 Centennial Ave.; Matilda K. Lobb, 1702 N. 18th St.; Rebecca B. Comly, 1529 Centennial Ave.; Benjamin Walton, Fifteenth and Race Sts. The Committee will be glad to hear from Friends who expect to attend and desire aid in securing homes. Friends in the city having accommodations to offer to visiting Friends should notify the Committee.

New York Yearly Meeting

Friends desiring lodging accommodations during the time of the approaching Yearly Meeting in New York, 5th Mo. 21st to 26th, are requested to make application to

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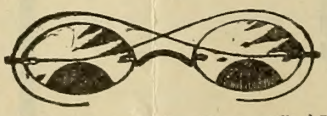
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 7, 1910.

Volume LXVII. Number 19.

SOME MEETING HOMES.

As in the ancient Meeting-house we sit,
Environed round with friendliness and love,
With stillness and the peace of musing minds,
Or touched and comforted with eloquence
And gentle pleading; with the solemn thought
Of those low graves beneath the murmuring boughs,
And all they hold of poignant memory,—
In those most holy hours, does not a Voice
Unheard by any save the spirit's ear
Speak to each longing heart; does not a Presence
Unseen by any save the spirit's eye
Touch every brow with balm beneficent;
Do not all barriers fade, all outward signs
Seem merely phantom forms, *until our souls*
Flow in resistless tide toward the Divine,
"Toward that great ocean of Abiding Love,"
As in the ancient Meeting-house we sit
Environed round with love and friendliness,
With stillness and the peace of musing minds!
—Such the sure guidance of the Inner Light,
Such the companionship and blessed strength
Of the great Love that holds our yearning hearts.

On many an azure morn of early spring
When black-birds piped full sweet among the trees,
Or in the flower-soft sabbaths of mid-June
Fragrant with balmy airs, or in the deep
December silence of a dim white world,
Have these inflowings heartened and refreshed
God's children met in quiet worship here.
Such memories truly make a sacred shrine
Of each old Meeting-house,—make it as holy
To our affections and our reverence
As any grey cathedral to our brethren
Of faiths more ancient far than ours.

I yield
To none in sympathy for those high fanes
And heaven-aspiring minsters of old lands,
Whose solemn organ-tones and glorious hymns
And incense streaming up in mists of gold
So satisfy devout and simple hearts;
—We all were of the old Church once, and feel
Some thrill of old allegiance;—yet the calm
Still air of blessedness and holy peace
In some old Meeting 'mid its bowering trees,
Its rambling horse-sheds, and low walls that bound
Its silent "acre" sweet with tender flowers,
Holdeth for me *a pathos beautiful*
And wondrous beyond reach of any words.

* * * * * * * *

Ye dear old Meeting-houses, thus would one,
Who long hath loved you deeply, strive to pay
His tribute to your charm, your ancient peace,
Your centuried repose, your guardianship
O'er gracious souls into the twilight gone
Such long, long years ago; hoping to wake
In hearts too soon forgetful of the Past,
Renewed reliance in your blessed power
To soothe our anxious and unresting time
With your serene and spiritual grace,
Your precious sanctity and ancient charm:—
Ye loved and quaint old Meeting-houses all,
Time-honored Plymouth mid thy stately trees,
Hoary of limb and silvered o'er with age;
Nine Partners, where the blithe and thoughtful lass
Lucretia Coffin came in school-girl days;
Menallen, with thy kindly Irish name;
Solebury's Meeting "sacrosanct with love;"
And thou, grey shrine of faith and friendliness
'Neath Gwynedd's antique oaks; and little Caln,
Sad and deserted on thy lonely hill;
Thou, Old Blue River, 'mid thy silent graves,
Brooding in silence on thy memoried past;
Thou Pendleton, heart-warm with kindliness;
Thou, spacious, tranquil, grand old Meeting-house
At London Grove; quaint friendly Birmingham,
Thou storied shrine; thou, ancient well-loved house
Where meet the kindly folk of Willistown;
Thou, Buckingham, above thy dreamy fields;
And thou, old Meeting-house at Wilmington,
A peaceful island 'mid the city's noise;
Old Salem with thy monumental oak;
Lone Cecil musing 'mid the forest flowers;
Camden, so peaceful 'mid thy peaceful graves;
And dear Penn Hill of precious memories;
And many another which the yearning heart
Holds dear for recollected happiness
In hours of meditation and of dream
Amid your quietude and rustic charm,
Your tranquil and pathetic loneliness,
Your dear associations from old days,
Your sacred and ancestral memories.
—And ye, old Meetings scattered up and down
Among old Quaker neighborhoods afar
In our wide continent; and ye, old shrines
In those revered ancestral English shires
And Irish fields, beyond the rolling seas
That separate our lands but not our love.

J. R. H.

(*From conclusion of "Old Meeting-Houses."*)

PRESENT STATE OF THE FRIENDS' ASSOCIATIONS.

Last Ninth month the Committee for the Advancement of Friends' Associations (sub-committee of the Executive Committee of the General Conference of Friends' Associations) sent out a list of ten questions to each association relating to its condition and the amount of interest shown.

Answers have been received from more than half of the associations, so that a general idea can be obtained as to the present extent of the association movement.

It is interesting to note that many of the associations have dropped the word "Young" and simply go by the name of the Preparative Meeting, of which it is an activity.

There are so many things to occupy our attention now-a-days that very often our Friends' Associations go by neglected and one finds the meeting being kept up by a few interested and hard-working persons.

This is the case in a number of our Association centres, and it seems to this committee that association work will have or should have much to do with the future of the Society. It is, therefore, hoped that whenever possible members will attend their association and be free to visit other associations where the visit may be mutually beneficial The list of associations and the time of holding their meetings is as follows:

Abington, Pa.—Seventh-day before full moon, at homes of members.

Byberry, Pa.—First First-day of month, at Byberry Meeting House.

Cornwall, N. Y.—Houses of members on Monthly Meeting afternoons.

Chester, Pa.—Second Sixth-day evening in month, at Meeting House.

Fairhill, Pa.—Fourth Second-day in month, at Meeting House,

Fallowfield, Pa.—Third First-day in month, at Meeting House or homes.

George School, Pa.—Each First-day evening.

Hockessin, Del.—Homes of members and at Meeting House last First-day of each month.

Hopewell, Va.—Fourth First-day of each month.

Horsham, Pa.—Meeting House last First-day in month.

London Grove, Pa.—Fourth First-day in month at homes of members.

Langhorne, Pa.—Third Sixth-day of each month at homes of members.

Mt. Holly, N. J.—Third Fifth-day evening on moonlight nights.

Mickleton, N. J.—First First-day of month at Meeting House, 7.30 p. m.

Mansfield, N. J.—Homes. Time set by host or hostess.

Moores Mill, N. Y.—Last First-day in month, after meeting.

Media, Pa.—First Third-day in month, at Friends' school building.

Moorestown, N. J.—Second Sixth-day evening in month, at Friends' High School building.

Mansfield, Pa.—First First-day in month.

Newtown, Jr., Pa.—First First-day in month, at Meeting House.

Newtown, Pa.—Second Fourth-day in each month.

New Garden, Pa.—First First-day afternoon at homes of members.

New York and Brooklyn—Second and fourth First-days (except last meeting in Fifth month), held in Meeting House.

Norristown, Pa.—Third First-day each month, except Sixth month.

Oxford, Pa.—Alternate Seventh-day evenings, in lecture-room of Meeting House.

Pasadena, Cal.—Once a month on Seventh-day at homes.

Plainfield, N. J.—First Sixth-day each month, at homes or Meeting House.

Plymouth, Pa.—Last First-day in month, at Meeting House.

Philadelphia.—Second Second-day each month, in auditorium at Fifteenth and Cherry streets.

Quakertown, Pa.—Third Fifth-day evening of month, at homes.

Richmond, Ind.—No regular time. On First-day when held.

Salem, N. J.—Second Sixth-day in Association rooms.

Short Creek, Ohio.—Evening of third Seventh-day, Quarterly Meeting days, also once in Sixth month and again in Eighth month during Y. M.

Solebury, Pa.—Second First-day in month, at 10.45, in Meeting House.

Trenton, N. J.—Fourth Second-day in Meeting House, at 7.45 P. M.

Thornbury, Pa.—Sixth-day before full moon.

West Nottingham, Md.—First First-day in each month, at Meeting House, in Rising Sun, Md.

Woodlawn, Va.—Third First-day evening, at homes of members.

West Grove, Pa.—Sixth-day evening on or before full moon, at homes of members.

Wilmington, Del.—Second Sixth-day at homes of members.

We gather from question No. 2, regarding total membership and percentage of attendance, that the average membership of each Association is about 50 persons, of these 50 per cent. attend regularly. One Association reports the attendance varying much, according to the program announced for the next meeting—a stranger or a good paper usually drawing the best audience. This is doubtless the case of many Associations. Others have no regular membership and one, whose attendance numbers about 50, have eight faithful ones, who do all the work.

Do others than Friends attend, also those not members of Association? Do all show a live interest?

To the first part of question No. 3 the answers were quite generally in the affirmative. In fact, one or two of the Associations report that the majority were of other denominations. As to the amount of interest shown, the sentiment seems to be that the majority of those who attend show considerable enthusiasm. Still there seems to be room for improvement, especially in the face of only about 50 per cent. of the members attending with any regularity. In answering question No. 4, as to what they demand in the way of entertainment, the replies were somewhat varied. The central thought seemed to be that the programs should *not* consist of too deep subjects, but one of interest to all and one which would start a live discussion. Several Associations seemed to demand a social rather than a literary program, and others a light and varied entertainment, with an occasional outside speaker or live paper. Many spoke of demanding music and refreshments, and one that they considered the social feature the most important. Another wrote that they were an entirely literary meeting, but must make a change if they wished to hold the young Friends.

Two meetings had new elements, one had debates and the other spoke of games and spelling-bees.

The fifth question, "Do you feel that you are satisfying all demands," was pretty generally answered in the negative, although some Associations felt that they were. One expressed itself as filling all demands but the one of music, and another "to interest the young men seemed to be their problem."

As to whether they were giving the social feature prominence in their programs, the answers were about evenly divided. Many hold their meetings with the social feature after the regular program. One Association sets every third meeting aside for a social.

The committee thinks that it can be safely said that the social feature is not given undue prominence in our Association meetings.

In answer to the question as to how the programs are arranged one Association reports that the executive committee appointed people to write papers on live subjects, Forestry being one. One meeting appoints a leader for three months, and he brings up the subject for discussion or debate. A majority report that they have found the social feature most helpful.

In reply to the question of activities connected with the Association, many report that they have none. One report says they have a Bible Class on Second-day afternoons. One that they held reading circles weekly. Three report sewing circles, one such meeting in the Meeting House.

Nearly all Associations report that they would like suggestions of subjects or programs to interest the young people. Others require help in making people work in the meetings.

Mansfield, N. J., Association offers aid to other Associations. Norristown Association has taken up the practical work of teaching in the County Prison from 6 to 8, two evenings each week. Two Associations report that the question box proved interesting.

The committee is sorry to report that just recently there have been three Associations discontinued, namely, Third Haven, Md., Richmond, Ind., and Lincoln, Neb.

NANCY W. BUTTERWORTH, CENTENARIAN.

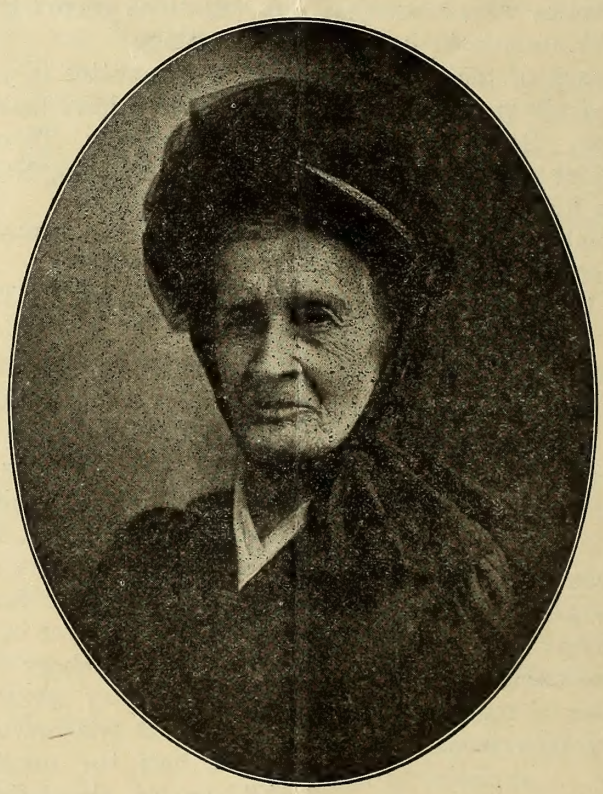
Nancy Irwin Wales was born Eleventh month, 10, 1909, in Iredell County, N. C., on Hunting Creek, a branch of the Yadkin River. The school house the elder Wales children attended in North Carolina was a rough log cabin, with a floor of earth and a log left out to admit light. In one corner was a large rock or boulder on which pupils were seated for punishment. The teacher was a firm believer in the use of the rod and kept a supply of hickory sprouts in full view of the pupils. Nancy grew up a disbeliever in the necessity or wisdom of this kind of government. About half the pupils in the school were the children of slaveholders, but many were the children of Quakers who disapproved of slavery. The Wales children sometimes heard the taunt: "You have no niggers." To this they might have replied: "We have better clothes and more to eat than you."

Both the Wales and Welsh families were strongly impressed with the wrongs growing out of African slavery. They determined to leave the South and find new homes in the new, growing State of Ohio, the soil of which had been forever dedicated to freedom. Many Friends were at this time emigrating from the Carolinas to Ohio. It is thought that the preaching of John Woolman in North Carolina against slavery was a large factor in this emigration.

The overland journey in emigrant wagons to Ohio took five weeks. The little children saw

much to interest them on the way. At one place about thirty negro children were sitting on a fence, all black as crows and entirely naked, and all clapped their hands with joy to see the teams and hear the bells on the horses. When they reached the Ohio the wagons were driven upon a flatboat and drawn across the river with a rope.

The Wales and Welch families settled on a large tract of woodland in Massie township, Warren County. Nancy was but six years old at this time, but always remembered her life in the woods. After she had entered her hundredth year she wrote: "My father bought 400 acres of rich land, heavily timbered. Here was work to do, and we children liked to help him burn brush, plant corn, boil sugar water, etc. In fact we worked considerably in the fields and in the garden, which I think helped to strengthen us and keep us strong."



NANCY W. BUTTERWORTH

Isaac Wales and Samuel Welch were friends of education and almost alone they built the first schoolhouse in what is now Massie township. Nancy Wales attended school at various places, sometimes boarding with relatives, at Oakland, Clinton County, at Grove near Harveysburg, and at Springboro. She left school when about eighteen. On November 3rd, 1830, Nancy Wales was married to Henry Thomas Butterworth, in the Grove Friends' Meeting. Her husband, generally known as Thomas Butterworth, was the youngest child in a large family that emigrated from Virginia in 1812, and after two years' residence in Wayne township made their home on the Little Miami at what is now Butterworth's Station. Thomas and Nancy soon came to the old stone mansion built by the pioneer, Benjamin Butterworth, in 1820, where Thomas died in 1893, and where Nancy lived to celebrate her hundredth birthday.

A Friends' meeting was held at the Butterworth home for twenty years. Here Elias Hicks, beloved by Ohio Friends as a religious and anti-slavery reformer, preached "the doctrine of obedience to the light within, as the foundation of true Quakerism." The Butterworths were abolitionists when the name was a term of reproach, and were ready to jump out of bed at any hour of the night to give food and shelter to fugitive slaves. Butterworth's was not only a station on the Little Miami, but on the underground railroad as well.

On her hundredth birthday Nancy Butterworth was still in possession of all her mental faculties, and about fifty persons gathered at her home to commemorate the day. The following address, dictated by her for the occasion, was read to those assembled:

"My dear Friends and Neighbors: I am very glad to see all your faces here to-day, and I welcome you to my old residence.

"I have lived longer than any of you and I have outlived all of my contemporaries. I have seen some great changes, I am thankful to say, I have lived to see the great curse of African slavery wiped from the lands of our beloved Republic, though it had to be brought about by the blood of the patriot.

"In the eye of faith I think I can see my sister, woman, liberated side by side with her brother, man, in the future, socially, politically and morally. When that time comes I think it will have a great tendency to abolish war, for what mother would want to see her son dragged to the battlefield? For if man could learn to love his brother man, what could there be for war?

"If we live righteously and walk in the straight and narrow path of duty, virtue and integrity, harmony or heaven might commence here, in our earth life, whereas that condition has been thought to be attained only after we cross the border.

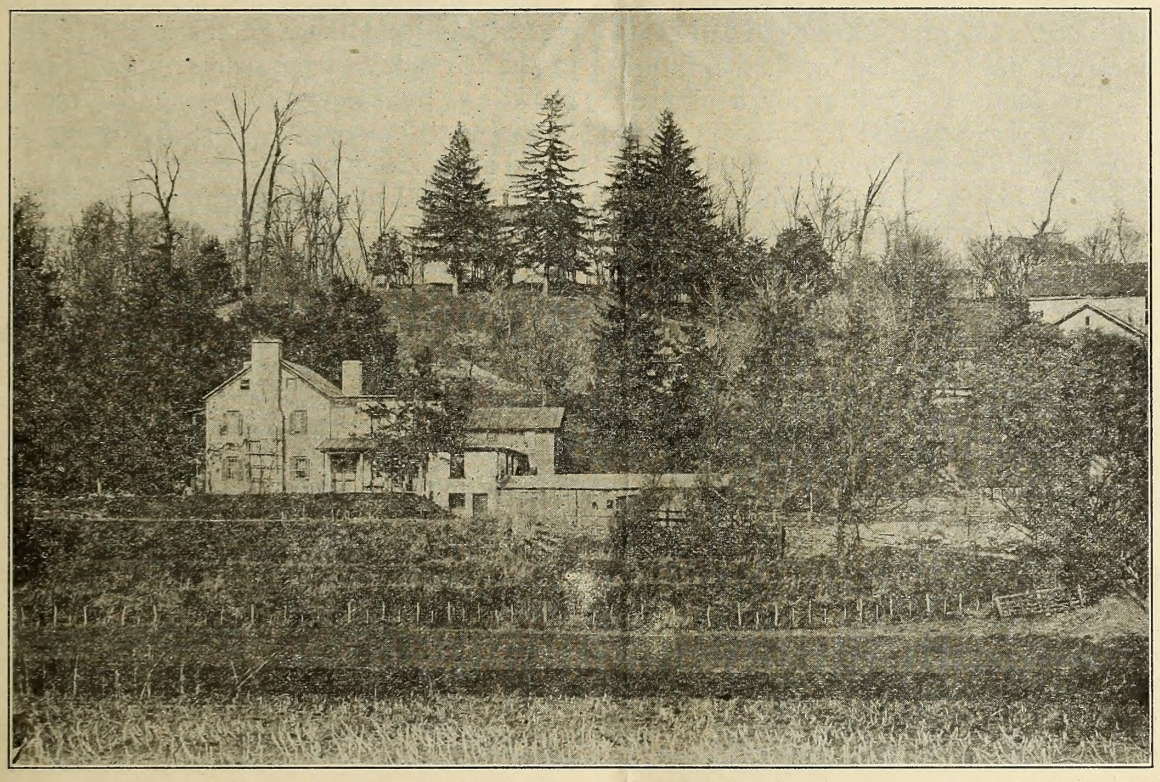
"You doubtless have in your minds to ask me the question, after so long a life, as to what is the best I have to offer, after so extended an ex-

perience. I will commence with the quotation: 'Truth is immortal and cannot die; error is mortal and cannot live.' My experience has taught me that nothing but a righteous life will bring happiness here and hereafter. That nothing but honesty, integrity and well doing will insure peace of mind, contentment and a clear conscience, which is the foundation stone of all harmony or heaven.

"The erring will pay a greater penalty for their transgressions, for I verily believe we will reap the consequences from every act we have done. Each must pay the penalty of every misdeed himself and not expect it to be expiated by another innocent party. Therefore it is incumbent upon every one to lead a virtuous life and not expect that his misdeeds will be atoned for by another. In the language of an inspired writer from the English Reader, which was one of the school books of my youth, I quote, answering where virtue is to be found. 'Happy are they whom virtue conducts to the mansions of content. I am found in the vale and I illuminate the mountain. I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowds of cities and bless the hermit in his cell. I have a temple in every heart that owns my influence, and to him who wishes me, I am already present. Science may raise thee to eminence, but I alone can guide thee to felicity.' "

For several years before her death the Friends' Association of Cincinnati held its summer meeting at the Butterworth home, enjoying her bountiful hospitality under the shade of the old cedars of her front yard. These annual gatherings will ever be held in memory by those who were privileged to attend them.

Nancy Butterworth died Twelfth month 6th, 1909. The day of her funeral was extremely cold, but the neighborhood was well represented and many were present from Cincinnati, Detroit, Indianapolis, and other cities. Several Friends and others spoke acceptably, the first being Dora Gallagher of Cincinnati. Letters were read from Charles Murray, an old-time friend, and from Elizabeth Nicholson, a niece who could not be present. Another speaker was B. F. Dyer, Superintendent of the Cincinnati schools. She was borne from the home where she had lived for seventy nine years by both colored and white pall bearers, her daughter playing Beethoven's "Spirit Waltz" as the cortege moved. She was laid to rest with many of her kindred in the old graveyard on the beautiful hill overlooking the valley where the Butterworth home is cosily nestled among the cedars.



THE BUTTERWORTH HOMESTEAD

One who knew her well says: "Her chief characteristics, in a nutshell, were as follows: philanthropic, progressive, far-seeing, spiritual, cheerful, harmonious, peace-loving, altruistic and non-sectarian. She reached a plane where the inharmonies of earth did not disturb her."

THE REAL NATURE OF PRAYER.

In a sermon delivered at Wellesley College, Dr. S. V. V. Holmes, of Buffalo, gave the following illustration of the real nature of prayer:

A boy, attending college, asked his father at the beginning of his Sophomore year for a larger sum of money than he had previously received, saying that he was not in debt but that his expenses were heavier. The father gave it to him. At Thanksgiving time, he wrote for a still larger amount. The father knew enough of the college conditions to think this request unreasonable and did not grant it. In a few days the boy wrote admitting that the father was just and kind in this decision.

During the Christmas holidays the boy came in one night about midnight and saw a light under the library door. He first started upstairs, but feeling a strong desire to talk with his father, went back and found him sitting by a pleasant open fire. There, encouraged by love and sympathy, he opened his heart, told of his failures and his successes, of his fears and his hopes; asked for no material gifts but gained the great blessing of harmonious understanding of his father's broader viewpoint. Thus, just as he in that hour of real communion gained more than from petitions whether generously granted or wisely refused, so do we all gain most from prayer in which we bring our own will into accord with the Divine.

WESTERN FIRST-DAY SCHOOL UNION.

The Western First-day School Union was held in London Grove Meeting House, Pa., Fourth month 23rd. During the morning session the statistical reports from the nine schools included in the Union were read and commented upon.

The subject of a uniform method of "Enrollment" and "Average Attendance" arose and it was decided that uniformity was necessary to accuracy, therefore the following method was adopted by the Union and each school was requested to conform to it; that the Secretary or each teacher shall keep a correct record of attendance, dividing the school year into periods of three months each; those who attend three times or over, during the period of three months are considered as members—less than the three times, are considered as visitors. The "average attendance" for the year will be the average of these quarterly averages, and total enrollment for the year will be the whole number of separate individuals who have been recorded as members during that period.

The question—"Is the First-day school proving as efficient an instrument for the growth of the Society of Friends as was anticipated?" was discussed by several present.

Very interesting exercises were presented by London Grove School, during the afternoon session, consisting of excellent recitations given by Amy Pusey and Mary E. Passmore.

Two little girls, Margaret Pennock and Florence Pusey, in the attractive costume of the olden-time Friend, presented a dialogue in rhyme, entitled "The Inner Light" (a true incident), which was well done.

Whittier's poem, "The Minister's Daughter," was well rendered by Mary S. Bartram.

The following questions were then considered and brought out much discussion. "Is the office of the First-day school primarily to promote the growth of the Society of Friends?" "Which shall have the prominence—Bible Study or modern moral and social problems?"

"What methods have you found most helpful in your primary classes in the First-day School?"—the latter referred to primary teachers.

The next Union will be held in New Garden Meeting House on the fourth Seventh-day in Tenth month, 1910.

HOW TO TELL STORIES TO CHILDREN.

There is a general recognition of the value of the story as a means of interesting and instructing children, but an equally wide sense of unpreparedness and lack of technical skill in telling stories, on the part of teachers. If the teachers of young children could be infused with story-telling power as a storage battery is charged with current, it would be a great convenience, but we have not yet achieved sufficient victories in the domain of mental suggestion, to make so easy a method of preparation possible. The born story-teller cannot pass on her art to others. The real success of a story told resides more in the relater than in the substance of the story, so that ready to use material is disappointing when tried. Story-telling is an art, and fortunately artists of moderate ability can be made by the application of suitable mental effort.

Sara Cone Bryant has written a book bearing the title of this paper, published by Houghton, Mifflin & Co., which is well adapted to helping those who *would* tell stories and *cannot*, to gain certain fundamental conceptions upon which the art is based. The author devotes a chapter to the purpose of story-telling in which she enlarges upon

the idea that the greatest use of the story to the child is "the appeal by which the soul is pricked to new hungers, quickened to new perceptions and given a desire to grow." She treats the fairy story, the nature story and the historical story in some detail defining the use and value of each. Emphasis is laid upon the fact that a story is not primarily a text-book on science, nor an appendix to geography, nor a primer of history, nor a sweetened code of ethics. It is a work of art and the other purposes which it may be made to serve are subsidiary.

A second chapter deals with the selection of stories. Typical stories are given, and the conclusion drawn that stories must be full of action, with sequences close and direct, without gaps of time or complications of plot. The pictures should be made of familiar elements, and a certain amount of repetition is desirable. Teachers are advised to test their stories by these standards before using them.

Another chapter deals with the adaptation of stories, the important fact being that practically all good stories have to be adapted by the teacher to fit her particular class. The principles of adaptation suggested will often prove helpful. Purpose, selection and adaptation having been dealt with, the real question of telling the story is considered. This is fundamentally the passing on of a message. No one can do it who has not first felt the potency of the message she would transmit. No one can tell stories well without possessing a keen and just sense of emotional values. The order of success is summarized as: Appreciate your story; know it so well that you can pass it on as if it were a familiar personal reminiscence; be natural and simple both in manner and choice of words. Simplicity is a saving grace. Use a realizing imagination as a constant vivifying force, and you may be pretty sure of sympathetic listeners.

Specific uses of the story in the school room claims some attention, and while mainly directed toward the work of the day schools, is not without helpful suggestion to the First-day school teacher.

Considerable portion of the book is devoted to stories selected and adapted. Our teachers would no doubt find some of them useful with further adaptation, while others do not fit into the plan of First-day school teaching at all.

They are mainly valuable as typical of the principles which the author has laid down, and whose spirit teachers will do well to share. In general, teachers find it most satisfactory to gather their own material, being guided by fairly definite laws of selection and adaptation.

A list of reference books completes the volume. The writer hopes that no First-day school will purchase this book with the expectation of finding a solid mass of ready to use stories, but that many will purchase it for the suggestive pedagogical value that it has in an important field of First-day school work. It may be had of Walter H. Jenkins at $1.00 or a little less.

JANE P. RUSHMORE.

140 N. 15th St., Phila.

CHILDREN'S MEETING.

All members of First-day schools at 15th and Race Streets on First-day, the 8th inst, are requested to assemble in the Cherry Street room as soon after two o'clock as possible, that the concert exercise may be practiced and other arrangements perfected. It is desired that the exercises in the Race Street House may begin promptly at three o'clock, in order not to conflict with the Young People's devotional meeting at four.

BEING CHRIST-LIKE TO-DAY.

[By John Clarence Lee, Philadelphia, in *The Universalist Leader* (Boston).]

With keen humor and serious intent, our genial Quaker friend, Professor Jesse H. Holmes of Swarthmore College, in his Nashville address, uncovered the "mixed and chaotic ideals" that are prevalent in the worldly-Christian community. "We exalt the Christ type as the pattern of all character, but we do not want our children to go to extremes in imitating his virtues. The type we set ourselves to make in this character-building business is compounded of irreconcilable elements —a monstrosity—a keen, successful, business-like Jesus, who can lovingly down his competitors in the warfare of competition; a money-making Christ; a friend of sinners who is never seen in bad company; a happy and comfortable bearer of the sorrows of the poor; is not this something of the combination we hold up before our children?" As we read these words, they seem to remind us that Jesus talked in a similar vein about the Pharisees. It is going to take a lot of courageous self-abnegation, and perhaps the example of a few new martyrs, to maintain the supremacy of the Christ-like life.

It is a mistake often made by liberals to suppose that free thought never leads to orthodoxy of belief. —*Christian Register.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 7, 1910.

APPOINTMENT OF STANDING COMMITTEES.

The different Yearly Meetings have different methods of appointing their standing committees. Some of them have one general nominating committee to bring forward names for all committees, unless the meeting directs otherwise. In Philadelphia Yearly Meeting the practice in the past has been to appoint a nominating committee in the meeting to bring forward names to serve on a standing committee. This committee reports some time during the week and when the names are confirmed by the meeting the Friends appointed serve for several years until it seems best that a new committee be appointed. In this way the present committees on Philanthropic Work, First-day Schools, Education and Friends' Homes have been named. The two exceptions to this general rule are the Trustees and the Committee on George School. These are divided into four sections and one section appointed each year, the Nominating Committee for the latter being named a year before it is to report. Because of this careful yearly revision this committee is made up of members who generally attend its meetings and show an interest in its work.

Those who have served on any of the other committees testify that there are always some appointed who never attend or send excuses, and that every year while the committee stands the number of absentees and indifferent members increases. It has therefore been proposed that each of these committees also shall be divided into four sections, and one section be nominated each year by a committee appointed the preceding year. But as it would burden the meeting to name a committee for each every year, it is further proposed that the duty of appointment be performed by one general nominating committee.

A committee to take this whole matter into consideration was appointed two years ago and reported in favor of a general nominating committee. Women Friends were generally united in accepting this report, but men Friends thought it best to refer it back to the committee, especially as the proposed make-up of the Committee on the Joseph Jeanes Fund did not strictly conform to the directions of the donor. We understand that after making the necessary change concerning this make-up, and another slight alteration, the report of the committee will come back to the Yearly Meeting for its further consideration.

Some members of the committee were not ready to unite with this report. They think that the present way of appointing the committees is more in conformity with Friends' customs, that it is more democratic, and that there is no good reason for making any change.

Those who expect to attend Yearly Meeting, by reading and carefully considering the report of last year, which was published in the Extracts, and also in *Friends' Intelligencer* of Tenth month 16th, 1909, with comments upon it by William P. Bancroft, will be better prepared to act intelligently when the subject comes up for consideration again this year. Much important work is entrusted to the standing committees, and, as far as it is possible to accomplish this, they should be made up of Friends who are interested in and qualified for the work.

A MEETING OF YOUNG FRIENDS.

Any organization which is to influence the lives of men must have the hearty co-operation of all its members. It must do more than this. It must provide each with what he needs for his development into a useful member.

If any young Friends feel restraint in the presence of the elder members it may be well for the younger members to meet alone occasionally in order that they may gain whatever is to be gained from those of like age and experience.

Therefore as a result of this same desire that caused the formation of the Young People's devotional meeting in Swarthmore, it has been decided to hold a gathering of Young Friends during Yearly Meeting week. The purpose of this meeting is to bring the younger members of the Society together in religious worship, so that they may more fully realize their individual responsibility as Friends and feel that they have a definite, active place to fill in the Society. It will be a meeting of, by and for young Friends and Friendly people. For this purpose it has been deemed advisable to invite those that are between the ages of fifteen and thirty.

This meeting has the approval of Swarthmore Monthly Meeting and will be held on First-day, Fifth month 8th, at 4 p. m., in Cherry Street Meeting House, Philadelphia.

PEACE PROGRESS.

In a recent issue of the *Intelligencer* (Fourth month 16th, page 248) you named a list of the organizations working for universal peace, in which list you (no doubt unwittingly) omitted two of the oldest and most earnest organizations working for this end: The International Socialist Congress, composed of delegates from the Socialist Party in every country of the civilized world and numbering some ten millions of members, both men and women; the other body is organized labor as represented by the Labor Unions.

These men and women have an intensely practical as well as a high ethical interest in the peace movement, understanding thoroughly that most if not all wars are wars of exploitation in the interest of the fomenters, who are generally non-participants; that the masses of the people whom these organizations represent furnish most of the food for powder, bear the misery, privation, suffering and sorrow and the burden of taxation resultant therefrom, and are therefore earnest, ardent advocates of universal peace and the early advent of that time when to pray, "Thy Kingdom come on earth as it is in Heaven," will not be a hollow-mockery but a throbbing, sentient reality, not only in the relations of nation to nation, but of individual to individual, and in all phases of our existence, industrially as well as socially and politically.

Germantown, Pa. W. MARTINDALE.

THE BERLIN CONGRESS—AND YOU.

Perhaps you are not able to go to Berlin to attend the next session of the International Congress of Religious Liberals, or as our German hosts prefer to call it, "The International Congress of Free Christianity and Religious Progress." But every progressive thinker will be interested in following the program which has been prepared. We had hoped to publish it in part at least, but it is so formidable that at best we can give but scraps of it. We are therefore going to propose that all who are interested, whether going or not, become "members." It is understood that at all these great gatherings the many incidental expenses are met by the membership fee. At Boston this was one dollar, and many of our people joined in making the success of that occasion, receiving in return the programs and all literature published in connection. At Berlin our German friends have fixed the membership at "Five Marks," one dollar and twenty-five cents in good American money. This sum can be sent to Dr. Wendte, at 25 Beacon Street, Boston. For all who are going to Berlin, whether with the special party or not, it is essential that this membership be secured and secured as soon as possible, certainly before sailing, for on that depends admission to the meetings and receptions and many special privileges. From appearances now, we shall have very nearly, if not quite, fifty American Universalists present at Berlin, and every one of these should promptly enroll as a member of the Congress.

—*Universalist Leader.*

CANADIAN FRIENDS AND PEACE.

[From *The Messenger of Friends' Association*, Toronto.]

The following minute was adopted at Yonge Street Quarterly Meeting of Friends, held at Carlton Street, Toronto, on the 18th of Twelfth month:

We desire to express our sense of regret and alarm at the growth of the military spirit in Canada.

We solemnly protest against our Government spending large sums of money for the construction of a war navy, and against all military training in the schools. However, we would not by this be interpreted as unconcerned in or disloyal to our National and Imperial obligations. Rather do we pray that these large sums of money be used along constructive lines—promoting international arbitration and the brotherhood of all nations; developing our immense and world-needed resources, that we may be able as a burden-bearing nation to feed the hungry and clothe the naked of our Empire, and to help usher in that day when all men shall sing, "Peace on earth, good will to men."

We would further urge that, in place of military training in the schools, there should be taught as far as possible the real truth concerning war—its awful harvest of passion, misery, waste and death.

We sincerely believe that true national greatness can only be attained where the policy of the Government is based upon the principles lived and taught by the Prince of Peace.

Whatever one day is permitted to do with a man will probably continue to be done: if for good, going up to better; if for bad, going down to worse. What it is sowing shall be reaped, whether for a divine harvest-home or for the hurricane. *N. L. Frothingham.*

STIRRING THE PEOPLE.

[By S. E. Nicholson in *The Keystone Citizen.*]

In America, what the people really want, they will get sooner or later. Once possessed of a profound conviction that the saloon has had its day, and that henceforth its case must be passed upon by popular vote, there is no power, political or otherwise, that can stay their triumph.

CAUSE AND EFFECT.

Public indifference and a dead public conscience are the twin allies of evil. There is no royal road to a conquest over the saloon. Let the public mind be once stirred to the depths by the consciousness of a great wrong, and the overthrow of evil will be swift and certain.

MISJUDGING THE ISSUE.

The hold which the liquor traffic has in Pennsylvania ought of itself to stir the blood of the multitudes, who thus far have been all too tolerant of its reign of iniquity. Many have misjudged the nature of the task to secure a Local Option law. Some have been interested to the extent of playing with the issue as an aid in promoting the interests of the parties or factions. Some have joined the Local Option ranks, expecting to win the victory by singing psalms and chanting sentimental homilies. Others accept the doctrine of Local Option theoretically, and are willing for it to come, if perchance it does not interfere with their politics, or their social affairs or the quietude of their religious set.

PRESENT LAW A FAILURE.

Popular government in Pennsylvania is a failure so far as the saloon question is concerned. Witness Bedford county, where the people by a great majority declared for no-license, and yet Bedford county has seven saloons to-day.

Witness Allegheny county, with nearly 150 new liquor shops opened in two years over the public protest. Witness Luzerne county, witness Philadelphia, witness hundreds of communities, cursed by the saloon, where the voice of the people has not been heeded.

WHAT WE MAY DO.

For the next six weeks every church should be a storm center of activity for Local Option. Let every citizen of the State, man or woman, bestir himself as a committee of one to win at least one more person to the support of this vital issue. Let every element in the Commonwealth that makes for civic betterment enlist for the war.

This is not a political, nor yet a factional fight. It is a moral question that calls loudly for settlement. The issue is the rule of the people vs. the rule of the saloon.

HOW TO FIGHT THE TOBACCO EVIL.

[By William A. McKeever, M.A., Ph.M., Professor of Philosophy in the State Agricultural College, Manhattan, Kansas.]

It is now time to strike a more effective blow against the insidious tobacco habit, and the powerful trust that is back of it. The infernal liquor business is now in a condition of panic and retreat. In their desperation for a means of staying the great tide of opposition they are trying to give the saloon business as much the appearance of a Sunday School or Prayer Meeting as possible. But we are growing a new generation of strong sons of America who have been thoroughly schooled in total abstinence, and who constitute a mighty army of opponents to the liquor demon.

Now, let us learn wisdom, and proceed in the same judicious manner against the tobacco evil, that is, grow a new race of total abstainers. Too long we have been trying to mop up the floor with the faucet open. Let us close the faucet and the floor will gradually become dry. The tobacco trust knows better than many of us do that the only way to perpetuate their business is to *keep training innocent boys to smoke.* Out of 100 men smokers whom I questioned 99 proved to have begun smoking under 18 years of age, while every one of them advised against a boy acquiring the habit. The ratio will run in just about this way the country over. Men do not take up the habit after reaching maturity. So the right method of opposing the tobacco traffic is to me perfectly clear. It is this: For the sake of direct and certain results, stop fighting the adult smoker. Enlist his voice and vote and money contribution in the interest of enacting laws against the use of tobacco by minors, and in the interest of instructing boys in reference to the deleterious nature of the tobacco habit. The members of the Kansas Legislature arose almost to a man and enacted the most radical anti-juvenile-tobacco-using law in existence, and note this most significant fact: *Probably 80 per cent. of them had their own pipes and cigars in their pockets at the time of voting.* Fellow workers, there is a great secret here, and we have been too slow catching the meaning of it.

Many of the Kansas towns have enacted the State Law as an ordinance thus making it double-acting. I suggest that the workers throughout the country seek this same two-fold end, prevailing upon the members of the legislatures and councils for an enactment modeled after the Kansas Statute, which is given below.

I am satisfied that the average total abstainer is more or less unfair to the man who smokes.

You must remember that he feels good and cheerful and optimistic only while the effects of tobacco are present. And he feels mean and miserable and pessimistic whenever he tries to abstain from the habit. Hundreds of thousands of the best men in the country are smokers. They understand the evil effects of their habit better than you do, but well knowing the desperate, long-continued struggle necessary to break up the practice in their lives, they naturally go on making the best of an undesirable situation. But these same good men *will gladly help you to keep tobacco away from boys,* if you will quit calling them names. See them about it, and all unite in a campaign of education and prohibition dealing directly with the Young American and Heaven will bless your efforts.

For the past ten years I have been making a study of the boy smoker. It is now no longer necessary to argue the point that tobacco using is very hurtful physically, morally and intellectually to growing boys. I have written a bulletin entitled "The Cigarette Smoking Boy," which records a careful study of 2,500 cases. Among other things are shown by pictures and tables the physical ailments and the mental and moral delinquency of these boys. And then, all the best-known methods of cure are reported together with specific means of preventation. Over 600,000 copies of this bulletin have already been sent out for use in the campaign against the tobacco evil.

Now, if you will urge your readers to order this bulletin in quantities from me at one cent per copy, prepaid, which just about covers cost, I will use all the money received for printing more.

Many workers throughout the country are already ordering this pamphlet by the thousands, and distributing them through such agencies as the Schools, Sunday Schools, State and County Boards of Health, and the W. C. T. U.

The Kansas Anti-Cigarette Law.

Section 1.—It shall be unlawful for any person, company or corporation to sell or give away any cigarettes, or cigarette papers, or to have any cigarettes or cigarette papers in or about any store or other place for free distribution or sale.

Sec. 2.—Every minor person and every minor pupil in any school, college or university, who shall smoke or use cigarettes, cigars or tobacco in any form, or in any public road, street, alley, park or other lands used for public purposes, or in any public place of business, shall be guilty of a misdemeanor and on conviction, punished for each offense by a fine of not more than $10, and every person who shall furnish any cigarettes, cigars or tobacco, in any form, to such minor persons, or who shall permit such minor persons to frequent any premises owned, held or managed by him, for the purpose of indulging in the use of cigarettes, cigars or tobacco in any form, shall be guilty of a misdemeanor and on conviction, be punished by a fine of not less than $25 nor more than $100 for each offense.

Sec. 3.—Every person, company or corporation violating Section 1 of this act shall be deemed guilty of a misdemeanor and on conviction, shall be fined not less than $25 nor more than $100.

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting of Friends will be held at Hopewell, Frederic Co., Va., on the 14th, 15th and 16th of Fifth month. For the information of Friends who may desire to attend this meeting in the historic Shenandoah Valley, and at this beautiful time of year, we wish to state that two railroads run quite near the meeting house. The Valley Branch of the B. & O., Stephenson's Station, and the Cumberland Valley from Harrisburg, Pa., Clear Brook Station, are within a short distance of the meeting house. Trains arrive on both roads near the middle of the day in time for visitors to be provided with dinner at Friends' houses and attend the meeting of Ministers and Elders at 3 p. m. Seventh-day. Communications addressed to Chas. E. Clevenger, Stephenson, Va., or Hugh S. Lupton, W. E., or of W. Bramson, Clear Brook, Va., will receive prompt attention and Friends will be cordially welcomed and provided for.

FRIENDS' ASSOCIATIONS.

Salem, N. J.—The meeting of the Association was held Third month 15th. The president, Walter Hall, read an extract on Friends' customs. The committee for the collection of funds for the Advancement of Friends' Principles reported that the money had been collected and sent in. The entertainment for the evening consisted of an interesting account of a "Trip to the West Indies" by Mary Hiles. After adjournment we had our customary refreshments.

Margaret G. Bassett.

Mansfield, N. J.—One of the best attended and most interesting Associations for a number of months was held at the home of Joseph F. Taylor, Fourth month 14th. The president read the 11th chapter of St. Mark. Cyrus S. Moore read a paper on "The Discovery of the North Pole;" Sarah Lippincott read a magazine article which portrayed the horrors of child labor; Sarah A. Biddle gave

current events; Beulah Wills followed with a humorous reading, "Not Guilty;" Edith S. Gibbs recited a humorous sketch, "A Similar Case." "His Books" was a poem read by Laura C. Black; Dorothy Deacon recited "The First Party." The meeting adjourned to meet Fifth month 21st, at the home of Lewis Taylor.

ANNA C. SCOTT, *Sec.*

HOCKESSIN, DEL.—The Association convened for its regular meeting, First-day afternoon, Fourth month 24th, at the Meeting House. The President, Willard Cloud, read a portion of the tenth chapter of John. Edith Mitchell read a paper, written by Joseph Beck Tyler, on "Young Friends' in the Early History of the Society." Hanna M. Woodward read a paper, written by John J. Cornell, "What is the Greatest Need of the Society." Ellen H. Mitchell read an article on "The Object of Bible Teaching." The meeting decided to drop the June meeting. We adjourned to meet Fifth month 29th, at the Meeting House.

ELLEN H. MITCHELL, *Sec.*

OXFORD, PA.—The Association was opened by the president, Clyde Mason, reading the 43rd Psalm. A paper, "What caused the separation of Friends?" was read by Eva Gilbert Wright. Melvin Reynolds gave the Life of Elias Hicks, followed by a recitation by Marie Vitcer. Benjamin Rossmore read a paper on Friends in England. "Would Friends be stronger if they used the methods adopted at the rise of that Society?" was discussed by Dr. Coates and Granville Coates. Current Events were given by Granville Coates. It was decided that Daniel Batchellor should lecture on "The Poets as Nature Lovers." The meeting adjourned to meet Fifth month 7th, at 8 o'clock.

MARY E. PAULEY, *Sec.*

BIRTHS.

MILLER.—In Philadelphia, Third month 11th, 1910, to Lewis A. and Bess A. Lambert Miller, a daughter, who is named Esther Lambert Miller.

PATTERSON.—At Brooklyn, N. Y., on Second-day, Fourth month 25th, 1910, to John P. and Helen Maxfield Patterson (nee Helen M. Thomas, of Riverton, N. J.), a son, who is named John Paul Patterson 3rd.

MARRIAGES.

BRANSON—JACKSON.—At Friends' Meeting House, New York, on Seventh-day, Fourth month 30th, Charles Fox Branson, son of Anna M. Branson, of Cadiz, Ohio, and Anna Morris Jackson, daughter of Wm. M. and Anna M. Jackson, of New York City.

FLITCRAFT—CAMPBELL.—Laurence Flitcraft, the fourth son of Allen J. and Emma R. Flitcraft, of Oak Park, Ill., and Margaret Gertrude Campbell, daughter of William and Florence A. Campbell, were married at the residence of the bride's parents, 3132 Warren Avenue, Chicago, on Third-day, Fourth month 26th, 1910. After Sixth month 1st they will be at home at 310 South Kenilworth Avenue, Oak Park, Ill.

FUSSELL—MORLEY.—At Swarthmore, Pa., Fourth month 16th, 1910, Henry Moore Fussell, Jr., son of Henry M. and Mary T. Fussell, of Media, Pa., and Constance de Lannoy Morley, daughter of the late Benjamin F. Morley and Sarah de L. Morley, of Swarthmore, Pa.

DEATHS.

ALBERTSON.—At home of her son-in-law, Charles C. Price, Plymouth Meeting, Pa., on Third month 12th, 1910, Mary W. Albertson, widow of William Albertson and sister of Harvey H. Gillam, of Langhorne, Pa., in her 73rd year. Interment at Plymouth Meeting.

BAILEY.—David Irwin Bailey died at his home, 1829 Euclid Avenue, Lincoln, Neb., Fourth month 13th, 1910, aged 81 years. He is survived by his widow, Maria A., and one daughter, Mrs. H. W. Leavitt.

CHAMBERLAIN.—On Fourth month 5th, 1910, Emma Z. Maule, wife of John Chamberlain, and daughter of S. Emma and the late J. Comly Maule, in the 46th year of her age. She was a member of Sadsbury Monthly Meeting, Christiana, Pa. She was much interested in meeting, but was for several years an invalid and not able to attend much of the time, which she felt to be a great deprivation. She is survived by four brothers, George C., Charles E. and Norman C. Maule, living in Pennsylvania, and William M. Maule, of Gardenville, Nevada; and by one sister, Anna S., wife of Alison Baker, of Christiana.

"Fold her, oh Father, in thy arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

NEWPORT.—At his home, 5102 Newhall Street, Germantown, Philadelphia, on Third month 15th, 1910, of typhoid fever, Rodman B. Newport, son of Anna B. and the late William C. Newport, and grandson of David and Susan Newport, of Willow Grove, in his 35th year.

UNDERWOOD.—Emeline Underwood, wife of Reuben L. Underwood, died First-day morning, Fourth month 24th, 1910, at her home in Grampian, Pa., aged 64 years, 5 months and 4 days. On the 6th of Second month she was stricken by a severe illness, and after weeks of intense suffering patiently and uncomplainingly borne, she passed over to the Higher life in perfect calmness.

The maiden name of the deceased was Griest. She was united in marriage to Reuben L. Underwood, of Unionville, Centre Co., Pa., at the age of 22, when they made a home and resided there for 16 years. In the spring of 1883 they moved with their family to Adams Co., Pa., and remained there until seven years ago, when they located at their present home in Grampian, Pa.

Joel Borton, of Woodstown, N. J., was present at the funeral, his kindly, sympathetic ministry in the home, at the meeting house in Grampian, and again at the meeting house and cemetery the next day, at Unionville, brought comfort and cheer to the bereaved family and friends. At the request of the deceased her sons served as pall bearers.

Emeline was the mother of twelve children. The responsivilities of the home were great and how well they were met is attested by the fact that the ten children living and grown to man and womanhood are types of a mother's careful training. She found time to be a useful member of meeting and through her example and precept the members of her family caught the spirit of her wishes. She is survived by her husband, six sons, four daughters, a sister, three brothers and 14 grandchildren.

She was a life-long member of the Society of Friends and in her latter years an active Elder. The hospitality rendered in her home revives many pleasant thoughts to her many friends. She has passed beyond the veil. We shall miss her but we will not lose her for a stronger chain is anchored heavenward. G. T. U.

The following beautiful lines were sent to the family by Elizabeth Koser, and were read as her tribute, at the close of the services:

"Beautiful mother! with thy work all done,
Beautiful Spirit! to Heaven now gone,
Beautiful life! with the crown now won,
God giveth thee rest.

"Rest from all sorrow, and watching, and fears,
Rest from all possible sighing, and tears,
Rest through God's endless, wonderful years,
At home with the blest.

"Beautiful life! that has not lived in vain,
Ours the heartache, the sorrow and pain,
Thine is the glory and infinite gain.
And thy slumber is sweet.

"With peace on the brow, and the eyelids so calm,
Peace in the heart 'neath the white folded palm,
Peace all around like a wondrous balm,
Oh glory forever to God and the Lamb."

These lines, sent to one of the sons by a dear friend of the family, were also read:

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it,
'Tis God's gift.

"Be strong!
Say not the days are evil,—who's to blame?
And fold the hands and acquiesce, O shame!
Stand up, speak out, and bravely,
In God's name.

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on!
To-morrow comes the song."

WALTON.—At Friends' Home, 6300 Greene Street, Germantown, Pa., on Third month 13th, 1910, Phebe D. Walton, wife of Job A. Walton, formerly of Northampton Township, Bucks County, aged 77 years.

NOTES AND ANNOUNCEMENTS.

On Fourth-day afternoon at the rise of the Yearly Meeting a reception will be given in the parlor of the Young Friends' Association, to which all visiting Friends are cordially invited by Philadelphia Friends.

Quaker Idyls, by Sarah M. H. Gardner, New York. Henry Holt & Co. This is a charming, dainty volume written with the purpose of setting forth Quaker life,—that life designed fitly to represent a religion of daily experience. Each sketch is replete with quaint suggestion of character which in any community would be Christian leaven. The reader will not be surprised that a sixth edition has been called for. It contains two new idyls.

—*Christian Register.*

The Swarthmore College *Phoenix* notes that Bird T. Baldwin, of the Class of 1900, is a collaborator on the staff of the new *Journal of Educational Psychology,* published in Baltimore.

After the last two social evenings held at the West Philadelphia Meeting House, there was found a brown fur muff and a squirrel boa. They are still awaiting an owner. See the caretaker at 35th Street, Lancaster Avenue.

Emily Wilbur, of Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia, wishes a home for a little girl of 12, whose mother is dead. The little girl is strong and well and has an amiable disposition. She is of German parentage, but was born in this country. She is Catholic but her brother is anxious for her to have a home with Friends or friendly people. For further particulars write to or call upon Emily Wilbur.

The life of Elizabeth Fry, by Georgina King Lewis, of England, a review of which appeared last week, may be had of Friends' Book and Tract Committee, 144 East 20th Street, New York, for $1.20 postpaid.

Hannah E. Stubbs, West Grove, Pa., has two bound volumes of *Friends' Intelligencer* that she would be willing to dispose of as follows: 1881, very good, $1.50; 1868, fifty cents.

Word comes to us from Emerson, Ohio, that Amy G. Walker and her daughter, Anna B. Walker, who have been for some time in Colorado, expect to return to their home before Ohio Yearly Meeting, and they hope that Friends to the Eastward will plan to be with them. The Yearly Meeting will be held at Mt. Pleasant this year.

I think the suggested "statement of the belief of a Friend" submitted by W. J. McWatters in the *Intelligencer* of Fourth month 15th is clear and concise. I would like it better, however, if in the paragraph on the Atonement the words "with Trinitarian leanings" and "with Unitarian leanings" were omitted and the words "we" or "all" inserted before "being joint heirs." The word "observe" might also be omitted. Indeed the sentence would express everything if it read, "Some Friends accept the death of Jesus as a satisfying sacrifice. Others accept the life as a standard, etc." CLARA B. MILLER.

Commenting upon the same article another friend writes: "If we look for a definition of 'creed' we find it

says 'a summary of belief.' If we look for 'belief' we find it says, 'faith, religion, creed.' And while I say it with all humility we surely do not want to say our Society has no faith, no religion. The unfolding of the Spirit, though void of outward form, reveals hidden truths made plain. Then to my mind, it seemed, a long time ago, when looking into these matters, our faith, our belief, is our creed; a following of the Divine pointing is our religion."

It is the desire of the members of the monthly Meeting in Flushing, Borough of Queens, New York City, to make an effort to acquaint Friends who have taken up residence in this vicinity, or who may do so in the future, with the location and various activities of our meeting. Possibly some of the Friends might be helped to find board and lodging in Flushing, which, being so near New York (eight miles, or about half an hour by the trolley), would allow them to do business in the Borough of Manhattan and to live near and to join our meeting. If notified in time, a member of the Social Duty Committee will meet at railway station any young Friend and give any necessary assistance and advice.

The members of the committee are: Wilfrid Lay, Chairman, Flushing High School, Flushing, N. Y.; Melissa R. Bell, Bayside, N. Y.; Walter C. Gilbert, room 7706 No. 1 Madison Ave., New York City; Phebe Wilbur Griffin, 61 North Fifth Ave., Whitestone, N. Y.; Grace Keese Hubbard, 109 Fourteenth St., Flushing, N. Y.; Anna M. Lay 115 Fourteenth St., Flushing, N. Y.; Annie Bell Storm, Bayside, N. Y.; Margaret A. Eadie, 24 North Parsons Ave., Flushing, N. Y.; Mary A. Cock, 29 Mitchell Ave., Flushing, N. Y.

Chappaqua Monthly Meeting and that of Orthodox Friends have appointed a joint committee of two Friends from each meeting to arrange for a fellowship peace meeting, to be held Fifth month 22nd, at the old Chappaqua Meeting House. James Wood of Mt. Kisco, N. Y., and William I. Hull of Swarthmore College are to be the speakers, the latter coming to the meeting directly from the Lake Mohonk Arbitration Conference.

Abby D. Munro writes that the Laing School at Mt. Pleasant, S. C., has been unusually well attended, and then adds: "Funds always come in slowly at this time of the year, but it has been unusually so this month, till we might almost think we were forgotten by our friends. We have not even received the usual contribution toward the *Visitor*, though we never needed it more."

The Library building of Swarthmore College is to have a clock with a Westminster chime of four bells installed in its tower. This is presented by Morris L. Clothier in commemoration of the 20th anniversary of the graduation of the class of 1890, of which he is a member.

EVENINGS OF PHILADELPHIA YEARLY MEETING WEEK.

Second-day evening, the 9th.—General Conference of Friends' Associations of the several Yearly Meetings, at 7.30 p. m. Horace M. Lippincott, of Germantown, Philadelphia, will open the discussion with an address, "Friends of the Earlier Time and Friends of To-day—Are we doing the work of our time as they did theirs?" Alice Paul, of Moorestown, N. J., will speak on the same subject, and there will be a general discussion.

Third-day, the 10th.—Meeting under joint auspices of Proper Publications and Temperance Committees. "The Press and Public Opinion," 7.45 to 8.30 p. m., by Raymond K. Denworth, Jesse C. Roberts and Joseph H. Willitt, all of Swarthmore, Pa. Local Option, 8.30 to 9.45, by Dr. George Edward Reed, of Dickinson College, Carlisle, Pa.

Fourth-day evening, the 11th.—Meeting of Philadelphia First-day School Association, 8 p. m. Topics will be presented as follows: The Inner Light, Arthur Edwin Bye; Plainness (dress, speech and apparel), Emily S. Cooper; Discipline, Walker E. Linvill; Belief (active vs. passive), Hannah Clothier Hull; Loyalty (enlarged phase of responsibility), J. Russell Smith; Free Gospel Ministry, Mary A. Gilby.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting in Newark, N. J., every First-day, of Friends of both branches, at home of Geo. M. and Marian Rogers Palmer, 723 Clifton Ave., at 3.30 p. m., for a study of the life of Paul, followed by devotional exercises.

FIFTH MONTH 7TH (7TH-DAY).

—Farmington Half Yearly Meeting at Orchard Park, N. Y., at 11 a. m. Ministers and Elders day before at 2 p. m.

—Ministers and Elders of Philadelphia Yearly Meeting at 15th and Cherry Sts., at 10 a. m. and 2 p. m.

—Oxford, Pa., Friends' Association, at 8 p. m.

FIFTH MONTH 8TH (1ST-DAY).

—New York Meeting at 221 E. 15th St., La Vergne F. Gardner expects to attend.

—New Garden, Pa., Young Friends' Association, at the home of Sara Lamborn.

—Young Friends' Association of New York and Brooklyn will be held

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Fifth-day evening, the 12th.—Meeting under joint auspices of sub-committees on Colored People and on Peace.

Colored People, 7.45 to 8.15 p. m.—Address by William A. Creditt, President of the Downingtown Agricultural and Industrial School for Colored Boys and Girls.

Peace, 8.15 to 9.30 p. m.—"The Waste of War the Cause of Race Decline," by Scott F. Hershey, New Castle, Pa.

FRIENDS' NEIGHBORHOOD GUILD.

Philadelphia Quarterly Meeting's Philanthropic Committee will hold a meeting in the interest of Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia, Fourth-day, Fifth month 11th, 1910, at 1.30 o'clock, in the Lecture Room of Friends' Central School Building, 15th and Race Streets, Philadelphia. Address: Social Forces in a Neighborhood, by Martha P. Falconer, Supt. of Girls' House of Refuge. All are cordially invited.

SWARTHMORE COLLEGE NOTES.

The new clock and chimes for the College Library tower have arrived and have been put in place. "The equipment includes a Westminster chime of four bells and a Seth Thomas clock. The large bell weighs 3,000 pounds and is pitched in the key of E flat, tenor. The tower of the new library was especially designed for a chime of bells, it being hoped that some one of the classes of the college would give a clock and bells on some one of their anniversaries. This hope has been realized and once again Swarthmore has to be grateful to Morris L. Clothier for this generous gift as a memorial of his class of 1890.'

The annual play given by members of the Senior Class will be the "Tempest" this spring. The cast has been practically chosen by this time. Priscilla Goodwyn will take the part of Miranda; Marie Sellers that of Ariel; Guy Carr that of Ferdinand, Gurdan Jones, Prospero; James A. Stone, Stephano; George Corson, Titania; and William Jenkins, Caliban.

Last Seventh-day was a banner day for Swarthmore in athletics. The track team, consisting of Bradford, Hess, Lewis and Gillam, won in the race at Franklin Field, running the mile relay in the fast time of 3 minutes 28 2-5 seconds, breaking the college record. The men ran a beautiful up-hill race. Swarthmore was far behind in the first two laps; in the third Hess gained considerably, finishing second, then Bradford took it up and running in his usual brilliant fashion overtook the first man and won by several yards.

The base-ball team defeated Albright College by the score of 3-1. Tarble's pitching was the feature of the day. He struck out eighteen men during the game.

The lacrosse team played the strong team from Stevens on Whittier Field and defeated them in a hotly contested game by the score of 8-4. W. L. J., '10.

at Plainfield, N. J., 3 p. m. Paper by Henry M. Haviland. Train leaves Liberty St., C. R. R. of N. J., 2 p. m.; or 9 a. m., in time for First-day school, or 10 a. m., in time for meeting.

Young People's devotional meeting under care of the Swarthmore Young People's Meeting, with the approval of Swarthmore Monthly Meeting, in Cherry Street Meeting House at 4 p. m. All between 15 and 30 are cordially invited.

—Fair Hill Meeting, at Germantown Ave. and Cambria St., Phila., at 3 p. m. Friends who have come to the city for Yearly Meeting are cordially invited.

FIFTH MONTH 9TH (2ND-DAY)

—Philadelphia Yearly Meeting at Race St., Phila., at 10 a. m. and 3 p. m. on this and succeeding days.

—In the evening, at Race St., Conference of Friends' Associations.

FIFTH MONTH 10TH (3RD-DAY).

—Centenary of Theodore Parker, under care of National Conference of Religious Liberals, at First Unitarian Church, Phila. See last week's issue for program.

—At 15th and Race Sts., at 7.45 p. m. Meeting on Proper Publications and Temperance (see page 302.)

FIFTH MONTH 11TH (4TH-DAY).

—First-day school evening of Phila. Yearly Meeting Week, at Race St. See page 302.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

—Meeting in Lecture Room, Central School Building, 15th and Race Sts., Phila., at 1.30 p. m. Address: Social Forces in a Neighborhood, by Martha P. Falconer, Supt. of Girls' House of Refuge.

—Reception to visiting friends by Philadelphia Friends, in parlor of Young Friends' Association, at rise of afternoon session of Yearly Meeting.

FIFTH MONTH 12TH (5TH-DAY).

—At 15th and Race Streets, Phila., at 7.45 p. m., meeting on "Colored People" and "Peace." See page 303

FIFTH MONTH 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, O., at 10 a. m. Ministers and Elders day before at 2 p. m.

—Salem Quarterly Meeting at West (near Alliance), O., at 11 a. m. (sun time). Ministers and Elders, same day at 10 a. m.

FIFTH MONTH 15TH (1ST-DAY).

—At Stanton, Del., a conference at 2.30 p. m. under care of Philanthropic Committee of Concord Quarterly Meeting. Edith M. Winder, of Swarthmore College, will read a paper on Good Literature.

FIFTH MONTH 16TH (2ND-DAY).

—Easton and Granville Half Yearly Meeting at Granville, N. Y., at 11 a. m. Ministry and Counsel the Seventh-day before at 3 p. m.

—Fairfax Quarterly Meeting at Hopewell, Va., at 10 a. m. Ministers and Elders Seventh-day before at 2 p. m. Isaac Wilson expects to attend.

FIFTH MONTH 17TH (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J., at 10.30 a. m. Ministers and Friends gladly welcomed. Meeting of Ministers and Elders the day before at 10.30 a. m. Carriages and stage will meet the train at Bordentown, N. J.

FIFTH MONTH 19TH (5TH-DAY).

—Quakertown, Pa., Young Friends' Association, at home of Richard and Sadie Johnson.

FIFTH MONTH 21ST (7TH-DAY).

—Short Creek Quarterly Meeting at Concord (near Colerain), O., at 11 a. m. Ministers and Elders the same day at 10 a. m.

—Mansfield, N. J., Young Friends' Association, at the home of Lewis Taylor.

FIFTH MONTH 22ND (1ST-DAY).

—Fellowship peace meeting under care of the two Chappaqua Monthly Meetings, in the old meeting house. Addresses by James Wood of Mt. Kisco, N. Y., and Dr. William I. Hull, of Swarthmore.

FIFTH MONTH 23RD (2ND-DAY).

—Warrington Quarterly Meeting at Pipe Creek (near Union Bridge), Md., at 10 a. m. Ministers and Elders Seventh-day preceding at 3 p. m.

—New York Yearly Meeting, at 15th St. and Rutherfurd Place, New York City.

FIFTH MONTH 26TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, at 10 a. m. Carriages will meet the train leaving Reading Terminal 8.18 a. m., at Bycot Station, for all persons wishing to attend.

FIFTH MONTH 27TH (6TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

FIFTH MONTH 28TH (7TH-DAY).

—Stillwater Half Yearly Meeting at Richland Meeting House, Quaker City, O.

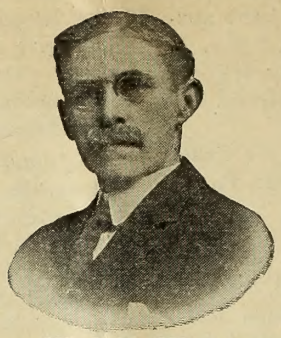
—Blue River Quarterly Meeting near Salem, Ind.

FIFTH MONTH 30TH (2ND-DAY).

—Canada Half Yearly Meeting at Bloomfield, Ontario.

The May *American Magazine* contains an interesting article about Victor L. Berger, who as leader of the socialists in Milwaukee was directly responsible for the election of Emil Seidel, the first socialist mayor in the United States. Ida M. Tarbell discusses the Woman's Rights Movement and gives its history in this country from earliest times. James Oppenheim describes conditions in "The Hired City," which means Pittsburgh. Samuel Hopkins Adams tells how our representatives get "jokers" in to bills enacted by legislature and Congress. Jane Addams, in her autobiography, describes the foundation of Hull House.

Under the title of "The New American City Government" George Kibbe Turner tells in the May *McClure's* of the rapid spread of the commission form of government; Burton J. Hendrick has an article on "The Skulls of Our Immigrants" which upsets the belief so long held by scientists that the skull was the one thing that could not change; W. A. Du Puy and E. T. Brewster show what the rat has cost us in lives and money.



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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 14, 1910.

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Holders of coupons may reserve rooms for any part of the season on or after Fifth month (May) 16. There will be, as usual, lively demand for the five "open-air" and the three corner rooms, and promptness will be necessary to secure them.

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Continued on page iii.

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Several inquiries have been received for the Will Long farm mentioned last week. The Buck Hill Falls Company is not interested in it in any way except that we would be glad to see it in the hands of someone who would help the neighborhood.

Charles Myers who was in the office last summer goes to Buck Hill this week to assist Charles N. Thompson, Superintendent.

Last summer a number of friends interested in good roads raised a fund for stoning the road from Cresco Station southward to the Paradise Township line. This work is about completed by the Township officials.

The reservations for rooms and cottages exceed those of the same date of last year.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
R. BARCLAY SPICER, A. B., Swarthmore,
Superintendent.

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 14, 1910.

Volume LXVII. Number 20.

THE BIRTHPLACE OF WHITTIER.

As pictured in his "Snow-Bound" still it stands,
Tranquil and hallowed by the passing years,—
But he who loved it deeply, he is gone;
Ah me, the thought doth touch the heart to tears!

JOHN RUSSELL HAYES.

PHILADELPHIA YEARLY MEETING.

MINISTERS AND ELDERS.

The Ministers and Elders of Philadelphia Yearly Meeting met this year in the Race Street room, instead of the Cherry Street room as heretofore. The seats are so much more comfortable that this was a decided improvement. The clerks were Samuel H. Broomell and Sarah Ann Conard, both of whom were re-appointed. Although 14 of the representatives were absent, the meeting appeared to be larger than usual. O. Edward Janney presented a minute from Baltimore Monthly Meeting. Other visiting Friends were Isaac Wilson and Jonathan D. and Phebe J. Noxon, of Genesee Yearly Meeting; Henry W. Wilbur and Robert Barnes, of New York, and Martha S. Townsend, of Baltimore. These were cordially welcomed.

Before taking up the queries the question was raised as to whether the summary answers might not be dispensed with for one year, but there was little unity with this proposal. The discussion of the first query, concerning attendance at meetings, occupied the rest of the morning. It was suggested that it might be well if the query asked in what way ministers and elders encourage the attendance of others. Concern was expressed that more effort be made to reach those who are not members of meeting, especially those whose parents and grandparents had been disowned for marrying out of meeting. The importance of our smaller meetings was emphasized, and the good that may come from throwing more responsibility upon the younger members. It was said that young people are quick to see the difference between partaking of happiness and partaking of pleasure, and respond readily to the ministry of those who have their grip on God's joy; they welcome the sincere expression of the prayerful heart.

In the afternoon the other three queries were considered. Several Friends thought it quite time that we cease to ask concerning soundness in word and doctrine, as this phrase seems to be a remnant of a form of bondage and suggests shackles upon mind and soul.

Others said that doctrine simply means teaching, and that the query wishes to know whether Friends are careful to teach what is true. The thought was thrown out that all ability is from God, and that the latter part of the query implies that we should *use* the ability that God gives.

The report of the committee in charge of last year's early morning meetings reported that these had been well attended and were very helpful. The following were appointed to have charge of similar meetings this year: Sarah B. Flitcraft, Caroline J. Worth, Mary Travilla, Joel Borton, Samuel H. Broomell, Edwin A. Holmes, Rachel M. Lippincott, William C. Coles and Evan T. Worthington. After heartfelt prayers of thanksgiving the meeting closed.

FIRST-DAY MORNING.

Notwithstanding the rain there was a large attendance at the meetings for worship on First-day morning, the Race Street and Cherry Street rooms both being filled. In the Race Street meeting the silence was broken by O. Edward Janney, in a prayer for strength and guidance during the week. This was followed with prayer offered by Keziah Wilkins, of Medford, N. J.

Doctor Janney spoke from the text, "Other foundation can no man lay than is laid." He held that the world is seeking a new religion. The men of science and the votaries of religion are asking for truth. In the universal search the same point is being reached that Friends emphasized more than two centuries ago. Stripped of the covering of non-essentials all faiths have the same foundation. The faith that helps is always simple. In this faith there are four foundation principles: (1) Faith in God, in his fatherhood, and his concern and care for his creatures; (2) Faith in the Bible, as a treasury of noble thoughts and holy impulse; (3) Faith in the messiahship of Jesus, the founder of the Christian religion, and our great teacher. He was so close to God that they were almost one. (4) Faith in the element of inspiration, our inward source of light and leading. Faith in the divine spirit in us, which constitutes the incarnation.

Isaac Wilson referred to the beautiful picture presented by Jesus when he went up into the mountain and taught the people as one having au-

thority. It is a significant fact that Jesus commenced his ministry by pronouncing blessings, the blessings of the beatitudes, rather than by uttering condemnation. In his ministry he formulated the qualification of discipleship, which was simply to love. The teaching is that we must individually bear our crosses, and we cannot be relieved because Jesus bore his.

Other speakers were Frank Emley, Sidney S. Yarnall and Evan T. Worthington.

In the Cherry Street meeting Ellwood Roberts said that we have too much historic religion and too little living faith. Joel Borton regretted that spiritual development has not kept pace with material development. Edward A. Pennock said it is a law of nature that there shall be alternate rest and activity, inflow and outgoing. There can be no incoming of strength and light unless there is also a giving out to others.

Henry W. Wilbur said that the word of God includes much more than the utterances in the Bible. Other speakers were Sarah T. Linvill, Caroline J. Worth, and Robert Barnes.

FIRST, THE KINGDOM OF GOD.

[Read by Elizabeth Powell Bond at Swarthmore College, Fourth month 10th.]

We do not easily tire of recalling the days in which Jesus walked and taught among men. And it is good for our souls, again and again, to go back in thought to that meeting upon the mountain side, when his disciples were close about him and the multitude pressed upon him. The great benediction was spoken that day. How could the chosen disciples ever come short of his expectations for them—"the salt of the earth" he pronounced them, and, "like a city set upon a hill." They had learned in the old law "Whosoever shall kill, shall be in danger of the judgment," but this teacher went to the roots of bloodshed and war, and pronounced judgment against him who harbored bitterness and anger in his heart. The old law permitted them to demand "an eye for an eye, and a tooth for a tooth," and to "hate their enemies." But a new Gospel came to them this day. The new teacher had pondered well "the ways of God" —what did it signify that day by day "the sun rose upon the good and the evil, and the rain fell upon the just and the unjust." He had learned at first hand that love is a dynamic *force;* and this new seed he planted in the souls of his disciples. He did not teach them to be mild and gentle and kind, that they might *win* love toward themselves. He taught the "great glory" of *loving*—that love was to be the product of their daily lives——that they were to exhale love—that it was to be as an atmosphere about them. Could the fathers and mothers among them be enough loving such light would shine about their children that they could not miss the path, nor would they lack the strength to walk in it. Could brothers and sisters, and man to man be enough loving they would not be soft and inadequate, but firm and steadfast as the surgeon is when the need of his fellows sharpens his instruments and makes him cut deep only that he may heal. Push the weakest to the wall—override the feeble! How impossible, if we were enough loving! Can we doubt that it was the lovingness of Jesus—that which we name the Christ-spirit—that gave wings to his message, and has impelled his words on and on through the centuries, with vitality ever increasing!

The chart for daily life indicated so long ago to the multitude upon the mountain side still points the *direction* for our own lives. It makes very clear the values of life. Ostentatious alms-giving was to his deep-seeing eye the sign of spurious coin. Prayer upon the street corners was likewise the sign of the hypocrite. The things which moths and rust spoil, or thieves may carry away to their hiding places—these were not by his measurement, among the first values.

He warned his disciples against the absorbing demands of the world—the demands that introduce an element of tragedy. He called their thought away from anxious care about eating and drinking and gathering into barns. He bade them "consider the lilies" as a suggestion that the costly purple and fine linen of Solomon are not sure to be the most beautiful of beauties. Jesus not only warned against the unworthy, and the uncertain, he explicitly declared the *first value,* the highest purpose. He taught them, "Seek ye *first* the kingdom of God, and his righteousness." It might seem at first thought that this was a command to turn our backs upon the interests of this earthly life; that it justifies the recluse who imprisons himself in the convent or the monastery for a life of meditation and ceremonial worship of the Heavenly Father. May it not rather be in the light of his life that we are directed to the broadest and highest point of view—that we are to find in the Kingdom of God, the unit of measurement, the standard of judgment for all our interests in this earthly life. "Seek ye *first* the heavenly kingdom"—perhaps this is only a way of saying "Know the heavenly King"—Jesus named him Father. With Divine illumination Jesus said "I and my Father are one;" "learn of me." When

he was a boy of twelve you remember he lingered in the temple among the learned doctors to learn what he could; for even then it was borne in upon him that he must *first* be about his Father's business. Let us learn of him, I cannot say as the only teacher, because in the riches of the heavenly kingdom there are many teachers, and many ways of access to the human mind. He had himself given us the test to be applied to his own teaching and to his activities—indeed to all teaching and all activities "By their fruits ye shall know them." To *seek* the heavenly Father's Kingdom is to become learners in the school of Christ, along with the multitude upon the mountain side; to saturate ourselves with the spirit of the Master in that school, and to listen as he did to the inward speaking voice.

Read afresh the story of Saul whose eager, zealous spirit suddenly found itself sent to this school. Read the story of Brother Lawrence, whose thought was arrested by the sight of a leafless tree in winter. 'He remembered that presently these branches apparently dead, would put on a beautiful covering of green leaves, then burst into fragrant bloom, then ripen their harvest of fruit. It is his testimony that in that moment he received a high view of the providence and power of God, which was never after effaced from his soul; that this view had perfectly set him loose from the world, and kindled in him such a love for God that he could not tell whether it had increased during the more than forty years he had lived since.' This radiant morning, the white-garlanded cherry tree on our own campus might serve us a "priest, sermon, shrine." Brother Lawrence left this lesson for us:

"Lift up your heart to God, even at your meals, and when you are in company; the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of."

A little child who had watched the planting of some flower seeds, and saw the tender seedlings making their way up into the sunshine and the dew, said "I suppose it is God who does this." It was a glimpse into the kingdom of Heaven, of that unseen power, invisible as electricity is. When once the soul is turned toward the heavenly Kingdom, it seems as though all the holy angels were at hand to point out the way.

"How many messengers God hath,
If we have eyes to see?"

It is the blessing of blessings that we may discover these messengers close about us perhaps living with us under the same roof. There may be under our roof, one whom we instinctively name a "tower of strength"—one who can calmly meet the shock of sudden disaster; or one who bears and bears, and gives no sign of corroding cares; or one who keeps so near to the Divine Heart as to shine in its light, and thus mark the way; or one whose soul is so "at leisure from itself" as to soothe, and sympathize with all need. We may say of such—that strength is the part of God that is in him; that fortitude is God's endurance; that shining soul reveals God alight in himself; that sweet sympathy is the sign of our Father-Mother-God. It may easily become a happy habit of our lives to find out the revealings of God in those we meet all along the way.

And when the soul is turned, in seeking, toward the heavenly Kingdom, we shall be glad continually in the discovery that God has been found out by his children in all ages, and that they have left their testimony for our enlightenment.

The prophet and the poet have been the great revealers of the Kingdom of God; and these speak with authority to natures delicately attuned to the prophet and the poet. But there are minds whose access to divine truth is by quite another way than the sudden illumination, the clear intuition of poet and prophet. This is just as much one of God's ways. Reason is not less a divine gift than is intuition. Its slower processes are permitted to such natures as demand its firm foundations upon which to rest and to build. The poet writes, God's poet let us say—"In the beginning God created the heavens and the earth —the earth was waste and void; and darkness was upon the deep: and the spirit of God moved upon the waters, and God said 'Let there be light,' and there was *light*."

The philosopher writes—God's philosopher, let us say—"Science has now, at least theoretically, reduced all material things to a primary ether universally distributed * * * the initial movement which began to concentrate the world and all material substances of the particles of the dispersed ether could not have originated in the particles themselves. * * Thus we find ourselves face to face with a power which exhibits on a tremendous scale, the faculties of selection and adaptation of means to ends, thus distributes energy and life in accordance with a recognizable scheme of cosmic progression. It is, therefore, not only Life, but also Intelligence, and Life guided by Intelligence becomes volition. It is this primary original power which we mean when we speak of "The Spirit."

God's poet writes: "God created man" in his own image, in the image of God created he him male and female created he them."

God's philosopher writes: "man, in his inmost nature, is the product of the Divine mind imaging forth an image of himself on the plane of the relative as the complement to its own sphere of the absolute." "Man's place in the cosmic order is that of a distributer of the Divine power."

God's prophet taught us to pray "Deliver us from evil."

God's philosopher teaches us: "Our spiritual attitude will always be determined by our conception of our relation to God or Infinite spirit. * * The whole Secret of Life consists in simple reliance upon the all-creating spirit as consciously identifying itself with us."

God's prophet said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions * * * I go to prepare a place for you."

God's philosopher says: "We need not be troubled about future conditions because we know that the all-originating Power is working through us and for us * * * and that it produces all the conditions required for the expression of the Life, Love and Beauty which it is, so that we can fully trust it to open the way as we go along."

Thus do we see that poet, prophet and philosopher are at one—each in his own language, teaching us of the high things of God. To-day or to-morrow, "by lowly listening we shall hear the right word"—the liberating word that shall break our bondage to that which is not worth while; which shall flash into our minds what it means to "seek *first*, the kingdom of God;" which shall inspire our souls for our high calling as sons and daughters, even comrades of God.

FROM SIBERIA.

The South Manchuria Railroad takes one as far north as Chang Chung, where a change is made to the Chinese Eastern Railway, which connects at Harbin with the Trans-Siberian, where another transfer must be made. In fact, the eastern section of this great Russian road, the part crossing Manchuria, is in reality the Chinese Eastern Railroad, although to all intents and purposes it is a part of the Russian system. This Siberian route, especially in the summer months, is becoming very popular and reservations must be made well ahead. We engaged our accommodations three months in advance and secured the only state-room that was left. The International Wagon-Lits is a weekly train leaving Vladivostok every Tuesday and arriving in Moscow, 5425 miles distant, ten days later. It is a splendid train, composed of six cars, four well-built and comfortable sleepers, a dining and a baggage car, the latter provided with a bath-room. An average speed of about twenty-three miles an hour, including stops, is maintained for the entire distance which, though not equalling, compares favorably with our own transcontinental train. The first-class compartments accommodating two persons, have two large berths, one of which is used as a lounge during the day, a comfortable arm chair, a table and a lavatory which is used in conjunction with the occupants of the adjoining state-room. The second-class compartments have no lavatories and are intended for four persons. The dining car service, though not equal to our own Pullman, furnishes good, substantial food at a very moderate charge. The train is electric lighted throughout and the comfort of the passengers is well provided for. Besides this train, there is a Russian express, which leaves twice a week, but these trains are little patronized by foreigners. Harbin, once a thriving and prosperous city, which the Russians designed for the Moscow of Asia, is now on the decline and everywhere are the marks of a town whose "boom has busted." Many large, fine buildings, extensive factories and mills, were erected during the construction of the railroad and trade was brisk and profitable. Extravagance, dissipation and vice made Harbin the fastest and wickedest place in all Asia. With the close of the war and the withdrawal of the soldiers, the inevitable reaction came, factories and mills shut down, merchants failed and real estate had no market. It is said that Russia in her dream of a Pacific Empire, spent over two hundred and fifty million rubles in railroad development and three hundred million in building Harbin, Dalny and Port Arthur, but as a fire in the office of the auditor destroyed all his papers before the accounts were rendered to St. Petersburg, the exact amount that actually went into the work can never be ascertained. When we arrived at Harbin, the Siberian express had already arrived from Vladivostok and amid much confusion we had our baggage weighed and checked, our tickets duly examined and stamped and soon were rolling westward on our long journey across Asia. F. C. HICKS.

Irkutsk, Siberia, July 2, 1909.

The country west of Harbin appeared as fertile and productive as it had to the south and I do not wonder that Manchuria has been a much coveted prize. The next day we were still traversing great rolling, grassy plains capable of supporting immense numbers of cattle, though we saw but few. A herd of camels, grazing near the track,

was an interesting and unusual sight. At Manchuria on the frontier between Russia and China we had our baggage and passports examined and soon after entered Russia.

Siberia! what vivid pictures arise in one's mind at the mention of that name! Visions of desolation and sorrow and death, of darkness and cold and the horrors of prisons, of vast, boundless steppes and gloomy forests stretching on and on into the silence of the Arctic with a stillness broken only by the sighing of the trees and the howling of the wolves. And yet the Siberia we saw from the railroad was a far different country. Mile after mile we traversed those boundless plains dotted here and there with villages, stopped at large and well built cities, and beheld acre upon acre of well cultivated land. Rivers and streams are numerous, timber plentiful and the soil rich. In all that long journey we saw no desert, no bleak and barren land. It was a pleasant surprise and it seemed to us that this part of Siberia had possibilities as limitless as are her boundaries. Early in the morning we passed along the shores of Lake Baikal, the "Holy Sea", one of the largest fresh water lakes in the world. It is a most beautiful sheet of water with high hills rising precipitously from its shores. The large prosperous city of Irkutsk lies a little to the west of the lake and here we changed cars for the last and longest part of our journey. Day after day of rolling grassy plains and scanty forests of birch and fir and then through the low, featureless Ural mountains into Europe. We celebrated the fourth of July on the train in true American style. Most of us had flags brought from home and at one of the stations we were able to procure some whistles. Immediately after breakfast, bedecked in our colors and whistling Yankee Doodle, we paraded from one end of the train to the other, to the evident amusement of the rest of the passengers. I doubt if any of us will ever spend another fourth under similar conditions. There we were half way round the globe, in Siberia, a land whose very name suggests the opposite of all the traditions, ideals, and principles of the day we celebrated. F. C. HICKS.

Moscow, Russia, July 10, 1909.

All political economy, as well as all higher virtue, depends first on sound work.

Crime can only be truly hindered by letting no man grow up a criminal.

To make your children capable of honesty is the beginning of education. *John Ruskin.*

LIBERATION FOR RELIGIOUS SERVICE.

[Editorial in *The Friend* (London).]

A year ago this month the Meeting for Sufferings [of London Yearly Meeting] appointed a committee to consider whether any change was desirable in Friends' practice in the liberation of ministers for religious service either in this country or abroad.

It was at that time represented that under our present arrangements even the smallest of our Monthly Meetings (the most weighty members of which might be largely of one family), may liberate a minister for world-wide service. The superior meetings may endorse the concern, but actual liberation is not in their hands. They may refuse to endorse, but this course is so unusual and involves so great responsibility that every meeting, and indeed nearly every individual member, would and does shrink from pursuing it. If objection were raised or difficulty felt, it had to be expressed in presence of the applicant: and although in theory this might rightly be done and without inflicting pain, in practice it was not done. A minute once granted by the Monthly Meeting is to all intents and purposes operative. Another point raised was that of financial aid; a concern might be considered quite true, and yet doubt felt as to the wisdom of expending large sums upon its fulfilment. It was desirable to separate so far as possible deliberation as to the reality of the concern from financial considerations.

The report of the Committee was presented to the Meeting of Sufferings at its last sitting, and was adopted with very slight alteration. The new rules, which have yet to pass the Yearly Meeting, advise that all Friends with a concern for service, even when not requiring financial aid, should bring their concern before the gathered church for sanction, counsel, and sympathy. They are encouraged in the first place to take counsel with Elders or other judicious Friends; and, if the call be for foreign service, to consult the committee of the Meeting for Sufferings, or of the F. F. M. A., most nearly interested in the field of service. South of France and Minden now come under the rules for foreign service.

The concern may be submitted either to the Monthly or the Quarterly Meeting, preferably to both, for counsel and sympathy; a minute is to be taken forward to the Meeting for Sufferings or the Yearly Meeting, *which become the liberating bodies.* The Meeting for Sufferings is to refer to a special committee the question whether financial aid shall be given, and if so, whether application shall be made to other interested bodies to share the expense.

For service within the United Kingdom the concern may be submitted *either to the Monthly or the Quarterly Meeting*, either of which bodies are to have power to liberate; *if the liberating Meeting decide that financial aid shall be given*, it is to take care that provision is made for travelling expenses in the usual way. In the case of a concern for Ireland to cover service with the public outside Friends, the Quarterly Meeting is to be the liberating body.

After a Friend has laid his concern, whether it be for service at home or abroad, before a Monthly or Quarterly Meeting, it is to be the practice for him to withdraw for a time sufficient to allow of free consideration. But such withdrawal is not to interfere with opportunity for united prayer and expression of sympathy and encouragement. It is earnestly to be desired that meetings will act according to the spirit of this last clause; that the period of withdrawal will be sufficient for the expression of any difficulty, but that the expressions of unity will be actually heard by the concerned Friend, and not merely retailed to him in very condensed form by the Clerk.

The new rules appear to have been framed with constant thought for the minister as well as for the meeting. They put no difficulty in his way, while in many respects they are helpful to him. We trust that, while relieving a growing uneasiness, they will be an encouragement to Friends more frequently to bring concerns before the gathered church for sanction, counsel, and sympathy.

Praised be the Sun, who brings us the day and light; fair is he and shining, with very great splendor. Praised be the Moon and the Stars, set clear and lovely in the heavens.

Praised be the Wind, and Air, and Cloud, calms and all weather. Praised be our mother the Earth; she doth sustain us and keep us, and bringeth forth divers fruits, and flowers of many colors.

O may Love rise fresh in our hearts now! May Love have a new birth among the people! May Humanity be richer because we have lived, and even in dying may we serve it.

—*Francis of Assisi.*

Work is the normal destiny of every human being—a destiny which is a blessing and not a curse.

No one is in his right vocation if he pursues it merely for its pecuniary returns.

No one is working healthfully who does not work lovingly.

It is not so often work that kills as badly regulated work. *Lewis G. Janes.*

JORDANS REOPENED.

It is many years since a regular meeting for worship has been held at Jordans. William Beck, writing as long ago as 1869, and referring to the Friends' premises there, says: "They have, for an extended period, been closed as a meeting for worship." More than forty years have since been added to that period, which has now come to an end, and a weekly meeting for worship is to be held at half-past eleven. Although several more or less unofficial meetings had already been held this year, the first recognized meeting was held last Sunday.

The time has been arranged to suit Friends from London. A train leaves Paddington for Gerrards Cross (the nearest station) at 9.43, arriving at 10.53, but as the distance from the station to the meeting house is nearly three miles by road, unless Friends know the shorter footpath, they will be well advised to go by the earlier train, leaving Paddington at 9.23, and arriving at Gerrards Cross at 10.03. An alternative route is *via* Chalfont Road, by the Great Central Railway. A train leaves Marylebone at 9.30, arriving at Chalfont Road at 10.15, and thus leaving an hour and a-quarter to cover the five miles to Jordans. The road is down hill for the first few miles, and in the valley passes through the picturesque village of Chalfont St. Giles, full of memories of Milton and Ellwood.

Progress is being made in the restoration of Old Jordans Farm, and Friends who wish to visit this interesting old house are at liberty to do so.

THE GARDEN OF EDEN.

Under this title Dean Hodges of the Episcopal Theological Seminary at Cambridge, Mass., has recently written the stories of the Old Testament in vernacular intelligible to children. The book is published by Houghton Mifflin Co., Boston.

The Outlook, issue of April 9th, 1910, comments editorially upon the book and prints by permission "The Migration of Dan" from Dr. Hodges' book and the Old Testament version of the same tale. Teachers will find it interesting to read the editor's comment and follow the suggestion for testing the interest of the story. (This number of *The Outlook* is valued at 5 cents without postage and may be procured from The Outlook Co., 287 Fourth Avenue, New York City.)

The following extracts from the editorial conveys its essential thought.

JANE P. RUSHMORE.

* * * * * *

Mothers, fathers, school teachers, and editors are constantly saying that even educated boys and girls of to-day do not know Biblical history and literature, and the allusions thereto in English literature. That is true. The average healthy-minded boy or girl is not particularly attracted to the literature of the Old Testament in the form in which it has been presented to them. The books of the Old Testament have been so fenced off from human life that they look upon them as interesting only to theologians or gray-bearded archælogists, or useful for the not too interesting exercises of the Sunday-school. Moreover, splendid and beautiful as is the English of the Bible, it is in some respects archaic—less so than Chaucer, to be sure, but presenting to modern young men and women some of the difficulties of the "Canterbury Tales."

We have already told our readers what we think of the admirable manner in which Dean Hodges has executed his purpose: his artistic skill, his quiet humor, his reverential but unostentatious spirit. We refer to his volume here as a possibly unintentioned demonstration of the practical value of the newer view of the Bible. It is not banishing the Bible; it is bringing the banished Bible back from its exile. It is not causing the ancient Hebrews to be forgotten; it is making them appear as a real people and their history as a real history. It is not lessening reverence for the Bible; it is making that reverence more rational because more a reverence for its spiritual contents, less for its form; it is not destroying faith in inspiration; it is leading us to see that poetry, drama, and fiction are often the instruments of a noble inspiration.

If the reader of this article doubts our conclusion, let him submit the question to a jury. Let him gather the children of his family about him, or, if he is so unfortunate as to have no children of his own, let him borrow some from his more fortunate neighbors, and read them the story of "The Migration of Dan," printed on another page, first as Mr. Hodges tells it, then as it is told by the King James Version, and see how it appeals to the interest and imagination of the jury.

The Woodnutt Visitor of Chicago Friends notes the following accessions to the library:

Received for the Sunday School Library: Elizabeth Powell Bond's *Words by the Way*, Second Series, from the Author; John Russell Hayes' *Old Meeting Houses*, from Edward T. Biddle; Bertha von Suttner's *Lay Down Your Arms*, from T. A. Jenkins.

PROGRESS IN FIRST-DAY SCHOOL WORK.

At the regular meeting of Philadelphia Yearly Meeting's Committee on First-day School Work held Fourth month 2nd, reports were given by various sub-committees, of which we give extracts.

Mary H. Whitson, Chairman of the Visiting Committee, reported that all the schools have been visited or attended by members of the Committee except two. There are too many schools with only, or mainly, adult pupils. This is the condition in some communities where there are many children who might be brought to school if some concerned person would make the necessary effort. Improvement is noted in the preparation made by teachers, in the use of maps, pictures and reference books, in the grading of classes, and in the actual teaching of Biblical facts and ethical principles. Children's classes should be more carefully graded; classes should not be seated so near each other that effective work is impossible. Among the helpful and hopeful thoughts are noted: Teachers are reading and studying and growing in earnestness and knowledge; opening or closing exercises are used for presenting some topic of general or special interest; in some places adults canvass the neighborhood to see that all not actively interested in the school become so.

Annie Hillborn, for the Literature Committee, stated that they still have books to loan to schools, but that more First-day schools are buying their books and hence the demand for borrowed books is decreasing.

Ellis W. Bacon, of the Conference Committee, said that a conference was held in Eleventh month at Carversville, Pa., in a Union Meeting House; about a hundred attentive listeners were present. The Friends in Carversville are members of Buckingham or Solebury Meetings, which are several miles distant.

In behalf of the Extension Committee, George A. Walton reported that they are watching over the starting of two schools, with occasional visits to those started last year.

For Fourth-day evening of Yearly Meeting week it was suggested that the subject for discussion should be, "Definiteness in presenting our views in regard to Conscience and the Inner Light from the First-day school standpoint."

It will be fifty years in 1911 since the starting of First-day schools. The committee felt that it would be fitting to commemorate the anniversary, but action was postponed till the fall meeting.

To sensitize the conscience is better than making laws. —*Universalist Leader.*

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 14, 1910.

THE YOUNGER FRIENDS.

The General Conference of Young Friends' Associations, held during the week of Philadelphia Yearly Meeting, was a noteworthy occasion in the history of the Young Friends' Association Movement. The meeting was distinctively a young Friends' affair. The presiding clerks and the speakers were all under thirty and most of them a good deal under. The significant thing about the occasion is that these young people are all actively interested and actively engaged in the actual work of advancing Friendly principles and forwarding the Friendly movement. The subject was in some respects not a fortunate one, since it gave an opportunity for drawing discouraging comparisons and for lauding the achievements of the past and dwelling on the weaknesses of the present. This attitude, however, was not for a moment taken. The characteristics of the earlier days were set forth with very clear historical sense. The present was taken up in the same spirit. The whole emphasis was on the duties of the present and the ways of going about the work that needs to be done. While entire openness was shown as to doctrine and as to methods to be employed, and no disposition to follow in the ways of tradition and precedent, yet there was shown a fine grasp of the principles upon which our teachings and our methods are based. There was nothing of the drift along with the tide of the prevalent sensationalism in religious activity and doctrine; but rather a clear view of the tasks to be undertaken and an earnest determination to work out the most effective means of doing them. The only note of complaint or discouragement came from older Friends who took part in the general discussion and seemed to feel that very slow progress indeed is being made by the Young Friends' movement.

The Young Friends, however, would seem to be in the way of preparing themselves in a conservative, careful way for a work, which seems to them of great importance and not too difficult of accomplishment.

In the article on "The Present State of Friends' Associations" in last week's issue, no mention was made of the Germantown Association. Meetings of this association are held the first and third Sixth-days in every month at the Meeting House on School Lane, and on the second and fourth Sixth-days at the homes of the members. At the first meeting of each month some one is invited to address the meeting, and everyone is invited who is in any way affiliated with the meeting. Those who have thus addressed the association are Henry W. Wilbur, on "A visit to Friendly Neighborhoods;" Jesse H. Holmes, on "Some Aspects of Primitive Religion;" William W. Cocks, "Friends in Public Life;" Daniel Batchellor, "The Origin of the Christmas Myths;" Elizabeth Powell Bond, "Elias Hicks;" Martha P. Falconer, "Work with Delinquent Girls;" Isaac Sharpless, "The Influence of Spiritual Ideals." They have tried to carry out the idea that it is not necessary to go outside of Friends for speakers, and in spite of inclement weather last winter have not missed a meeting.

With the close of the present school year our Friend Benjamin Smith, after a long service as a teacher in Friends' schools and in Swarthmore College, proposes to retire from active engagement in his profession. Benjamin Smith is a graduate of Yale. His first teaching was at Doylestown, Pa. For nine years he was Principal of Friends' Seminary, New York City. For six years he was a Professor in the Department of English in Swarthmore College. For the past twelve years he has had charge of the Friends' school at Plymouth Meeting, Pa. The school at this place was, at the time Benjamin Smith took hold of it, one of the smallest of our country schools. The building was small and inadequate even for the little school of some twenty children. At once the school began to take a larger place in the educational interests of the neighborhood. The small building has been replaced by one of two stories and having three class rooms besides the general assembly room. The attendance has increased until the capacity of the new building has been severely taxed. The value of the school has been recognized not only by the immediate

neighborhood but by the neighboring towns, pupils coming by trolley or train and trolley from Norristown, Conshohocken, Roxbury, Chestnut Hill and other places. The work done here and the place which this school has been made to take in its neighborhood, is a suggestive object lesson for other small Friends' schools, some of which are more favorably situated than is Plymouth. Benjamin Smith will be greatly missed from among the active Friendly educators and especially by all those concerned for the best educational interests of Plymouth Meeting and its neighborhood.

RATES TO OCEAN GROVE.

On account of Friends' General Conference, to be held at Ocean Grove in Seventh month next, the Trunk Line Passenger Association having jurisdiction in the territory east of Pittsburg, Wheeling, Buffalo, Niagara and London, Ontario, has granted a rate of a fare and one-half for the round trip from all points where the single one fare rate is over $2.00. The tickets for the round trip will be on sale at all ticket offices and good going Seventh month 3rd, 4th and 5th, and returning to reach the original starting point not later than Seventh month 16th. It is expected that the same rate will be granted by the Central Passenger Committee having jurisdiction west to and including Chicago. As the regular round trip from New York is $1.70, no benefit is derived from this concession. The regular one fare rate from Philadelphia is $2.10, so that the round trip will be $3.30. The regular excursion rate is $2.75 but tickets are good only for five days; a season excursion ticket is sold for $3.50.

With the rate granted, the round trip from Baltimore will be $6.90; Washington, $8.40; Swarthmore, $3.83; West Chester, $4.34; Harrisburg, $7.20; Buffalo and Niagara Falls, $15.63 (via Philadelphia).

There will be no certificates necessary under this arrangement, but the tickets will have to be stamped for the return trip by the R. R. Agent at Ocean Grove. As soon as the Central Passenger Committee acts, which will probably be in a few days, announcement will be made of the rates and routes from that territory. As there are frequent excursions from the west to the seashore it would be well for Friends to keep informed and take advantage of any opportunity.

If the conditions of travelling and the number expecting to go to Ocean Grove on Seventh month 5th from New York, Philadelphia or Baltimore would seem to make it necessary special arrangements will be made. To be able to do this, the committee would request Friends to notify either member of the committee if they expect to start on that day from either of the above intermediate points.

As unexpected and unusual expenses will have to be met, the Executive Committee has directed that a membership fee of 50 cents be charged all those who attend the Conference, and authorized the Transportation Committee to take measures to collect it. Accordingly the committee has had a badge prepared which will be given to all who pay the 50 cents. It can be had from members of the committee upon application by sending a directed stamped envelope.

John W. Hutchinson, Hempstead, L. I.,
James H. Atkinson, 421 Chestnut St., Phila.,
Joseph J. Janney, The Plaza, Baltimore, Md.
Clarence C. Mills, 355 E. Main St., Decatur, Ill.,
Committee.

ARMSTRONG ASSOCIATION OF PHILADELPHIA.

The Armstrong Association of Philadelphia is an organization whose object is "the promotion of industrial efficiency and opportunity for the 90,000 colored people of Philadelphia." The Field Secretary is Benjamin F. Lee, Jr., formerly teacher in the colored High School of Baltimore, Md. The work reported during four months, largely through his efforts, is as follows:

Work worth in wages $13,500 secured for colored skilled workers. Mechanics' organizations strengthened. Records of 500 colored mechanics and trades people investigated by a graduate student in sociology at the University of Pennsylvania. Colored girls working in shirtwaist factories increased from 10 to 200.

Contributions may be sent to, or information obtained from, the secretary, John T. Emlen, 810 Brown Bros. Building, 4th and Chestnut Sts., Philadelphia. Requests for colored carpenters, painters, plasterers, electricians, upholsterers, furnace men, and other mechanics will receive prompt attention. Requests for furnace men next winter may be sent in now.

Our besetting sin may become our guardian angel—let us dare to say it!

Many dear things of his providence he hands to his little ones by each other.

To win a true friend, you and I must love Truth and Right better than that friend, however dear.

Blessed be Drudgery,—the secret of all culture.

—*William C. Gannett.*

ANNUAL SCHOFIELD SCHOOL FARMERS' CONFERENCE.

[Reported in *The People's Recorder*, Orangeburg, S. C. Cyrus Campfield, the president of the Conference, is one of the teachers of the Schofield school.]

The Farmers' Conference held here Wednesday was a marked success. The weather was ideal and several hundred farmers, with their wives and children, attended. An unusually large number of northern winter residents were present and followed the proceedings with intense interest.

Rev. Frank Weaver, Johnston, S. C., opened the session with singing. Dr. J. J. Durham, Aiken, read the Scripture lesson, followed by an earnest prayer at the hands of Rev. Thomas Boykin, Batesburg, S. C.

President Cyrus Campfield, introduced Miss Martha Schofield, Principal, who in her characteristic manner, welcomed the delegates to the Conference.

In his opening remarks, President Campfield outlined the work before the Conference. Among other things he said: "The conference exists for the purpose of influencing the Negro farmer to have more faith in himself, his possibilities and his opportunities to secure an independent living out of the soil. Put business into your farm. Figure on every day in the year save fifty two. Make your home cheerful and attractive by whitewashing everything on the premises.

"The Conference will not hear from men who intend to do something, but from those who have actually brought things to pass. We have not invited you here to listen to 'hot air,' but rather to recitals from men and women, who, through struggles and sacrifices, have satisfied their hunger and thirst after property and a more substantial manner of living."

Rev. Frank Weaver, Edgefield County, recited his struggles and sacrifices to secure his land. Paid $2000 for rent until he decided to own something. Now in possession of 270 acres and a large, comfortable home. Although pastoring several churches, one with a membership of 2500, he makes it his business to be home Monday morning to direct his forces on the farm. Believes in education. His son receives L. I. degree at Schofield School in May. Still has cotton unsold.

Mr. Charles Cato, Barnwell County, was the next speaker. Although comparatively a young man, has accumulated 110 acres, valued at 1,000 dollars. He attributes his success to "sticking to it." Rises at four o'clock every morning. "Can't sleep late and make a crop." Could not raise peas on some of the land when he first purchased it, but now he makes a bale of cotton per acre on some of it.

Mr. Kemer Mason, Aiken County, told of his visit to the Conference several years ago and the inspiration he secured to own a piece of land. Now owns 100 acres valued at 1200 dollars. Urged the farmers to practice economy along all lines.

Mr. Benj. Owens, Aiken County, made quite a lasting impression with his 42 years as a farmer. Owns 66 acres. Believes in intensive farming.

Mr. John Spann, Edgefield County, is a splendid type of the progressive Negro farmer. In the plain, straightforward manner, he told of his hardships to own his land. Possesses 130 acres valued at $3900. He pointed out weaknesses in farm management and warned those present against extravagance.

Mr. W. W. Watson, Ridgespring, S. C., was a fine representative of the Ridge section. Owns 227 acres valued at $22,700. Showed the farmers the value of a good orchard. Told of his interest in education and the amount invested in training his children in Benedict College.

Prof. E. L. Gordon, Perry Union School, Perry, S. C., delivered an eloquent and thoughtful address on "Education." The farmers were thoroughly aroused by Prof. Gordon's masterly effort. The address will be long remembered by those whose good fortune it was to hear it. Prof. Gordon received his L. I. degree at Schofield School last May and is doing splendid work at Perry.

Mr. Moses Wooden, Edgefield County, owns 89 acres valued at $5,000. The story of his life was quite inspiring.

Mr. Henry Black, Barnwell County, owns 550 acres. His recital of "From slavery to ownership of 550 acres" was a most absorbing one.

Dr. P. P. Watson, Columbia, delivered a strong address along general lines. He urged the farmers to send a teacher back to the town or city, who did not identify himself or herself with their interests. Dr. Watson declared that many boys and girls are influenced to go to the cities and towns through the influence of teachers who care nothing for the farm. He urged the farmers to raise more meat and other farm products and to be interested in their community life.

Mr. Mingo Peterson, Saluda County owns 112 acres, valued at $50 per acre. He spoke of the actual necessity of the farmer having a bank account and intimated that his check is good for $4000.

Dr. J. J. Durham urged better sanitary conditions on the farm; showed what a necessary asset health is to the farmer and urged a plenty of fresh air, a reasonable amount of good food and an unlimited supply of soap and water.

Rev. I. S. Dunbar, Barnwell County, told his experience as a farmer and minister. He owns 150 acres and a home of which any city brother would be proud. The negro preachers must get down to work, declared the speaker. If the Negroes carry your smoke-house key, they will do you as they please. Rev. Dunbar reported 4000 acres of land owned by the Negroes in his community.

Prof. C. F. Holmes, of Orangeburg, urged the farmers to do more reading. Prof. Holmes is a tried and true friend to the Negroes of South Carolina and his newspaper, *The People's Recorder*, is always giving them sane and wholesome advice.

Mr. S. L. Martin, Aiken County, told of his paying the amount of $25,000 in rent and decided to own his own land. He bought 324 acres which is now valued at $12,000.

Hon. E. P. Stoney, Aiken's foremost Negro Citizen, delivered a strong address in the interest of Prohibition. The Conference endorsed his sentiments.

Rev. I. E. Lowery, Charleston, spoke of his connection with the *Columbia Daily Record.* Rev. Lowery holds the distinction of being the only Negro correspondent for a white daily paper in South Carolina. The speaker showed that better days are coming to the Negro in the South.

After four hours of exchanging ideas without the proverbial "point of order" or other evidences of friction, the Conference adjourned and the delegates repaired to Verlenden Hall's spacious dining room, where barbecued pork, coffee, etc. were served, to their delight.

Thus, the practical school, for practical farmers, for practical results passed into history, and the extension work of Schofield School was thoroughly justified.

PARENTS AND THE TOBACCO HABIT.

[The suggestions to parents concerning the tobacco habit are from William A. McKeever, in *The Industrialist.* Manhattan, Kansas.]

The following methods of prevention have been reported effective: (1) Begin to talk to the boy as early as his sixth or seventh year about the matter and make a strong appeal to his sense of honor. Do not be too insistent and threaten to inflict punishments, but indicate rather that you think him too worthy to take up such a practice. (2) Offer to set aside some material or pecuniary reward to be paid when he becomes of age, provided he continues his total abstinence, and add to this the sentiment that he may then do as he pleases. Never ask a boy to pledge away in advance the years of his manhood. (3) Remind the boy in every possible way how much concern you have for his well-being, and how much you are willing to sacrifice for him, and how anxious you are to be true to him and to help him. He will then likely never break faith with you. (4) Keep in touch with the boy and know at all times his joys and hopes and aspirations. Be his companion and adviser and true friend and he will respect your wishes in regard to him.

YOUNG PEOPLE'S MEETING.

At four o'clock on First-day of Yearly Meeting in Philadelphia a devotional meeting for young people between the ages of fifteen and thirty was held in the Cherry Street house. This meeting was called by young Friends of Swarthmore, with the approval of Swarthmore Monthly Meeting. Over two hundred young people responded to the invitation, and several of them sat facing the meeting, which was conducted entirely in accord with Friends' usages. A few who are over thirty were present by special invitation. Horace Jenkins, of Swarthmore College, after the silence, said that the object of this meeting was to bring the individual into closer contact with the spiritual life. There were brief messages by ten of those present. Among the thoughts presented was that the practical application of the spiritual life is in the development of the sterling qualities of character.

Several who attended the meeting spoke of it as a spiritual uplift, and hoped there would be another like it next year.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—The Association was held at the Meeting House, Fourth month 17th. Blanch E. Brown, president, opened the meeting by reading the 7th chapter of Matthew. The program was as follows:

Dorothy Cocks gave a recitation from *Scattered Seeds.* Thomas Stitts a reading, "Religion out of Doors." As Anna Bull was not able to remain for the meeting her selection, "Life's Epitaph," was read by E. K. Seaman. In the absence of the member who was to have read from the Autobiography of George Fox, William B. Cocks gave the reading. Our friend, La Vergne Gardner, whose presence was greatly appreciated, then spoke most interestingly.

William B. Cocks closed the exercises by reading "Living by the Spirit."

"Equal Rights" was selected as the subject for discussion at our next meeting, to be held on the afternoon of Fifth month 15th, at Cornwall Meeting House. E. K. S., *Cor. Sec'y.*

HORSHAM, PA.—The Association held a meeting at Horsham Friends' Meeting House on First-day afternoon. President Howard Comly called on Benjamin Park for a Bible reading. Walter Comly recited "The Landing of the Pilgrims." Katharine F. Smith gave a selection from "Whittier's Tent on the Beach," To the question, "If every one were satisfied with a competence would the world be more prosperous than it is?" Rachel E. Jarrett sent her answer, which was read by Alice M. J. Wood. She thinks every one should try to get as much as he honestly can. In this way much good may be done for others who are not so fortunate. Wm. H. Satterthwaite, Jr., said that if the very successful business man were willing to divide the profits with the employees all would be happier and the world would be in a more prosperous condition. Discussion followed. Daniel Batchellor, of Germantown, then addressed the Association on "Ideals." After some discussion the meeting adjourned until Fifth month 29th, at 2.45 p. m.

MARTHA C. WOOD, *Sec.*

MAKEFIELD, PA.—The Association held its regular meeting at the home of George W. Row, on Seventh-day evening, Fourth month 16th. Helen Burroughs read the 19th Psalm. Hilda Nelson and Stanley McGary each gave a recitation. Our choir gave us two selections which were highly appreciated. Helen Row had an excellent paper on the question referred to her; she gave several very good suggestions of how Christians could be more consistent in their manner of dealing with all classes of men, and that each Christian should look on all men as brothers. E. C. L., *Sec'y.*

MICKLETON, N. J.—Our presiding officer, Alice C. Brown, opened the meeting by reading a portion from the Bible. We then had reading from Life of Isaac T. Hopper by Elizabeth L. Engle. A "Floral Salad" was given by Ethel Haines. Recitation by Cora D. Heritage, "Sprinkle Sunshine." An essay was read by Beulah D. Gardiner, of Mullica Hill, on "Two Kinds of People." Current Topics, Edwin Mankin. Reading from Penn and Religious Liberty by Benjamin Heritage. After a few remarks from visiting friends we adjourned until Sixth month 5th.

CORA D. HERITAGE, *Secretary.*
Secretary.

MT. HOLLY, N. J.—The Association was entertained Fourth month 24th, at the home of Elwood and Bessie Stokes. The president read the 24th Psalm. The program was opened with music by Josephine Scattergood. The question, "When was the first savings bank established in the United States?" was answered by Charles Coles. Cora Stokes read a humorous selection entitled "Mrs. T— Tries the Toboggan," followed by a vocal solo, "The Rosary," by Micajah Matlack, "Greating," was recited by Bessie Stokes. We were again favored with a vocal solo, "Face to Face," by Joshua Matlack. Elwood H. Stokes then read a very interesting account of the "Anniversary of Burlington Settlement," enlightening us on the origin of our old historical neighboring town.

Instrumental and vocal music by Miss Martha Matlack and brothers was enjoyed by all, also the recitation "Reminding the Hen" by Elwood Stokes Jr. Edith Wells then entertained us with reciting "Aunt Polly Green," followed by music by Mrs. Matlack which concluded the program.

After roll call to which 37 responded we adjourned to meet at the home of Tyler B. and Annie S. Engle, Fifth month 24th, 1910.

HELEN E. WETHERILL, *Sec. pro tem.*

QUAKERTOWN, PA.—The Association met the third Fifth-day evening, Fourth month, at the home of William and Letitia Roberts. William Roberts opened the meeting by reading the 10th chapter of John. Irene Meredith, who had been appointed for the "Journal," gave an interesting paper on her trip to the First-day School Union, held at Norristown. Wm. Roberts read one of Frank Carpenter's articles in the Philadelphia *Press* on "The Religion of Buddha," and a description of the shrine which is said to be the Mecca of one-tenth of mankind. Interesting letters from Arthur Roberts, of Penag, China, son of Wm. Roberts, were read by Eleanor Foulke. A newspaper clipping, sermon extract, was read by Phoebe Bewley. "On Donkey-back through Phoenicia" was read by Isaac Reader. Sentiments were given, and the meeting adjourned to be held on the Fifth-day of Fifth month, at the home of Richard and Sadie Johnson.

A. S. DAVIS, *Cor. Sec.*

WHEN PEARSON* READS.

When Pearson reads,—I seem to hear
Old-fashioned talk and country cheer;
Among green fields and running brooks
I seem to read from Riley's books;
And Riley's kindly people walk
Before my eyes and quaintly talk—
When Pearson reads.

*Dr. Paul M. Pearson, of Swarthmore College.

When Pearson reads,—I seem to hear
Old southern songs that echo clear,
And o'er me murmur soft and far
The tender lyrics of Dunbar.
In wistful dreams I seem to see
The darkies dance in merry glee—
When Pearson reads.

When Pearson reads,—I seem to know
The inner heart of Edgar Poe;
The pathos of his tragic years;
The pity of it that moves to tears.
I seem to walk that wondrous shore
Where dwells the shade of lost Lenore—
When Pearson reads.

Old memories of vanished years,
Old recollections dimmed with tears,
Old joys and griefs that had their part
In life's best hours, surge round the heart—
When Pearson reads.

—*J. R. H.*

BIRTHS.

BACON.—In Philadelphia, Fifth month 2nd, 1910, to Ellis W. and Helen C. Bacon, a son, whose name is Edmund Norwood.

BARNET.—At Bala, Pa., on Fifth month 4th, 1910, to Vaughn Taylor and Florence Scull Barnet, a son who is named Vaughn Stanton Barnet.

FRY.—On Fifth month 4th, 1910, to Horace P. and Lucretia Gaskill Fry, a daughter, who is named Jean.

HIGHLEY.—In Malvern, Pa., Third month 19th, 1910, to Charles Corson and Aida Evans Highley, a son, who is named George N. Highley.

LONGSHORE.—At Dolington, Pa., Fourth month 13th, 1910, to M. Harvey and Anna Longshore, a son, who is named Ellwood.

DEATHS.

BARNET.—At Bala, Pa., on Fifth month 8th, 1910, Vaughn Stanton Barnet, infant son of Vaughn Taylor and Florence Scull Barnet.

CHANDLER.—On Fourth month 27th, 1910, Rachel Garrett Chandler, of Phila., widow of Hayes Chandler, aged 74. Funeral at the residence of her son, Howard L. Chandler, 1011 S. 47th Street. Interment at Centre, Del. She was a member of Green Street Monthly Meeting. She was missed by many Friends who attended the Yearly Meeting, as she had been a member of the Seating Committee for years.

GRUBB—Suddenly, in West Goshen, Chester County, Pa., on Third month 11th, 1910, Samuel W. Grubb, in the 80th year of his age.

HESTON.—At her home, near Springboro, O., Fourth month 29th, 1910, Susan J. Heston, daughter of Letitia J. and the late Edward T. Heston, in her 57th year. She was a member of Springboro Executive Meeting and a life-long and consistent Friend.

LEEDS.—At Rancocas, N. J., on Fourth month 10th, 1910, Elizabeth H., wife of Henry H. Leeds, in the 56th year of her age; a member of Burlington Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

Dr. Edward O. Janney, of Baltimore, Md., and Joel Borton, of Woodstown, N. J., were the ministers in attendance at the West Philadelphia Meeting on First-day evening the 8th. Dr. Janney spoke upon the interview between the Master and the woman at the well, emphasizing the fact that every child of the Father may possess a spiritual well in his heart, springing up unto everlasting life. Joel Borton's message was clustered around the word Mother. Others were heard in message; the attendance was small, which must be charged to the lack of knowledge of the meeting—an object lesson of the value of a "due and timely notice."

We have been asked to explain that Naomi Walter, a member of Race Street Monthly Meeting and one of the "Trustees of Philadelphia Yearly Meeting," is not the person by that name who is contesting the will of the late Anna T. Jeanes. Neither she nor any member of her family has ever been in any way connected with the scheme.

The Gospel of the Kingdom, in its bibliography on social Christianity, mentions John Woolman's "A Word of Remembrance and Caution to the Rich," as a Fabian Tract, published in London. It is also included in the edition of John Woolman's Journal with the Whittier introduction.

The Swarthmore announces that Edwin J. Durnall, one of the leading citizens of the village, who is also a well-known Friend, has consented to become a candidate for nomination for the Legislature of Pennsylvania. He has been assessor of Swarthmore Borough since 1897, treasurer of Swarthmore Monthly Meeting for twelve years, and president of the Swarthmore Building Association for eight years. He has the endorsement of the Local Option Committee of Delaware County.

G. M. Palmer writes from Newark, N. J.: "It has been considered best to lay down our meeting at Newark for the summer. The work done this winter has demonstrated the need of a center for Friendly activities here. A great deal of work needs to be done, and one of the difficulties is to get those who are sufficiently free of other duties to take an active part. Several Friends have recently joined other church organizations, and others are already active workers in churches. They will undoubtedly spread the Friendly influence; but there are a number who can never feel at home in another Society. It is hoped that enough workers can be brought together in the fall to ensure a successful meeting."

PHILADELPHIA YOUNG FRIENDS.

Francis H. Green, of West Chester, Pa., will give his lecture on "Nature and Worth of Wit and Humor" at the regular meeting of the Philadelphia Young Friends' Association, in their auditorium, Fifteenth and Cherry Sts., at 8 p. m. A general invitation to Friends and others is extended.

PEACE MEETING.

During 1909-1910 a series of peace meetings has been held in Philadelphia in churches and halls of the different religious denominations once a month under the auspices of the Universal Peace Union.

The closing one will be held Wednesday, May 18th, 1910, 8 p. m., in the First Baptist Church, 17th and Sansom Sts., being a commemoration of the opening of the First Hague Conference in 1899.

The program will consist of: Music; address of welcome, Rev. Geo. H. Ferris, D.D., pastor of the church; response, Alfred H. Love, President of Universal Peace Union, who will preside and make introductory address; music; address, Henry W. Wilbur, Friends' General Secretary, Swarthmore, Pa.; address, Rabbi J. Leonard Levy, Pittsburg, Pa., "Seek Peace and Pursue it;" music; benediction.

SWARTHMORE COLLEGE NOTES.

Seventh-day evening, Fifth month sixth, the Delphic Literary Society held their annual banquet at Strathaven Inn. After an elaborate meal, toasts and speeches were given by John A. White, President, Joseph Willits, Russel Tylor, Dr. Swain, Dr. Miller, Dr. Hoadley, Dr. Hull and Dr. Fauver. The affair was pronounced a great success. Howard B. Green, of Swarthmore, was toastmaster.

The same evening the Girls' Glee Club gave a concert at the Presbyterian Church for the benefit of Christian Endeavorers and the Glee Club. They gave the same program as they had previously given at the College.

Seventh-day afternoon was again a most successful one for the athletic teams. The base-ball team played Lehigh University at Bethlehem and defeated them by the score of 9-3. The lacrosse team played Lehigh on Whittier Field and defeated them by the score of 9-4. "Pres." Roberts was again the star of the game, making four of the nine goals scored. Perkins shot two goals, Moore one, Miller one and Emmor Roberts one.

At the same time as the lacrosse game was played a Dual Track Meet was held with Villanova. Here again Coach Palmer's men showed up in splendid form, Swarthmore winning nearly all first places. The final score was 71-25.

At three o'clock, on Sixth-day morning, the whole College arose to look at Halley's comet, which could be clearly seen from the campus. Dr. Miller had expressed a desire the morning before that all the students would see it before it left us for seventy-five years. His desire was realized.

On Seventh-day afternoon, Fifth month seventh, a Conference of Teachers in Friends' Schools was held at the College. The first session commenced at 10.30 a. m., when Round Table Conferences were held. Miss Bates acted as chairman of the conference, on Biology and Physical Training; Dr. Hoadley, on Chemistry and Physics; Dr. Pearson, on English and Public Speaking; Dr. Bronk, on French and German; Dean Meeteer, on Greek and Latin, and Dr. Holmes, History and Civics, and Dr. Miller, on Mathematics.

The second session was held at two o'clock. Dr. Paul Monroe, Professor of the History of Education, Teachers' College, Columbia University, delivered an address on "Democracy and the Liberal Education." After the address the members of the conference witnessed the lacrosse game with Lehigh University, as guests of the College Athletic Association.

Sixth-day afternoon the girls of the College gave their annual May dances in Somerville Hall for the benefit of Cunningham Athletic Field. Old folk dances, Spanish, Italian, Scotch and Dutch dances were executed. The girls partaking in the different numbers of the program were gaily dressed in appropriate costumes, making the whole pageant very spectacular and festive.

W. L. J., '10.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

FIFTH MONTH 14TH (7TH-DAY).

—Miami Quarterly Meeting at Waynesville, O., at 10 a. m. Ministers and Elders day before at 2 p. m.

—Salem Quarterly Meeting at West (near Alliance), O., at 11 a. m. (sun time). Ministers and Elders, same day at 10 a. m.



FIFTH MONTH 15TH (1ST-DAY).

—At Stanton, Del., a conference at 2.30 p. m. under care of Philanthropic Committee of Concord Quarterly Meeting. Edith M. Winder, of Swarthmore College, will read a paper on Good Literature.

—Swarthmore Meeting, Swarthmore, Pa. George A. Barton, of Bryn Mawr, expects to attend.

FIFTH MONTH 16TH (2ND-DAY).

—Easton and Granville Half Yearly Meeting at Granville, N. Y., at 11 a. m. Ministry and Counsel the Seventh-day before at 3 p. m.

—Fairfax Quarterly Meeting at Hopewell, Va., at 10 a. m. Ministers and Elders Seventh-day before at 2 p. m. Isaac Wilson expects to attend.

—Friends' Association, Phila., Dr. Francis Harvey Green, on "Nature and Worth of Wit and Humor," in the Auditorium, 140 N. 15th St., at 8 p. m.

FIFTH MONTH 17TH (3RD-DAY).

—Burlington Quarterly Meeting at Crosswicks, N. J., at 10.30 a. m. Ministers and Friends gladly welcomed. Meeting of Ministers and Elders the day before at 10.30 a. m. Carriages and stage will meet the train at Bordentown, N. J.

—In Wilmington Friends' Meeting House, at 8 p. m., Cyrus Campfield, a colored teacher of the Schofield School will deliver an address concerning the welfare of his people.

FIFTH MONTH 18TH (4TH-DAY).

—Philadelphia Monthly Meeting, at 15th and Race Sts., at 7.30 p. m.

FIFTH MONTH 19TH (5TH-DAY).

—Quakertown, Pa., Young Friends' Association, at home of Richard and Sadie Johnson.

—Monthly Meeting of Friends, at Green St., Phila., at 7.30 p. m.

FIFTH MONTH 21ST (7TH-DAY).

—Short Creek Quarterly Meeting at Concord (near Colerain), O., at 11 a. m. Ministers and Elders the same day at 10 a. m.

—Mansfield, N. J., Young Friends' Association, at the home of Lewis Taylor.

FIFTH MONTH 23RD (2ND-DAY).

—Warrington Quarterly Meeting at Pipe Creek (near Union Bridge), Md., at 10 a. m. Ministers and Elders Seventh-day preceding at 3 p. m.

—New York Yearly Meeting, at 15th St. and Rutherfurd Place, New York City.

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FIFTH MONTH 26TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, at 10 a. m. Ministers and Elders day before at 11 a. m. Carriages will meet the train leaving Reading Terminal 8.18 a. m., at Bycot Station, for all persons wishing to attend.

FIFTH MONTH 27TH (6TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

FIFTH MONTH 28TH (7TH-DAY).

—Stillwater Half Yearly Meeting at Richland Meeting House, Quaker City, O.

—Blue River Quarterly Meeting near Salem, Ind.

FIFTH MONTH 30TH (2ND-DAY).

—Canada Half Yearly Meeting at Bloomfield, Ontario.

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Clayton Sedgwick Cooper in *The Century*, tells us that there is a remarkable growth in our colleges of sane and intelligent Bible class work. Last year 382 North American institutions reported the following as attenders of Bible classes:

Prize and scholarship men	885
Editors of college papers	696
Class presidents	795
Members of college glee clubs	1,383
Members of 'varsity base-ball teams	1,271
Members of 'varsity foot-ball teams	1,445
Members of 'varsity track teams	958
Members of 'varsity basket-ball teams	535

This month's *Review of Reviews* gives a good deal of space to the reception of Theodore Roosevelt in Europe and his approaching home-coming. It says of him: "This most popular, energetic, masterful man is a factor to be reckoned with in the future politics of the United States. To leave him out would be a reversal of the law of gravity. He has lost none of his interest in home affairs. He is as well informed to-day of what has happened during his absence as most men who have remained all the time in the country. And he is watchful and alert to an extraordinary degree for one who has just concluded a year amassing a collection of 13,000 natural-history specimens and is now engaged upon a record-breaking tour of Europe.

In "The Case for the Newspapers," in the May *Atlantic*, Wm. P. Hamilton, an experienced journalist, gives us good reasons for believing that the newspapers of to-day are on the whole more ably edited, and more reliable as to news, than they were thirty or fifty years ago. In another paper an "Ex-Official" says that it is worth while for women to seek civil employment under the federal government.

St. Nicholas for May has a talk on "Girls' Rooms," the first of a series of sketches by Antonette R. Perrett, with illustrations by G. P. Perrett.

BOOK NOTES.

"With the Professor" is a volume of humorous and playful essays by Grant Showerman, professor of Latin in Wisconsin University. He gently satirizes the fads and excesses of those college teachers who spend their chief energies on minute investigation of dry, dead subjects. Such a man is represented as thus communing with himself: "You have been robbing yourself of spiritual, intellectual and physical growth, and cheating your classes out of the inspiration which your institution meant to give them. And for what? To write something for a half dozen men to glance at and then consign to a heap in the corner. Whatever good it does stops right there with those few individuals without reaching either students or people, or contributing one iota toward making life more abundant. Waste, waste, absolute waste! . . . Here are hundreds of graduate students spending nine-tenths of their time in learned trifling over literary detail, while not one out of ten has yet read his 'Horace' or 'Virgil' through, or could give an intelligent account of their significance in universal history. . . . Drop this nonsense! Don't write books until you have something to write about! Fill your head and your heart with the riches of our literary heritage so that out of the abundance of the heart your mouth shall speak! Inspire and point the way!"

The book should act as a kindly corrective of the unbalanced zeal of such pedantic scholars as abound in various centres of learning.

(Holt & Co.)

"Little Brother O'Dreams," by Elaine Goodale Eastman, is a romantic tale of a woodland elf who brings his sylvan happiness into the lives of city-folk. A passage will show the beauty of the style: "Meanwhile, he scarcely realized that he was alone; the years were kind to him, the old roof still sheltered his head o'nights, and the forest was his house by day; beautiful fancies wove for themselves garments of rhyme and played about him as he worked."

The child of the story tells how her Dream Brother makes poems that grow from his heart,—such a bit of fancy and strange melody as this, for instance.—

"Why do you live in a small, dark room, you children of air and light,—
In a house that is tired and old and sad, where men have been born and died?
If I were a bird I would live like a bird, on the highest wind-washed height,
In the bending tip of the topmost tree, where the heavens are opened wide!"

(Houghton, Mifflin Co.)

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BOOK NOTES.

Essays on Marlowe, Camoens, Byron, Gray, Tasso, and Lucretius, with opening and closing essays on the character and function of the poet, make up a volume by the poet-professor George Edward Woodberry, entitled "The Inspiration of Poetry." In his fine study of Gray, the author likens the poet's exquisite work to that of the Greek artisans who fashioned lovely urns from ordinary clay. "Such seems to me the material of his poems; but in form how perfect they are, both for grace and dignity, and they are adorned like the Greek vases, with designs, little pictures, imitated from and echoing the greater arts. If the poetic fire in them be rather a warmth than a flame, yet they are lovely receptacles of its half-extinct ashes." The poet Gray is described as "an ordinary human nature deepened into poetry by a grave tenderness of feeling and expressing himself with a pure clarity of thought."

In his able discourses on the poet and his art, Prof. Woodberry writes: "It is a widespread error, and due only to the academic second-hand practice of poetry, to oppose the poet to the man of action, or assign to him a merely contemplative role in life, or in other ways deny reality to the poet's experience; intensity of living is preliminary to all great expression." (Macmillan.)

The "Masterpieces of Literature" series now include a volume each for Scott and Thackeray giving typical chapters from their novels with connecting passages added, together with a helpful introductory essay by a literary specialist. Professor Arthur J. Grant, editor of the Scott volume, says of the Waverly Novels: "We may get from them health and quiet nerves; the hopefulness that comes from sympathy with all sides of life; the calm that comes from seeing life steadily and seeing it whole."

As an example of the introduction to Thackeray's account of Colonel Newcome's death, take this:—

"Thackeray called his book *The Newcomes;* but there is only one Newcome. On him our eyes are fixed when he first walks into the Cave of Harmony, and our eyes are fixed on him until he dies. He dies in great poverty, a pensioner of Grey Friars. He has known an accidental and perilous prosperity as the head of a financial operation that he does not understand. It collapses, destroying not merely his wealth but his personal dignity and domestic happiness. He is tormented almost to his last hour by the evil Mrs. Mackenzie, who has a financial grievance against him. He has nothing left but his goodness, and with that he confronts God."

And Chesterton says various good things about Thackeray in his opening pages. "In all things his great spirit had the grandeur and the weakness which belonged to the England of his time"; and he rightly says that the usual comparison between Thackeray and Dickens "is commonly as clumsy and unreasonable as a comparison between Wilkie Collins and Charles Reade." (London: Bell & Sons; New York: Macmillan.)

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Continued on page iii.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 21, 1910.

Volume LXVII. Number 21.

FROM PRISON.

Put out my eyes; but when you've done,
See if you can put out the sun!
Thrust me in gaol and turn the key—
Freedom shall win, nor fails with me.

Fetter these hands that wield the pen—
The sword most feared by knavish men;
Some hand, some pen renews the strife,
While throbs one heart for God and life.

What though my fire-touched lips were dumb,
Sealed in the darkness of the tomb?
Ten thousand voices thunder loud—
Shall mine be missed in such a crowd?

You think the Spring is dead, of course,
Its light, its song, its sap, its force,
Because your stupid hands prevail
To strangle one poor nightingale!

—*Father Tyrrell.*

PHILADELPHIA YEARLY MEETING.

The business sessions of the Yearly Meeting began on Second-day, the 9th, the men and women meeting separately, the men in the Cherry Street, the women in the Race Street Meeting House, Philadelphia. In the following account the business as it came up alike in each branch will be given, together with the discussions of the men's meeting. The discussions of the Women's meeting will be given separately.

At the opening session of the men's meeting there were about 200 Friends present. Of the 112 representatives sent by the quarterly meetings all were present but five. Visitors present were Isaac Wilson, Dr. O. Edward Janney, of Baltimore; Robert Barnes, of Purchase, N. Y.; Kirk Brown and Joseph Townsend, of Baltimore; William M. Jackson, of New York. Epistles from the six yearly meetings with which we correspond were read. The very practical character of these letters was noted in the discussion and great satisfaction with it expressed. As a committee to draw up a reply to these epistles and to prepare a summary of things said during the course of the Yearly Meeting the following were appointed: Jesse H. Holmes, Joel Borton, Joseph T. Foulke, George B. Miller, Lewis V. Smedley, Augustus Brosius, Ellwood Roberts, Frank M. Bartram.

At the afternoon session by nomination of the representatives who had met during the intermission, the clerk, Wesley Haldeman, of Newtown, Pa., was reappointed, as was the reading clerk, Edwin J. Durnall, of Swarthmore, Pa. In place of the assistant clerk, Charles F. Jenkins, who asked to be released after having served the meeting in that capacity for a number of years, Joseph T. Foulke, of Gwynedd, Pa., was appointed.

PHILANTHROPIC INTERESTS.

In the report of the Committee on Philanthropic Labor attention of the Yearly Meeting was called to the coming General Conference to meet at Ocean Grove, N. J., and the hope was expressed that a large proportion of our Society would avail themselves of the opportunity to attend.

A new department had been added to the activities of the Committee, that of care for the condition of jails and reformatories. Conferences had been held on this subject in one quarterly meeting, and interest had been taken in a night school in the workhouse at Wilmington, Delaware, where some Friends take part as teachers. Attention was called to the need for prisoners' aid work to follow up that of the prison night schools. In one quarterly meeting Friends had given attention to the condition of the country jail and meetings had been held in this interest.

The committee on Indians had found nothing to do until within the last few days when part had been taken in the movement to free the Apache prisoners of war and to have a permanent allotment of lands made to them.

Great activity in temperance work was reported, especially in the local option movement.

Interest had been continued in the southern schools for colored people, at Mt. Pleasant and Aiken, S. C. Contributions to the extent of $663.00 had been gathered for them, and 100 barrels of old clothing had been sent them. Interest had been taken in other efforts among the colored people. A part of one evening during Yearly Meeting week had been devoted to the industrial school for colored children at Downingtown, Pa.

Co-operation had been continued with the Pennsylvania Peace Society and with the Pennsylvania Arbitration and Peace Society. Much work had been done through the latter among the schools and colleges of Pennsylvania. The attention of

meetings had been called to Peace Day (Fifth month 18). Stevenson's "Teacher as a Missionary of Peace" and Dr. Hull's pamphlet on "The Two Hague Conferences" of which the Committee had published 5,000 copies, and "The Christ of the Andes" had been widely distributed, especially among normal schools and colleges. Interest had been taken in the movement for a more sane celebration of the Fourth of July.

Deep interest had been taken in Purity. The work on Proper Publications has been continued.

The work of Friends' Neighborhood Guild in Philadelphia was fully reported. The Flower Mission will be continued the present summer as before. Interest and co-operation in the work of the Juvenile Court and Probation work in Philadelphia has continued.

THE WHITE SLAVE TRAFFIC.

The present active endeavor to put a stop to the white slave traffic was brought before the meeting, Dr. O. Edward Janney, of Baltimore, Chairman of the National Vigilance Committee being present and taking part in the discussion. As a committee to draw up a petition to Congress in favor of the bills to suppress the traffic the following were appointed: Joel Borton, Charles Paxson, Joshua D. Janney, William T. Hilliard. The following petition was later presented and ordered to be forwarded in the name of the Yearly Meeting:

"The Philadelphia Yearly Meeting of the Society of Friends, numbering about 11,000 members, in Pennsylvania, New Jersey, Maryland and Delaware, now in session, has under consideration the evils of the white slave traffic, and we do earnestly urge the passage of the bills now before you, the Mann, the Olcott and Hamilton bills."

ISOLATED MEMBERS.

The correspondent for isolated members reported that 520 copies of the epistle of the Yearly Meeting had been sent to such members. Of these 29 had been returned unclaimed; 50 replies had been received, 40 of whom had not replied to previous letters. To prepare a letter to be sent to isolated members were appointed: Edward A. Pennock, Samuel H. Broomell, Joseph Swain, Ellwood Roberts. Elizabeth Lloyd was reappointed correspondent.

A report was received from the joint committee of all the Yearly Meetings on isolated members, giving an account of their annual meeting at the time of Illinois Yearly Meeting and of their activity in keeping in touch with isolated members and especially groups of such members in several cities distant from Friendly centers.

EDUCATIONAL INTERESTS.

The Committee on Education reported that they had expended: of the income of the Samuel Jeanes Fund, $10,000.00 for the benefit of Friends' schools outside of the city of Philadelphia; $1,200.00 of the income of the Mary Jeanes Fund for aiding deserving students with loans; and, from the Yearly Meeting treasury, $2,256.00. At the request of the committee, which had served without revision for a number of years a new Educational Committee was appointed.

In the answers to the twelfth query statistics of the schools were given. There are in Philadelphia Quarterly Meeting 7 schools, with 63 teachers, 38 of whom are Friends, and 835 pupils, 106 of whom are Friends; in Abington 4 with 17 teachers, of whom 9 are Friends, and 222 pupils, of whom 52 are Friends; in Bucks 2, with 2 teachers, both Friends, and 25 pupils, of whom 5 are Friends; in Concord 5, with 32 teachers (9 Friends) and 455 pupils (45 Friends); in Western 2, with 4 teachers (2 Friends) and 41 pupils (16 Friends); in Burlington 1, with 1 teacher and 21 pupils (1 Friend); in Haddonfield 3, with 15 teachers (5 Friends) and 207 pupils (77 Friends); in Fishing Creek 1, with 1 teacher and 17 pupils (12 Friends).

GEORGE SCHOOL.

The George School Committee reported that the new Infirmary with its isolating wards has been completed and put in operation as has the swimming pool. Two houses for teachers are under construction on the grounds.

The number of pupils during the present year are 236, of whom 210 are boarders and 26 day pupils. Of the boarders 132 are members of the Society of Friends, 42 have one parent a member, and 38 are non-members. Of the boarders 101 are boys and 109 are girls. The average age is about 17½ years. There are 24 teachers, 20 of whom are members. The net expenses of the School for the last year have been $63,418.04. The receipts on account of pupils, $38,896.75, the amount of expenses made up from endowment funds $24,521.29. The exenses for each boarding pupil was $298.76, for each day pupil, $124.63.

The farm accounts were this year of especial interest, there being shown a profit in operating the farm of $1,045.69.

The charge for tuition for members of the Society of Friends who are able to make such larger payments was increased from $200.00 a year to $250.00. It is estimated that the expenses for the current year will amount to about $67,000.00 and the receipts from tuition approximately $37,000.00.

QUARTERLY MEETING HOMES.

The report of the committee having care of the Joseph Jeanes Fund for aid of Friends' homes showed that the income of that Fund for the year had been distributed to the Quarterly Meetings as follows: Philadelphia, $1,668.68; Abington, $967.-32; Bucks, $1,138.10; Concord, $1,201.17; Caln, $382.68; Western, $1,092.32; Southern, $353.47; Burlington, $653.81; Haddonfield, $999.99; Salem, $987.66; Fishing Creek, $324.25; making a total of $9,769.65.

THE FIRST-DAY SCHOOLS.

In connection with the answer to the Tenth Query statistics of the First-day schools were given. In Philadelphia Quarterly Meeting there are 9 First-day schools with 63 teachers (51 Friends) and 578 pupils (466 Friends, 219 adults); in Abington 7, with 63 teachers (59 Friends) and 463 pupils (260 Friends, 203 adults); Bucks 9, with 67 teachers (59 Friends) and 719 pupils (356 Friends, 260 adults); Concord 15, with 141 teachers (127 Friends) and 908 pupils (485 Friends, 339 adults); Caln 2, with 14 teachers (all Friends) and 98 pupils (63 Friends, 40 adults); Western 9, with 69 teachers (61 Friends) and 521 pupils (331 Friends, 275 adults); Southern 1, with 5 teachers (all Friends) and 38 pupils (37 Friends, 28 adults); Burlington 4, with 28 teachers (21 Friends) and 227 pupils (133 Friends, 115 adults); Haddonfield, 32 teachters (all Friends) and 356 pupils (174 Friends,293 adults); Salem 5, with 57 teachers (51 Friends) and 321 pupils (197 Friends, 161 adults); Fishing Creek 1, with 13 teachers (all Friends) and 105 pupils (68 Friends, 56 adults). There are in all the libraries of these First-day schools some 19,-710 books.

The Committee on First-day schools reported having continued its work (as begun last year under the new appointment) by means of sub-committees. One of these has to do with the literature used in First-day school work. It has purchased reference books to be loaned to First-day schools, and has charge of the circulating libraries. Thirty-two of the schools have used the libraries. Fewer schools than last year have borrowed reference books; more schools now are buying their own reference books. Any school wishing to borrow such books may do so through Elizabeth Lloyd, 140 N. 15th St., Philadelphia.

Another sub-committee has charge of extending the First-day school into new fields. A new school has been opened at Unionville, Pa. The two schools opened last year are thriving despite discouragement from influential Friends in each community First-day schools throughout our seven yearly who do not see their way to unite with the work. Several other places have been under concern for the possible establishment of new schools. Friends who know of any place where assistance in starting a new school would be welcomed are asked to notify the Clerk of the Committee, George A. Walton, George School, Pa.

A third sub-committee is appointed to hold conferences wherever way opens. Such have been held in Kennett Square, Carversville, Wrightstown, and Phoenixville, and others are arranged for the near future.

All members not assigned to one of these sub-committees are members of the Committee on visiting. The visiting is done in a systematic way with a view to gathering material and information about the schools that may be used in the furtherance of the movement. During the year all the sixty-eight schools have been thus visited. Reports of these visitors are generally encouraging, some referring to increased interest and attendance within the year. But there are too many schools with only adult pupils, this being the condition in some communities where there are many children who might be brought in if concern were extended in their direction. The difficulty of getting willing and efficient teachers is less than formerly. An improvement is noted in the preparation of teachers; in the use of maps, pictures, and reference books; in the grading of classes; and in the actual teaching of biblical facts and ethical principles. Some unfortunate irregularity of attendance on the part of teachers is reported with no provision for substitutes. Friends' Graded Lessons are used in the majority of the classes. Those on the life of Paul and those in the *Scattered Seeds* having the widest use. There are still teachers and superintendents who are not fully acquainted with the lesson leaves that have been prepared by Friends. There is a tendency to use the latest publication rather than the one best suited for a particular class or condition. An encouraging number of teachers are outlining and preparing their own course of lessons, using a variety of helps. But there is still need for superintendents and local committees to see that matter suited to the children's growth is presented to them, and that, as they develop, the lessons are properly graded. There should be in each school a definitely planned scheme of work, year after year.

Among needs mentioned by the visitors may be noted: Children's classes should be more carefully graded; classes should not be seated so near each other that effective work is impossible; time

should not be wasted by unintelligible reading; more discrimination should be used in choosing the Bible stories that are told to little children; teachers may have an undue part in the talking or the work and prevent the growth that the pupils should have in the effort to express themselves; schools should be in session during the months when the young people are at home from school, etc.; adult members of meeting could greatly forward the work by showing more interest in the First-day school; the superintendent must have the support and assistance of others in the school and meeting; lessons should have a bearing on every day life; good work has been done in some neighborhoods by adults canvassing the neighborhood to see that all not actively interested in the school have an opportunity to become so. In general First-day schools have been found eager for helpful suggestions and willing to profit by those given.

It is noted that 1911 will mark the fiftieth anniversary of the establishment of First-day schools by Friends. Suggestions as to helpful ways of celebrating this event are asked for. The expenses of the Committee for the year were $87.31.

(To be continued.) R. B. S.

THE WOMEN'S MEETING.

Nothwithstanding the rainy weather, the average attendance upon the women's meeting appeared to be as large as at any time within recent years. Of the 115 representatives all but seven were present, and four of the absent ones were excused.

At the opening of the meeting prayer was offered by Sarah T. Linvill, and helpful messages were given by Sarah B. Flitcraft, Matilda E. Janney and Sarah Griscom. Among the visiting Friends were Martha S. Townsend, of Baltimore; Phebe J. Noxon, of Genesee Yearly Meeting; Mary J. Hoag and Amy Barnes of New York, and several younger women from other Yearly Meetings. A warm welcome was extended to all.

Reference was made to the many empty seats in the galleries, and earnest requests were made that in the afternoon visiting Friends, and ministers and elders belonging to the meeting, come forward and occupy them. The result was that for the remainder of the week the galleries were well filled.

The clerk and her assistants, Sarah Griscom, Matilda Garrigues and Mary S. Bartram, were re-appointed. Anna M. Griscom, who has faithfully served as treasurer for many years, requested to be released, and Lucy Smyth Cooper was appointed.

When the epistle from Baltimore was read, Caroline J. Worth said that it was like a picture of a scene that had been visited; it brought back so vividly the doings of the meeting. All the epistles were felt to be full of life, those from the small meetings showing the courage and faithfulness of their members.

The concern was expressed by members of the Committee on Education that young Friends who had received loans to secure an education should deny themselves luxuries until these were paid, as the money could then be used to assist others.

After the reading of the report on Philanthropic Work much unity was expressed with efforts for the inauguration of a safe and sane celebration of Independence Day. In regard to cultivating in children a taste for good reading, Mary H. Whitson said that with many of the children who come under her observation, the reading habit is a form of dissipation. She thought it would be much better if children were encouraged to see things in nature, to work in gardens, to use tools, to help do the work, and to spend much less time in reading.

The proposed memorial concerning the "white slave traffic" was united with as with one voice, and all were enjoined to do also what they could individually for the promotion of purity.

On Fourth-day morning the meeting was visited by O. Edward Janney and Isaac Wilson. Dr. Janney asked mothers to so instruct their daughters that they would be protected against the dangers surrounding our young women. As some mothers do not know how or what to teach, he said teachers should be prepared to give moral and hygienic instruction along these lines, and that the American Purity Alliance is having prepared an outline of study for the use of normal schools, so that teachers may be prepared to do this.

Isaac Wilson's message was one of encouragement to wives and mothers. He spoke of the solemnity of the marriage vow and of the enduring influence of a mother's love.

Mary J. Hoag spoke of the ministry, and said that the responsibility for it rests upon all the members. If the heart is overflowing with love, the lips will have the power of speech.

A Friend said concerning the first query that midweek meetings had been reported small ever since she was a little girl; this need not be felt as a discouragement, if those who attend them find them spiritually helpful. Elizabeth Powell Bond compared the annual answering of the queries to the yearly seed sowing of the farmer.

When the First-day school report was read Lucy Biddle Lewis expressed her conviction that Friends' children to-day know much more about

the Bible than did the Friends' children of thirty years ago.

Concerning the Fourth Query, Hannah Clothier Hull wished that more Friends might have a daily period for family worship. Children who enjoy this privilege will express their religious feelings naturally in the home, and out of that will grow natural expression in our meetings for worship.

Ruth Peirce Decou did not ask for adherence to peculiar forms of speech, but she did think that college girls ought to have a large enough vocabulary to dispense with the vernacular of the street boy. She also protested against the wearing of bird's heads and egrets on hats, though she was glad that few Friends are guilty of this form of cruelty.

The seventh query was followed by much expression concerning the increasing cost of the incidental expenses of school life, and mothers and teachers were asked to have the courage to try to lessen these. It was suggested that this could best be done by the formation of Home and School Associations.

In addition to the usual protests against the playing of games for prizes (and one against offering prizes for any kind of school work), the hope was expressed that Friends going abroad this summer will pay the full duty required by the law on all purchases.

Regret was expressed that another battleship had been launched, but it was felt to be cause for encouragement that people are beginning to make note of how much constructive work might be done by the money spent for one of these ships.

The treasurer's report showed a balance of $545.54, and it was agreed to give $100 to each of the Southern schools. Friends were asked also to send money individually to these schools, as they are much in need of funds now.

The general feeling was that the session of the meeting had been unusually full of good things. Martha S. Townsend, in her farewell message, wished that the whole world might have been present to share them, and asked each one to carry to others some of the blessings received.

Toward the close an unusual silence covered the meeting. In the midst of it a Friend arose and said: "The stillness is full of the presence of God; it rests upon us like a benediction." E. L.

Statistics of Membership and Other Matters

During the closing sessions of the Yearly Meeting just concluded, I desired to comment on a few matters, but realizing that it was only by the most careful economy of time and extraordinary effort, that the meeting could finish its business seasonably, I did not attempt it. No doubt other friends had the same experience, and this fact would show a good reason for the action taken by the meeting in the economy of time hereafter through the adoption of the new method of the appointment of committees.

In the reading of the statistics of membership, the number of members of our Yearly Meeting was shown to be 10,841, a net increase of 35 during the past year, as one year ago there was reported a membership of 10,806. I believe with one exception, this is the first time for quite a number of years that there has been any increase whatever, the number of births and accessions to membership being nearly always exceeded heretofore by the number of deaths and withdrawals. The incident is gratifying, and it may even indicate a gradual change and increase of strength in the organization. While from the nature of things, we cannot expect any considerable growth it is gratifying to have the organization show sufficient strength in numbers to give promise of permanent maintenance of the Society; and it is apparent that with the continuance of a smaller number of births than deaths, and a larger number of withdrawals than accessions, it would be only a question of time, and not a long time, when the Society would become extinct. To a certain extent its mission in the world may be said to have been already accomplished through the acceptance of its essential testimonies by the other religious organizations. This should be a comfort to those who, like myself, have sometimes been discouraged over the gradual diminution of numbers.

I am not, however, at all prepared to admit that the Society is not to increase its numbers, strengthen its organization, and thereby widen its influence in the world.

While the extreme peculiarities which marked the early days—peculiarities of speech, of dress, of bluntness of manners, which nowadays would rightly be esteemed in antagonism to real Christian refinement and influence—yet these peculiarities were undoubtedly needed originally as a protest against the crying evils which existed in Church and in Society, and as a necessary and even salutary reaction therefrom.

While the gradual falling off in numbers may therefore be accepted as an indication that its mission is accomplished, I trust and believe it may yet wax strong in numbers and influence, and remain a permanent and beneficent influence in the world, a constant incitement to simplicity of faith and of life, which reminder is I believe as important to-day as ever before, and will be needed as well by coming generations.

In connection with the question of statistics, and as an illustration of the Friendly influences prevailing at our leading educational institution, Swarthmore College, I called attention last year to the fact that six young people there had joined the Society during the year, and within a few days the names of eight more students have been reported to me as becoming members by convincement during the present College year six of Swarthmore Monthly Meeting and two of their own Home Meetings. It occurs to me that if the same average could be maintained in the 48 Monthly Meetings of our Yearly Meeting, the number of accessions to the membership for the year by convincement would approach 400. It should be remembered also that the numbers named refer only to the students of the College, and do not include any that may have become members outside of the College circle.

While I am writing, I would refer to an incident of the business of the week, which may more properly be called an *event*. I refer to the change in the third query of our Discipline. There was a deep exercise in the minds of many on this subject, and much interest was manifested both in the large committee meeting and in the sessions of the Yearly Meeting. The Committee and the Meeting were generally united in favor of the spirit of the change as reported from Concord Quarterly Meeting, but there was considerable objection to the phraseology used. A few Friends who favored the change were of the opinion that the exact wording should be referred back to the Meetings to come up again next year for acceptance of rejection in the usual way.

I call attention to the fact that the Clause on the method of changes on page 101 of the Book of Discipline refers only to the *subject*, and makes no allusion to the phraseology. Had it stated that "the precise change as reported," or even "the proposed change" must first claim the attention of the subordinate Meetings there might be room for honest difference of opinion as to the authority of the Yearly Meeting to change the phraseology, but as no such limitation was expressed, the inference seems to be plain, as shown above, that the wise framers of the Discipline intended there should be allowed full liberty to ignore the mere *letter* and cling to the universally admitted *spirit* of the concern which led to the change.

There has been for many years a widespread concern on the subject which this year manifested itself more than ever before. A few Friends who favored the proposition, with tender feeling for those who took a different view, were willing to wait another year, but I could not but remember that some of us will not be in attendance another year, and that we must do our work "while it is day," for "the night cometh."

I. H. C.

WYNNEWOOD, PA., *Fifth month 16th, 1910.*

WRECK OF THE STEAMER MINNEHAHA.

It may be of interest to the readers of the *Intelligencer* to hear some particulars of the wreck of the steamer Minnehaha, on which I was a passenger, and which was lost on one of the Scilly Islands at the entrance of the English Channel on her last voyage to London.

This group of rocks, many of them uninhabited, has always been a menace to navigators, particularly in the dense fogs which so often prevail in that region. We left New York on the 9th of April. The weather was cold and boisterous most of the way, and we had but one good observation of the sun, and that when we were only a day or two out from New York. But up to the time of which I write we had not had any fog, and the voyage was without special incident.

On the 17th of April, when approaching the Scillies and about fifty miles distant, we ran into a dense fog. As we had been running for several days by dead reckoning the position of the ship was more or less a matter of calculation, and for some reason an error had been made, and we were some miles north of our proper course. The result was that at about midnight we ran into an island, an uninhabited rock in the midst of the group. The ship struck bow on and the jagged rock penetrated the bottom of the ship filling the forward compartment with water. The grave danger in such a case is that the ship may slip back into the deep water. The officers decided not to take any risk of that nature however, and the orders were given to send the passengers ashore in the boats.

I was asleep at the time and was not awakened by the impact. The first I knew of it was when the steward came to my room, and told me to get on the deck as soon as possible, and not to wait to dress completely. I hastily threw on some clothes and wrapping up in blankets went on deck where most of the passengers were assembled similarly costumed. The crew were getting out the boats—the order being given that the women and children were to be sent first, and the men afterwards. Finding that this would take sometime I went back to my room and finished dressing. During

this time there was not much excitement amongst the passengers, and no hysteria. The most perfect discipline prevailed—every officer and man was at his proper place.

We were told that no baggage could be taken, not even small hand pieces. As the night was dark, foggy, rainy and very cold, the crew were piling blankets in the boats for our use. In the meantime they were firing guns from the ship which brought some fishermen from Bryer—the nearest inhabited island about three miles distant—and they acted as pilots.

At about three o'clock we were all safely landed on the beach at Bryer. And now came a great and most welcome surprise. We had expected rather meagre accommodations in the fisherman's houses. But the fisherman are thrifty people. They had good, roomy, stone houses, well and tastily furnished, and what was greatly to our delight in every room was a bright coal fire. We were shivering in the cold wet weather. They had heard our guns and knowing that a liner was in trouble had prepared a most bountiful supply of sandwiches and excellent hot tea and coffee. We thought that this was doing pretty well for an unexpected arrival of sixty-four guests at three o'clock in the morning.

The next day we were taken over in fishing schooners to the island of St. Mary, one of the largest and most beautiful of the group, devoted almost entirely to the cultivation of flowers for the London market. In fact nearly all the flowers which make such a marvelous display in the Covent Garden flower market in that city come from the island of Saint Mary.

The next day we went by steamer to Penzance, Cornwall, and thence by special train to London, arriving at 10 o'clock in the evening of the 19th. In London our baggage, including everything left in our state-rooms, was delivered to us all neatly packed and not an article missing. It is impossible to speak too highly in praise of the kindness and hospitality with which we were treated by everyone.

Brooklyn, N. Y. EDWARD MERRITT.

Chicago has begun an anti-saloon campaign. President Knude, of the Liquor Dealers' Protective Association, thinks that an election would demonstrate that "Chicago will have saloons forever." No such conclusion follows from temporary defeats of the "drys." As to "forever," when we reflect that fifty years ago the saloon question hardly existed, we look to see many things happen before then.

Woodnutt Visitor (of Chicago Friends.)

A PRAYER FOR ALL LAWYERS.

O Lord, thou art the eternal order of the Universe. Our human laws at best are but an approximation to thy immutable law, and if our institutions are to endure, they must rest on justice, for only justice rests on thee. We beseech thee for the men who are set to make and interpret the laws of our nation. Grant to all lawyers a deep consciousness that they are called of God to see justice done, and that they prostitute a holy duty if ever they connive in the defeat of justice. Fill them with a high determination to make the law-courts of our land a strong fortress of defense for the poor and weak, and never a castle of oppression for the hard and strong. Save them from surrendering the dear-bought safe-guards of the people for which our fathers fought and suffered. Rather revive in them the spirit of the great liberators of the past that they may cleanse our law of the ancient wrongs that still cling to it. Let not the web of obsolete precedents veil their moral vision; but grant them a penetrating eye for the rights and wrongs of to-day, and a quick human sympathy with the life and sufferings of the people. May they never perpetuate the tangles of the law for the profit of their profession, but aid them to make the law so simple, and justice so swift and sure, that the humblest may safely trust it and the strongest fear it. Grant them wisdom so to refashion all law that it may become the true expression of the new ideals of freedom and brotherhood which are now seeking their incarnation in humanity. Make these our brothers the wise interpreters of thine eternal law, the brave spokesmen of thy will, and in reward bestow upon them the joy of being conscious co-workers with thy Christ in saving mankind from the bondage of wrong.

—*Walter Rauschenbusch in the American Magazine.*

FIRST-DAY SCHOOLS.

On First-day afternoon of Philadelphia Yearly Meeting, the thirty-ninth annual children's meeting was held. Exercises were given by the following First-day schools: London Grove, West Grove, Kennett Square, New Garden, Girard Avenue, Frankford, Lansdowne, West Chester, Fairhill, Moorestown, West Philadelphia, Germantown, Swarthmore and Spring Street Settlement (colored). The exercises were conducted by John L. Carver; the central theme running through them was God manifested in nature and in human life.

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 21, 1910.

CHANGES IN PHILADELPHIA DISCIPLINE AND PROCEDURE.

For a long time many individual Friends have been under a heavy burden in connection with the Third Query of the Philadelphia Discipline. "Do you maintain a faithful testimony in favor of the free ministry of the gospel, and *against the system of a professional ministry.*" Whenever the queries were answered there have been some who expressed distress that we should thus keep before us antagonism toward the ministry of other denominations. It was felt that such opposition was a thing of the past. Many of those who did not suggest nor approve of any change in the wording of the query interpreted it as having no reference to the ministry of other denominations but rather a care lest anything like professionalism should creep into our own ministry. It was claimed by some that even with this interpretation the clause was unnecessary. It was merely negative and all that was of any value in it was covered by the first part of the query. The obnoxious clause was frequently ignored by meetings in answering the query. From time to time even a meeting would so answer as to make clear that its members did not wish to be counted as observing that part of the query. Changes in Philadelphia's Discipline have, however, come slowly, and much good that might result from the consideration of this query has been nullified by the attention of meetings being concentrated on this altogether minor matter as to whether Friends oppose or ought to oppose the prevalent professional ministry of the churches.

This year a proposition to change the wording of the query came up in the approved manner from a monthly meeting through a quarterly meeting. The suggested wording proposed by this meeting was: "Do Friends maintain a faithful testimony for a free ministry of truth and righteousness as revealed to each individual? Does the Society develop and uphold such a ministry." This proposed change was referred to a committee. In the committee consideration strong opposition by a few weighty members developed and it was found impossible to unite on substituting this wording. The committee then took it upon itself to try to carry out the spirit of the proposition and in its report to the Yearly Meeting proposed that the query be changed by merely leaving off the last clause, "and against the system of a professional ministry." This was opposed by a portion of the Yearly Meeting on the ground that the full details of any change in Discipline must come from a quarterly and monthly meeting. The body of the meeting, however, was very earnest in its desire to make the change without any further delay, and it was passed. We shall have something to say about this change later, we now merely note the fact.

Another matter which claimed the attention of the meeting, which was earnestly opposed by the conservative weight of the meeting and as earnestly held to by the body of the meeting, was the proposed change from the time-honored plan of naming from the meeting a nominating committee each time one was needed, to the more expeditious plan of having a general nominating committee to which the meeting might refer any or all nominations. This matter was passed in the same way as the change of the query.

It might seem curious that matters of no deeper significance than these should be the most absorbing topics of discussion at a time such as the meeting of such a body of Friends might be. They must be regarded not as petty things to make so much ado about, but as accumulation that needed to be cleared out of the way. Such clearing up is naturally accompanied by more flurry and dust than is the orderly activity that may follow. The main body of the Yearly Meeting has shown its awakening and its concern to attend to its interests itself rather than to leave them to a few weighty members. It marks a growth that has been steadily gaining ground for some time, and a turning point in the awakening of Friends to present-day concern and duties.

THE CONFERENCE PROGRAM.

The committee charged with completing the program arrangements for Friends' General Conference at Ocean Grove, N. J., in Seventh month, met in Philadelphia at the time of the Yearly Meeting. The program is now about in its final shape. In addition to the information given in our issue of Fourth Month 23rd, we may note that the address

on The Progress of Religious Education in the public schools, colleges and universities, at the morning session, Sixth-day the 8th, has been assigned to President Swain of Swarthmore College. President Swain hopes to be able to fill the engagement, though it will mean a hurried departure for him from the convention of the National Education Association in Boston.

The address on the "Conditions that Make for War" at the closing session on Fourth-day, the 13th, is to be by Edward C. Wilson, Principal of the Friends' School in Baltimore, and not by R. Barclay Spicer as previously announced.

The paper on The Bible and the Child at the morning session on the 13th has been assigned to R. Barclay Spicer.

The subject of the address by Dr. Nearing, of the University of Pennsylvania and Swarthmore College, on the evening of the opening day of the Conference, Fifth-day, the 7th, will be Social Religion.

The Conference Committees on First-day Schools, Philanthropic Labor, and Education will meet at 8 p. m. on Fourth-day, the 6th. The Committee for the Advancement of Friends' Principles will meet on Fifth-day, the 7th, at 2 p. m., and the Central Committee at 3 p. m.

The Executive Committee of the General Conference of Friends' Associations will meet on Seventh-day, the 9th at 3 p. m.

The program will be published in full in next week's issue and will be printed in leaflet for distribution shortly thereafter.

MOTHERS' DAY.

This is one of the days in which our thought is invited to unite itself with the thought of our community, our State, our Country, the countries across the sea, in commemoration of motherhood. True, it is a pre-arranged thought; but I believe that the heart of our Heavenly Father feels joy in acknowledging this pre-arranged thought to be a divine inspiration. We love to celebrate men and women among us, and to memorialize those who have passed on, whose lives have made a special impress for good, upon their time—I believe we may say that it marks the flood-tide of civilization, that a day is set apart by civic authority for the celebration of Motherhood. I must believe also that it is our Heavenly Father's happiness that a day has come in which the mother is assigned her place beside the Divine Fatherhood in the worshipful thought of the world. Her place is next the Divine in creative service. Blood of her blood, bone of her bone, flesh of her flesh is every child born into the world. The cost of motherhood cannot be put into words. All that she is, woman consecrates to this creative service. Her life is placed in the balance in the hour of travail; and there is never a moment after, by day or by night that the mother-heart does not live the life of her child, entering into all joys, sharing all sorrows, carrying all burdens. This is not only her duty—it is her joy.

If Mothers' Day be only a day of sentiment—it is worth while. We cannot too often have our hearts made tender toward our mother whose self-sacrificing life has been the foundation of our own; whose departure from us even after her own forces are spent and we have come to full maturity, leaves us with the feeling that the defense between us and the world has fallen. There is little danger that we shall not treasure in our hearts the remembrance of our own mother. But this newly consecrated day will miss its finest and highest significance unless it promotes a still broader, deeper thought.

In these latter days we hear it said, "If women will insist upon their rights, let them expect to miss the courtesies they have received at the hands of men—let them expect to *stand* in the street-cars!" The debt which every man owes his mother can never be paid in the coin of tender memories. His own mother passes beyond the need of courtesy, of service; but motherhood remains, with silent, unredeemable claim upon the courtesy and the service of manhood!

ELIZABETH POWELL BOND.

NORWAY SUMMER SCHOOL, 1910.

The Norway Summer School for Religious and Social Studies will be under the direction of J. Rendel Harris.

The party will leave Newcastle-on-Tyne for Merok on the Geiranger Fjord on Seventh month 23rd, returning from Merok Eighth month 9th. The cost for school and round trip from Newcastle to Newcastle will be $50, with an extra charge for special excursions.

As the number of places is limited applications must be received before Sixth month 30th by Alexander S. Fryer, Woodbrooke, Selly Oak, Birmingham, England. For further information apply to Arthur E. Bye, 210 High Street, Germantown, Pa.

WORLD'S PEACE CONGRESS AT STOCKHOLM.

An official communication from Baron Bonde, president of the Organizing Committee of the eighteenth International Peace Congress, announces that the Congress, which was postponed last year on account of the labor disturbance at the Swedish capital, will be held this year at Stockholm, August 1 to 6. The Stockholm committee were sorely disappointed that circumstances compelled them to give up the Congress last year, and they very much hope that large delegations of peace workers from different countries will attend the meeting this summer. They are making careful and elaborate preparations for the reception of the delegates, not only by the citizens of Stockholm, but also by the officials of both the nation and the city. Those who have enjoyed the warm and generous hospitality of the Scandinavians know what this will mean. We assure our friends of a very hearty welcome if they go. It is most important, at this juncture in the peace movement, that strong delegations should go from the peace organizations of this country. Our country has claimed leadership in the peace movement, and with a good deal of justice, but our friends in Europe have often been tempted, by reason of the small number of Americans in the peace congresses, to doubt the justness of this claim. Let us send delegations large enough this year to convince them that we are telling the truth. The journey to Stockholm is not a difficult or very expensive one. Boats of the Scandinavian-American line run direct from New York to Christiania and Copenhagen, and it is only about ten or twelve hours from either of these cities to Stockholm. The American Peace Society desires to be well represented at the Congress, and we shall feel greatly obliged to any of our friends who are going abroad this summer and can go to Stockholm if they will communicate with us as early as possible.

—*Advocate of Peace.*

A FRIEND'S ARGUMENT.

[*The Woman's Journal* reports the address of Henry W. Wilbur at the National Suffrage Convention as follows:]

The speaker counts it a privilege to be a member of a religious society which has accorded complete equality of privilege and service to women for two and one-half centuries. For four-fifths of that time, its business meetings were divided into two houses of equal power. The house of ladies was the complement of the "House of Lords," in the affairs of the church, and the men could neither legislate nor execute until the women had their last word in the matter. Latterly the two houses sit and deliberate and decide as one body, amid a perfect equality regardless of sex.

This has gone on peacefully in the society, and the foundations of social order have not been broken up. In fact, few better types of domestic life can be found than among the Quakers, and strong-minded women are the rule and not the exception among them. The prophets of evil, who expect to see the crash of matter and the wreck of worlds if equality is granted to women, are fearful without a cause.

This may or may not be a good reason for giving the suffrage to women. But there are others. There is an ancient document among us, not yet quite obsolete. We still hold it, for purely home consumption, on dress-parade occasions, although we have not exported it to the islands of the sea. This document declares that governments derive their just powers from the consent of the governed. Abraham Lincoln said that no man was good enough to govern another man without that man's consent. Few men have found themselves able successfully to govern one woman without her consent, and I venture not one of the few is here this evening. If so, he can have half of my time in which to tell how he did it. What man individually has failed to do, men collectively in government cannot satisfactorily do. Our whole contention now is that women be permitted to give their consent in government, and to give it where men give it, in the ark of the American citizen's covenant, the ballot box.

As a matter of fact, if the average man really understood the nature of the ballot, he would make better use of it himself, and would not seriously object to women using it.

The ballot is simply the citizen's power of attorney in government. It is the way he empowers his attorneys or servants to make laws in the Legislature, and execute them in the courts, because it is inconvenient or impossible for him to do the job himself. A woman is governed just as severely and surely as a man. There is every reason in common sense, and in the genius of representative government, why she should deposit her power of attorney in government in the same way and at the same place a man does. It is not a heavy job, either upon nervous energy or brain power. If it was, not a few men would make a greater muss of it than they do. It is nothing like as heavy a burden as that carried by many women in making two ends meet in the family, with the price of soup bones rising every day, and with the remaining pittance

the husband and father has left, after doing his worst to support the gin-mill.

The ballot is the freeman's power of initiative and means of defense in the commonwealth. It is both persuader and weapon; it has been the despair of tyrants from Runnymede to Yorktown, and the hope of the lovers of the race in every time and clime since human progress began its weary way towards light and liberty. It will bless the uncrowned queens of the race, as it has blessed its uncrowned kings. With it woman will remain better than man, if she is now better. She will not be simply undeveloped man, but fully-developed woman, co-operator with him at the cradle of their first-born, in the varied issues of life, and in the civic struggle to prevent government of the people, by the people and for the people from perishing from the earth.

FARMINGTON HALF YEARLY MEETING.

Farmington Half Yearly Meeting of Ministers and Elders was held at Orchard Park, N. J., the 7th of Fifth month, at 10 a. m. The usual business was gone through, and although our members were very few, it was pleasant and I trust helpful.

At 11 o'clock Friends assembled for worship. Samuel P. Zavitz, a Friend from Coldstream, Ont., was present with us. The theme of his discourse was love, that we should have more love one for another. The thoughts which he presented to us, were both beautiful and impressive. Then followed the regular business meeting.

First-day morning Friends met promptly at 11 o'clock. Meeting was not large. The impressive silence that followed the gathering together of those who were hungering and thirsting after spiritual food, was broken by our visiting friend, Samuel P. Zavitz, saying, "God is a spirit and they that worship him must worship him in spirit and in truth." He also reminded us of passages of scripture which we feel do much towards lifting life's burdens, and stimulating us to higher and better lives. Meeting closed after a short prayer.

There are so many vacant seats left by those who have passed on to the higher life; those valiants who stood for all that was "new and pure and of good report"; whose influence is still felt with us and can never wholly die. May we be as faithful in our day as they were in theirs, Realizing and acknowledging our limitations and shortcomings we have still felt the wing of Divine Love to overshadow us, and the everlasting arm to be underneath.

Hamburg, N. Y. ALICE L. KESTER.

IN THE INTEREST OF SCHOFIELD SCHOOL.

Cyrus Campfield, the leading colored teacher and also the Financial Agent of Schofield School, will travel North this summer for the purpose of making friends and raising funds for the institution. The present needs of the school are along the following lines: To increase the Endowment Fund of $4,271.04 to $100,000, so that the income would very largely meet current expenses; money for $50 annual scholarships; gifts in large or small amounts, without restriction; the sum of $20,000 for chapel and library; material for industrial departments, including printing, harness, shoe, carpentry, blacksmith, wheelwright, horseshoe, dressmaking and millinery divisions.

Readers of *Friends' Intelligencer* may give assistance in the following ways: by opening the way for Cyrus Campfield to visit their home town or city; by arranging a popular mass meeting in the interest of Schofield School, at which he will deliver a lecture carefully prepared for this purpose; by furnishing him with names of those who could possibly be interested in the work to the extent of a gift, large or small.

Communications addressed to Cyrus Campfield, Schofield School, Aiken, S. C., will be forwarded to him promptly.

NON-SMOKERS' RIGHTS.

In a current magazine is a most excellent article entitled "The Rights of the Non-smoker," by Twyman O. Abbott, which it would be well for all who smoke in public to read. It might open their eyes to some things they had never given any serious thought to before; and perhaps enable them to see that the non-smoker really has some rights and is entitled to more consideration than is given by the public smoker, especially to ladies. If, as the writer says, "A large proportion of those who smoke are gentlemen in the truest sense and would not intentionally inconvenience or annoy any person in any manner," then certainly the perusal of this article on "the rights of the non-smoker" should enable the public smoker to realize that he has been persistently annoying and inconveniencing a large part of the community—and as the true gentleman is not a selfish person, he will resolve to do so no more. How delightful it would be to some of us, when off this summer on our vacation, to ride up the mountain behind a driver who was not smoking all the way or to find we could sit somewhere on the boat or hotel piazza and enjoy breathing the fresh air for which we have longed, instead of the disagreeable and

injurious tobacco smoke we have been forced to breathe in past summers.

In conclusion the writer says: "Indiscriminate public smoking not only ought to be but is a legal nuisance. There is no vice which is so persistently annoying to a large part of the community. That it can be regulated and its evils removed without any interference to the smoker's real rights is beyond question. Where he persists in disregarding the welfare of the community and the rights of the non-smoker, he should be restrained by public sentiment backed up by proper laws."
—*Anne Emlen Brown in Public Ledger, Phila.*

HANNAH A. PLUMMER.

Hannah A. (Ballard) Plummer was born Eleventh month 21st, 1835, at Roachester, Ohio, the ninth and last child of Thomas and Sarah Lewis Ballard. The family went to Ohio from Virginia, where its two antecedent branches had lived for generations, near Lynchburg. When Hannah was still a young girl, scarcely more than a child, the family removed to Richmond, Ind. Here, later, she attended Greenmount Friends' Boarding School, and she and her sister Rachel taught for a time.

She was married Third month 7th, 1855, to Jonathan Wright Plummer, son of Dr. John T. Plummer, of Richmond, and his first wife, Hannah Wright, of Springboro, Ohio. Jonathan and Hannah had six children, four of whom are living, the two who died having passed away within the last six years.

In 1874, the family moved to Chicago and carried their membership in the Society of Friends to Illinois Yearly Meeting. White Water Monthly Meeting felt keenly the loss sustained by this removal. Their faithfulness in the attendance on meetings and the First-day school, where valuable service was rendered, was always highly appreciated.

The transplanting into the different field of labor enlarged their opportunities and many could bear testimony to the value of the fruitage resulting for the advancement of Friends' principles. The little meeting in Chicago was regularly attended by them so long as health would permit.

Hannah was a member of the Friends in Council, a study-club composed of women of serious purpose, and of the Home Department of the Chicago Woman's Club, the meetings of which she tried to attend regularly. In 1891, the family removed to Glencoe, a northern suburb of Chicago, where she soon became a faithful member of the Glencoe Woman's Club, seldom missing a meeting during the nineteen years of her life there. Through these various avenues, "her mind, heart, and soul were put in motion. Her truth passed into the public mind."

Her fondly attached friend, Lydia H. Hall, once said of her that she believed her getting so much in touch with the outside world enabled her to share with the invalid members of her household the helpful enjoyment she thus found for herself.

She early in life recognized the God of love within herself, in nature, and in the heart of her friend and neighbor. She grew from day to day brighter and stronger as a messenger of peace and love to those about her. To her life-long friends are left precious memories of her home-life from the beginning to its close. She was a devoted wife and mother and always the dispenser of hope and cheer to her friends.

One year ago she very acceptably attended Philadelphia and New York Yearly Meetings. Her messages on these occasions were worthy of remembrance, giving evidence of being herself in the "Father's House." While on this visit in the East she began to suffer from an inflammation of the eyes. On her return home the trouble increased, and the confinement to a darkened room and inability to carry on her usual pursuits, produced depression of mind and nervous prostration.

In Tenth month she became confined to her bed, and never afterward left it in her life-time. Her disease was a wasting one and without suffering, and much of the time she was in a stupor. From almost the first, she seemed to have a premonition of the end and made all her plans and gave instructions to the family in her moments of clearness. Her thought was continually centered upon the members of her family, for whose health and comfort she continued to be solicitous so long as consciousness remained.

A daughter says of her mother, "Truly hers was a triumphant life. She kept her cheer and courage all the way, while carrying such heavy daily burdens, and was able to give cheer and courage to other people. Perhaps nothing was more admirable about her than the way she kept on struggling to the end to conquer what she considered her faults."

She passed away in the early morning of Second month 7th, 1910. At the funeral services held at the house, Thomas Jenkins, as she had requested, read the fourteenth chapter of John, her favorite chapter, and Whittier's beautiful poem, "At Last," of which she was very fond.

From a private letter telling of this service we quote as follows:

"It was a clear, bright day and a car load of Friends and Woman's Club members went out from the city. The services were simple and sweet. A Friend read a chapter from the Bible. Later he offered a prayer and read also Whittier's poem, 'At Last,' as had been requested by our friend. A young woman from the little meeting in Chicago spoke. It was a sweet and pleasant service, and good to remember. Our friend as she lay in her casket of Quaker gray, did not look like our animated friend, but to me like a lovely waxen flower of delicate heliotrope and gray."

She was buried in Graceland Cemetery, Chicago, Second month 9th, next to a little granddaughter, who died many years ago, the first to break the family circle. E. P. Y.

FRIENDS' ASSOCIATIONS.

ABINGTON, PA.—The Association met in Abington Meeting House on Fourth month 29th, 1910. The meeting was called to order by the president, Isaac Mather, followed by a reading from the Bible by Miss Halleck. Alice Hallowell recited a poem entitled, "The Quaker of the Olden Time."

Mrs. Shook gave us an interesting account of Whittier Land, describing to us the scenes of "Snowbound," "School Days," and many of his local poems.

Many gave beautiful quotations from Whittier, after which the meeting adjourned. A very pleasant social hour followed.

E. FLORENCE STAPLER, *Sec'y protem.*

NEW GARDEN, PA.—The Association met Fifth month 1st, at the home of Josiah Lamborn. The President, J. Walter Jefferis, read the 5th Chapter of Romans; Elizabeth Jefferis read an article on Nature,—"the love of Nature being a sign of goodness in the heart"; Lizzie Pyle contributed a number of Current Topics; Mary H. Tudor acted as leader in a "quiz" on the Discipline all the members present taking part. The sentiments at roll call were from Whittier's writings. The meeting closed, to meet Sixth month 5th, at 2.30 p. m., at the home of Ruthanna Michener.

EVA S. RICHARDS, *Sec. protem.*

OXFORD, PA.—A special meeting of the Association was held Fifth month 7th. Philena Thomas read the 31st Psalm. Daniel Batchellor was then introduced and entertained us with a lecture on "Poets as Nature Lovers." Adjourned to meet Fifth month 28th, at 8 o'clock.

MARY E. POWLEY, *Secretary.*

PASADENA, CAL.—The Young Friends' Association met on the evening of Fourth month 20th at the home of the president, Ella M. Hunt, and her sisters. The opening number of the program was a review of the book, "Quaker Strongholds," by Caroline Stephens, given by Frances M. Robinson, of Richmond, Ind. She brought out the points of the different chapters, reading several selections. Her own beautiful thoughts were interwoven in the review, and both these and the book were much appreciated. This was followed by a delightful presentation of their trip to Honolulu by the hostesses. Emily G. Hunt showed the lantern slides and told of that favored spot of the globe, of its people, scenes and beauties. Ella M. Hunt described and showed plates of its strange and curious fishes; read choice bits from their diaries, and Mark Twain's thoughts on Hawaii. Emily G. Hunt gave glimpses of their trip to the volcano and spoke of the fear, exhilaration, sense of primal force and power, and the idea one gets of eternity. Elizabeth W. Hunt spoke of the various specimens and quaint souvenirs which they brought home. The program was thoroughly enjoyed by a large number. The usual social hour closed the evening.

MARY E. YEO, *Secretary.*

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—*John G. Whittier.*

BIRTHS.

STRINGHAM.—In New York City, Fifth month 9th, 1910, to Emerson and Theresa Stringham, a daughter, who is named Marjoria; a great-grand-daughter of John and Anna Eliza Stringham, of Glen Cove, Long Island.

TAYLOR.—On Fifth-day, Fifth month 5th, 1910, to L. H. and Mabel A. Taylor, of Lincoln, Va., a daughter, named Emily Alice.

DEATHS.

LIPPINCOTT.—At Moorestown, N. J., Fifth month 1st, 1910, Margaret H., wife of Thomas E. Lippincott, in the 67th year of her age; a member of Chester Monthly Meeting.

MACY.—Fourth month 15th, 1910, at her residence, 234 W. 44th Street, New York, Lydia H. Macy, in the 69th year of her age.

In the death of this dear Friend, New York Monthly Meeting has lost a devoted minister, and its charity organizations, a worker of rare ability. Timid and retiring by nature, in the service of others, Lydia H. Macy lost all consciousness of self and struggled with and for the unfortunate with such singleness of purpose that at times she led some of the victims of strong drink to overcome the habit and resume their places in the world of labor. To those who knew her intimately her memory will always be an encouragement not to weary in well doing.

RIDGWAY.—In North Yakima, Wash., Third month 28th, 1910, Harvey B. W. Ridgway, son of Francelia W. and the late Job Harvey Ridgway, ager 37 years; a member of Philadelphia Monthly Meeting.

WALTON.—In Toughkenamon, Pa., on Fourth month 14th, 1910, Mary M., widow of the late Joel M. Walton, in her 83rd year. She was born a member of the Society of Friends to whose principles she was greatly attached.

NOTES AND ANNOUNCEMENTS.

A Philanthropic Conference was held at Stanton, Delaware, Fifth month 15th, 1910. The few Friends residing in the neighborhood, together with many of the residents, and some Friends from Wilmington, had the pleasure of hearing the paper read by Edith M. Winder, Assistant Librarian of Swarthmore College, on the subject of Good Literature. The address was interesting and inspiring, and listened to with much attention. In the general discussion which followed, remarks were made by Emma Worrall, Dr. Pusey Heald and George B. Miller, of Wilmington, Delaware; Rebecca Churchman and Martha Cranston, of Newport, Delaware. The meeting was one of a series in the schedule arranged for the year by the Philanthropic Committee of Concord Quarterly Meeting.

CHARLES PALMER, *Clerk.*

On First-day, the 22nd, a joint meeting of Fallowfield and London Grove Friends' Associations will be held in Doe Run Hall at 2.30 p. m. Sarah Griscom will speak on the Ministry and Religious Experience of Margaretta Walton. A member of Fallowfield Association will speak on the question, "What service can young Friends render in a meeting where there is no vocal ministry?" A member of London Grove Association will speak on the subject, "What preparation, if any, will develop a gift in the vocal ministry?"

The fifth anniversary exercises of the Downingtown Industrial and Agricultural School will be held in Pennsylvania Hall, Downingtown, Pa., on Third-day, the 24th, at 2 p. m., and in the First African Baptist Church, 16th and Christian Sts., Philadelphia, on Fourth-day, the 25th, at 8 p. m. Trains leave Broad Street Station for Downingtown, 8.25, 10.45, 11.35 a. m.; returning leave Downingtown, 5.22, 6.04 p. m. The President of this school, William A. Creditt, spoke very acceptably at 15th and Race Streets, on Third-day evening, of Yearly Meeting week.

At the old Radnor Meeting House there will be an appointed meeting for worship, under care of Philadelphia Quarterly Meeting's Visiting Committee, Fifth month 22nd, at 3 p. m. Friends from Philadelphia may go most conveniently by way of the D. & W. electric line from 69th and Market Streets, leaving at 1.45 p. m., for Radnor Station.

The present address of Dr. Benjamin F. Battin is Munich, Germany, Schraudolfstrasse 4-2.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

FIFTH MONTH 21ST (7TH-DAY).

—Short Creek Quarterly Meeting at Concord (near Colerain), O., at 11 a. m. Ministers and Elders the same day at 10 a. m.

—Mansfield, N. J., Young Friends' Association, at the home of Lewis Taylor.

FIFTH. MO 22ND (FIRST-DAY).

—Swarthmore Meeting, Swarthmore, Pa., Harold C. Goddard, Professor of English in Swarthmore College is expected to attend.

—At old Radnor Meeting House, at 3 p. m., appointed Meeting under care of Phila. Q. M. From Phila., via D. & W. electric from 69th and Market Sts., at 1.45 p. m., to Radnor station.

—Joint meeting of Fallowfield and London Grove Friends' Associations, in Doe Run Hall, at 2.30 p. m. See Notes and Announcements.



Burlington First-day School Union will be held at Mount Holly, N. J., on Seventh-day, Sixth month 11th, the morning session beginning at 10 o'clock. Carriages will meet the train at Jobstown, N. J.

Martha J. Warner writes from Pasadena, Cal., Fourth month 28th: "We are turning our faces toward the rising sun and shall be glad to find our old friend, the *Friends' Intelligencer*, awaiting us when we reach Selma, Ohio. We have enjoyed having it with us in our different stopping places. We go home by Yosemite, Colorado Springs, St. Louis, etc., and shall be some time on the road. We have enjoyed our stay here so much. I told some of the Friends I thought it was partly due to their little meeting. Frances Robinson and sisters started East this morning, via the Grand Canon.

WEEK-END AT PENN'S GROVE.

A week-end conference will be held at Penn's Grove, Chester Co., Pa., on Fifth month 28th and 29th, attended by Henry W. Wilbur, Secretary of the Committee for the Advancement of Friends' Principles, and other interested visiting Friends.

On Seventh-day evening an informal social meeting at the home of S. H. and M. E. Broomell; subject for consideration, "The Needs of Our Society and How to Meet Them." All Friends and those inclined toward Friends are invited to attend and participate; on First-day, at 10 a. m., the regular meeting for worship will be held in the meeting house, followed by First-day school, and at 2.30 p. m. a general Conference on "Christian Citizenship."

Penn's Grove Meeting House is a mile and a half from Elk View station, on the Central Division of Philadelphia, Baltimore & Washington Railroad.

QUARTERLY MEETING AT SANDY SPRING.

The Quarterly Meeting at Sandy Spring, Md., will be held Sixth month 11-13. Interested Friends of other Quarterly and Yearly meetings will be cordially welcomed and entertained in the neighborhood. Any one desiring accommodations will receive directions for the journey and be provided for on arrival, who writes for information to

REBECCA T. MILLER, *Ashton, Maryland.*

PROGRAM OF NEW YORK YEARLY MEETING.

Meeting for Ministry and Counsel on Seventh-day, the 21st, at 10 a. m. and 3 p. m.

On First-day, the 22nd.—meetings for worship in New York at 11 a. m. and 4.30 p. m.; in Brooklyn at 11 a. m. Business sessions of New York Yearly Meeting on the 23rd, 25th and 26th, at 10 a. m. and 3 p. m. Devotional Meetings at 9 a. m.

Seventh-day, the 21st, 7.30 p. m.—First-day School Association. Purposes and Possibilities of the First-day School, Jane P. Rushmore and others.

First-day, the 22nd, 3 p. m.—First-day School Union Exercises in New York Meeting House; subject, "Happiness."

First-day, the 22nd, 8 p. m.—Young Friends' Association: "Foreshadowings," introduced by Elizabeth Stover.

Second-day, the 23rd, 8 p. m.—"Education for Practical Life," Dr. Thomas Wood of Columbia University.

Third-day, the 24th, 8 p. m.—Meeting under care of Philanthropic Committee: "Survey of the Field of Social Service," Dr. Josiah Strong and others.

Fourth-day, the 25th, at 3 p. m.—Address by Jesse H. Holmes, "Essentials and Non-essentials in Religion."

Fourth-day, the 25th, 8 p. m.—Meeting under care of Philanthropic Committee; address, by Cyrus Campfield, of Schofield School.

—W. J. MacWatters, of West Philadelphia, expects to visit Chester Meeting (Pa.) at 10 a. m.

FIFTH MONTH 23RD (2ND-DAY).

—Warrington Quarterly Meeting at Pipe Creek (near Union Bridge), Md., at 10 a. m. Ministers and Elders Seventh-day preceding at 3 p. m.

—New York Yearly Meeting, at 15th St. and Rutherfurd Place, New York City. For program see page 335.

FIFTH MONTH 24TH (3RD-DAY).

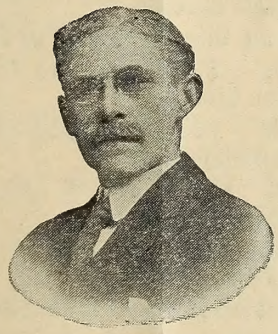
—Mt. Holly, N. J., Young Friends' Association at the home of Tyler B. Engle.

FIFTH MONTH 26TH (5TH-DAY).

—Bucks Quarterly Meeting at Buckingham, at 10 a. m. Ministers and Elders day before at 11 a. m. Carriages will meet the train leaving Reading Terminal 8.18 a. m., at Bycot Station, for all persons wishing to attend.

FIFTH MONTH 27TH (6TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.



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FIFTH MONTH 28TH (7TH-DAY).

—Stillwater Half Yearly Meeting at Richland Meeting House, Quaker City, O.

—Blue River Quarterly Meeting near Salem, Ind., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Week-end Conference at Penn's Grove, Pa., Seventh-day evening and First-day. See page 335.

FIFTH MONTH 29TH (1ST-DAY).

—Horsham, Pa., Friends' Association, at the Meeting House, at 2.45 p. m.

—Hockessin, Del., Young Friends' Association, at the Meeting House, in the afternoon.

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffin, 39 S. Lexington Ave., at 11 a. m.

—New York First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m.

FIFTH MONTH 30TH (2ND-DAY).

—Canada Half Yearly Meeting at Bloomfield, Ontario, at 11 a. m.

SIXTH MONTH 11TH (7TH-DAY).

—Burlington First-day School Union, at Mount Holly, N. J., at 10 a. m. Carriages will meet train at Jobstown, N. J.

SIXTH MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m. Ministers and Elders Seventh-day before at 3 p. m. Friends of other meetings invited. For accommodations and information write to Rebecca J. Miller, Ashton, Md.

SOME BOOKS FOR TEACHERS.

Among the books recently added to the Pedagogical Library in the City Hall, Philadelphia, the following titles from the list of The Macmillan Company may be noted: Jane Addams: Spirit of Youth and the City Streets; Felix Arnold: Attention and Interest; Felix Arnold: Text-book of School and Class Management; J. F. Brown: American High School; E. T. Devine: Misery and its Causes; Homer Folks: Care of Destitute, Neglected and Delinquent Children; O. M. Jones: Teaching Children to Study; E. A. Kirkpatrick: Genetic Psychology; C. G. Leland: Elementary Metal Work; C. G. Leland: Leather Work; R. G. Moulton: Bible Stories from the Old and New Testament; Walter Pater: Appreciations, with an Essay on Style; J. F. Rhodes: Historical Essays; S. H. Rowe: Physical Nature of the Child; Josiah Royce: Provincialism, Race Questions and Other American Problems; E. B. Titchener: Experimental Psychology; E. B. Titchener. Text-book of Psychology; John Woolman: Journal.

THE BOOKS BOYS READ.

Evidence that young people naturally turn to good books—if they are as interesting as highly colored trash—is given in a letter to the publishers of "Boy Life," a volume from William Dean Howells's writings. A teacher in the seventh grade of the New Rochelle, New York, schools had read several pages from "Boy Life" to her pupils, and the letter adds: "That afternoon fifteen boys from this class applied at the public library for a copy of 'Boy Life.' The teacher, to whom the librarian reported the fact, said that she had not suggested that the pupils call at the library for the book, as she had intended to continue the reading with her class. This incident is certainly a tribute to the charm of this selection from Howells's writings, and makes it plain that grammar-school pupils will respond with enthusiasm to good literature."

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Baldwin Ice Chests—$6.50 to $12.25.
Eddy—$11.50 to $125.00—Zinc Lined.
Eddy Ice Chests—$6 50 to $26 50.
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Farson—$13.50 to $21.75—Zinc Lined.
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THE NEGRO IN WORLD CIVILIZATION.

The longest journey that was ever made in the world in three hundred years, is the journey from the plains of Africa to the highways of American civilization. And who made that journey? It was the Negro people. Whatever the difficulties that remain, and whatever the distance that separates the Negro from the front rank, that fact is history. In three hundred years the Negro people have made the longest journey towards civilization that has ever been made by any people since the creation of man. It may be questioned whether it can be called a pilgrimage.

There are two facts which are to be considered in connection with this progress: first, that the Negro himself did not originate this progress, he did not control, nor did he resist it; second, that the white people did not plan this progress.—*John E. White in the April Southern Workman.*

The Hampton Magazine desires the views of all who may be interested in the questions asked by Dr. Thomas E. Green, in his article on "Revivals and Revivalists" in the forthcoming (Sixth month) issue of the *Magazine.*

For the first time in an American magazine the real "inside" of the great revival business is truthfully and fairly portrayed. There are vivid pictures of such men as Bill Sunday, "Gypsy" Smith, Lincoln McConnell and Geo. R. Stuart "in action," and opinions of scores of persons have been sought and printed as to the permanency of revival conversions.

All answers that are pertinent and beneficial will be printed. This is a sincere effort to obtain information of great importance to the progress of religion. The *Magazine* is to be had on news stands. It is published at 66 W. 35th St., New York.

BOOK NOTES.

The valuable series on The Epochs of Philosophy has received the addition of a critical work "Stoic and Epicurean" by R. D. Hicks, of Cambridge University, England. Sympathetic toward his subject, the author writes of the character of Epicurus

WANTED—POSITION AS TEACHER NEXT Fall by a young man (26), Friend, graduate Teachers' Traini[illegible] Class 1904. Taught 1906, Swarthmore Class 1910. Address Jesse C. Roberts, 2618 N. Bancroft St., Phila., Pa.

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SEVERAL PLEASANT ROOMS TO RENT furnished or unfurnished, near 19th and Race St. Board furnished if desired. Address No. 25, this office.

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as combining "sympathy, generosity, and sweet reasonableness." He says that "no man was ever more vilely slandered or more cruelly misunderstood. He was usually contented with mere bread and water."

Of Zeno he says: "The excessive frugality and even parsimony of his life impressed observers no less than his moral earnestness, dignity, and affability, and some may be disposed to see in them Semitic traits of character." (Scribners.)

Throllope's novel, "The Warden" has been issued in pleasant form with an introduction by Frederick Harrison who commends Trollope's "wholesome, refined, manly, and womanly pictures of society . . . the inner life of country mansions, cathedral closes and rural parsonages."

Many authors have eulogized Trollope; and Morris Mowbray wrote of him in verse,—

"He drew the life of which his life was part;
Drew it with faithful hand and loving heart,
Making a friend, not tyrant, of his art.
He writ the homely annals of his day—
What English men and women do and say,
The fireside story of their work and play."

(London: Bell and Sons, New York: Macmillan)

"Vacation Idylls," by Ellwood Roberts, is a collection of poems selected from a large number written in the course of a dozen years, since the publication of "Lyrics of Quakerism." The longest poem in the volume is "The Schuylkill," which is illustrated by several scenes along the banks of this beautiful stream (for it is beautiful when we get beyond the city's pollution of its waters). There are poems in the volume that might well be committed to memory and recited in our First-day schools and Friends' Associations. The book may be obtained from Ellwood Roberts, Norristown, Pa. In paper covers, 40 cents; bound in cloth, 65 cents.

We quote one of the poems entitled "Let in the Light."

"Let thy heart-chambers all wide open be,
And let God's blessed sunlight come to thee.

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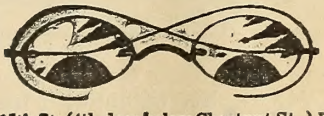
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"And thou shalt know, thy vision being clear,
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 28, 1910.

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WANTED—AT OFFICE OF FRIENDS' INTELLIGENCER, to complete files for binding. Extracts of Philadelphia Yearly Meeting for 1842, 43, 44, 45, 46, 47, 49, 50, 51, 53, 55, 57, 58, 59, 60, 63, 65 68, 69, 72, 74.

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Continued on page iii.

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"IN MEMORY OF WHITTIER"

"Melodious brooks he loved, and rivers blue,
And lordly lakes that shimmer 'neath the sun;
And through it all he saw God manifest,
Speaking through nature's myriad loveliness,
And with his worship of the living God
As manifest in cloud and stream and flower
And songs of joyous birds, he blent his love
Of peaceful hours of waiting on the Lord
In quiet meeting-hour;—O deeply wise,
To find the Father in the holy haunts
Of ancient sea and wood, and equally
Beneath the roof in the still house of prayer!"

Written in our friend's characteristic style and beautifully illustrated with half-tone engravings from photographs, this little book of 46 pages with 17 illustrations will no doubt prove a welcome addition to the Friendly literature concerning the best known and best beloved of our Quaker poets.

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BUCK HILL FALLS

The Inn is now open—one of the earliest in the Pocono section.

The Philadelphia Public Ledger publishes on Seventh-days a map showing the leading resorts in the Pocono Mountains beginning at the Water Gap gateway and on up to the flat top of the Mountain. It is impressive as showing the increasing importance of all this section.

Automobilists should secure a guide book before starting for Buck Hill, from the Inn or the Philadelphia office.

Dowell George who has been with us for the past two years as golf professional has accepted a position for the summer on Long Island and in his place we have secured a scotch golfer who at one time had charge of the Belfield Links in Germantown, but who now comes to us direct from Scotland.

Those intending to visit Buck Hill should secure new time tables as the trains are changing at this season of the year.

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PHILADELPHIA, FIFTH MONTH 28, 1910.

Volume LXVII. Number 22.

We of this generation have done somewhat to solve the problems that steam has brought to us. And we are by no means done with our day's work. Indeed it is but dawn in the new day of spiritual awakening. Let us touch those who, still sleeping, wear the joy of youth upon their faces, and say, with the prophet of old: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." WILLIAM ALLEN WHITE.

In "The Old Order Changeth."

AT PENN'S MANOR.

Here came the Founder in the far-off days,
And 'mid these fields and by this noble stream
In rustic quiet loved to meditate
Upon the young republic of his dream.

JOHN RUSSELL HAYES.

SELF-CONTROL.

[Remarks by President Joseph Swain, Swarthmore College Collection, Fifth month 24th, 1910.]

A friend of mine said to me the other day, "The older I grow, the more I realize how hard it is to keep one's self in hand." I understand him to mean that it is hard to see one's self as others see you and keep a proper poise and self-control. At the end of the college year we are all of us more or less worn out and our nerves are keenly sensitive. If anything goes wrong with us, and when we are on our nerves things are prone to go wrong, it is human nature to think we are especially unlucky or perhaps wrongly attribute our failures to some one else. At such times we are more likely to count the blessings of others and dwell on our lack of them. In view of these facts I have two suggestions to make:

First.—It is a good habit of mind to feel when we have trouble or things go wrong to first examine ourselves. If our plans go awry we should first ask, what did I do to cause this, or what did I fail to do, by which if done things would have been otherwise. One does not weaken, but strengthen himself, by taking his full share of responsibility for all things which are not as he would have them. If we are slow to blame others for any failure to realize our hopes and purposes, others will be more considerate of us and we shall find life sweeter and better thereby.

Second.—It is a good habit to start the day right. If we cannot have ourselves in hand all the time as an ideal life would demand, we should at least start the day full of vigor, with an optimistic spirit and at peace with all the world. If the experiences of the day make us angry with any one; if the possessions of another make us jealous of him; if we have consciously or unconsciously spitefully used any one or in any way we have weakened ourselves by using any or all of our God given energy in tearing down our own better selves and doing harm to others, for no one can do his best work with hatred or malice or ill will in his heart, let us not rise in the morning from our night's rest without putting out of our thought all unkind feelings. Edward Everett Hale says: "As you awake in the morning, with the light of a new day shining upon your pillow, say to God, 'What shall we do to-day?' Wait for his answer, and then work with him all the day." And thus we may each one of us go joyously each morning to our labor, at peace with God and man.

PHILADELPHIA YEARLY MEETING.

(Concluded from last week.)

From the minutes of the Representative Committee which were read as usual in full, the amounts paid out from the income of the Samuel Jeanes fund for building and repair of meeting houses was reported: $100 toward a caretaker's building at Race Street, Philadelphia; $250 for Dolington meeting house, $162.29 for Bristol, $132.10 for repairs of Yearly Meeting house at Race St., $250 for Haddonfield, $800 for Haverford, $66.15 for Doe Run, $75 for Valley, $100 for Makefield, $100 for Trenton, $1000 for West Chester, $50 for Plumstead, $100 for Pennsgrove, $450 for Providence (Media), $125 for Upper Dublin, $125 for Solebury.

The fourteen queries were read with answers from the Quarterly and Half Yearly Meetings, and summaries were adopted to be published in the Proceedings.

Edmund Webster was reappointed treasurer. The sum to be raised for the expenses of the Yearly Meeting for the coming year is $5,500; of which $1500 is for building improvements at Race Street.

Anne M. Griscom and Charles F. Jenkins were reappointed correspondents for the Yearly Meeting.

The Statistics of the Yearly Meeting were given as follows: Philadelphia Quarterly Meeting has 2536 members, of whom 1767 are under 21 years of age; Abington 1262, 213 under 21; Bucks 1197, 147 under 21; Concord 1751, 291 under 21; Caln 301, 41 under 21; Western 1253, 207 under 21; Southern 146; Burlington 473, 61 under 21; Haddonfield 811; Salem 910, 123 under 21; Fishing Creek 200, 31 under 21. The total membership of the Yearly Meeting is 10,841. There was during the year a total loss of membership of 297, and a total gain of 332.

EVENING AND OTHER MEETINGS.

The General Conference of Friends' Associations of the several yearly meetings was held in the Race street meeting house on Second-day evening, the 9th. The topic for discussion was "Friends of the Earlier Time and Friends of To-day—Are We Doing the Work in Our Time as They Did Theirs?" which was introduced by Horace M. Lippincott, of Germantown. His points may be condensed as follows: "The first Quakers in England upset things, touching manners, customs and theology. They preached everywhere, disputed with priests, and succeeded in getting into jail for their zeal. The first Friends advocated complete toleration, and an equality of all persons. They performed missionary service to secure the reformation and spiritual uplift of the whole world."

He believed that the Friends were the forerunners of democracy. They settled personal and public difficulties in the spirit of love. "Do Friends thus concern themselves now, and thus settle troubles to-day?" While he did not answer the question in the affirmative, he thought the meetings this week were evidence that the Friendly principles are still live issues. "Perhaps we ought to make more noise about them," he said.

The upshot of his conclusion was that Friends should broaden their outlook, and with the knowledge of our time put the spirit of Quakerism into modern effort. "In this way we should make the society not a means of getting something but an avenue through which we may help others.

Carrol Brown, a Friend of the other branch, has spoke on the tendency to idealize the past. "We do this regarding our society and fancy that things in the present pall in comparison with the heroism of the early days." Yet he did not feel like blushing for the present status and service of twentieth century Quakerism. Periodic progress is the law of growth, he declared, and that law is operating now. "We have passed the period of repressive Quakerism, and the broader period has come. We don't have to suffer outward persecution any more, but now it is the persecution of the conscience that troubles us," was the summary of his conclusion.

Rebecca Osler, of Swarthmore College said she believed, "we are returning to the spirit of George Fox, not in his way, but in our way, and this spirit becomes contagious. Having passed the period of repression, we are going back to the first spirit."

William L. Jenkins, of Swarthmore College, said that we get forward by inspecting the past. The older Friends urged repression; the modern Friends seek expression. They are now obeying the law of development. The motto of the society to-day should be, "Get out and work."

Spencer Graves, of Philadelphia, said he thought "we are keeping silent too much. We ought to go forward and make our truth felt."

Rachel Johnson, of Byberry, believed that there are plenty of Friends who are trying to practice fundamental Friendly truths.

Anna P. Allen, of Swarthmore College, thought the demand is for a universal religion, whose basis is love, to be worked out in practical life, resulting in peace and justice. This religion must be full of joy and life, she said. "What early Friends struggled for has been won."

Mabel Harvey, of Columbus, N. J., declared that the modern Friends must be more industrious if they would measure up to the early Friends. They must establish new meetings, not lay down old ones. They must not simply preach ideals, she insisted, but live ideals.

A general discussion followed, in which a number of Friends took part.

THIRD-DAY EVENING.

The meeting was under the joint care of the Proper Publications and Temperance subcommittees of the Philanthropic Committee. Dr. Nathan Thorne, of Moorestown, N. J., chairman of the committee, presided. The topic for consideration was "The Press and Public Opinion," which was presented by three Swarthmore College students.

Joseph H. Willets dealt with the power of public opinion, which expresses itself in conduct, example being better than precept. Men who do things, like Roosevelt and Hughes, and do them right, help make public opinion. The opinion, however, which counts is informed public opinion.

Jesse C. Roberts said we must expect the press to give us the truth. He dealt with the matter of tainted news, using the papers of the preceding

day as samples after dissecting them. Out of 101 articles in the one day's papers, 89 were wholesome in contents and treatment and only 12 called for condemnation. In the papers of another day the articles examined, although fewer in number, showed about an even balance. He spoke of influenced and corrupted news in the interests of bad institutions, which the press had in times past exploited and which should be frowned upon.

Raymond K. Denworth thought that the good newspaper should be encouraged and the bad discouraged. This can be done in the way of patronage. It is wise to tell the editors, he declared, when they are wrong, but doubly advisable to commend them when they are right. Schools of journalism should be induced to educate in the right direction, and the public schools by a wise treatment of current events should educate a correct moral and literary taste in the rising generation.

Dr. George Edward Reed, president of Dickinson College, gave an address on "Local Option." He showed that six whole States and one-half the population of the other States were under prohibition rule, the result of the local option movement in the past seven years. He dwelt on the fact that in the face of all this advancement Pennsylvania is still wholly under license law, and made a strong appeal to his hearers to help unite and crystallize the temperance forces in this State.

NEIGHBORHOOD WORK.

At 1:30 on Fourth-day, between the morning and afternoon sessions of the Yearly Meeting, a meeting was held in the lecture room of the Friends' Central School in the interest of the Friends' Neighborhood Guild, at 151 Fairmount Avenue, Philadelphia. This institution is a settlement house, doing social service of a helpful and inspiring character in a neighborhood which needs it sadly.

Stuart S. Graves presided and an address was delivered on "Social Forces in a Neighborhood" by Martha P. Falconer, superintendent of the Girls' House of Correction. Among some of the strong statements she made were these: "The social worker in a neighborhood now does not need to present tracts and preach the gospel of contentment to poor women who are living in squalid conditions. In fact, possibly discontent should be preached. Considering the manner in which a city permits some of its families to be housed, development of right social instincts and pure lives is practically impossible, and for these conditions the whole community is really responsible. The settlement house has very great opportunities, and demands the support of right-thinking and sympathetic persons. A very considerable part of the problem in connection with the poor is to raise their standard of living as one of the first steps to the creation of better ideals."

Emily Wilbur, superintendent of the Guild, talked to the 300 or 400 persons assembled, in a direct, confidential way. She told the story of woe and wickedness in the city, presenting cases that had come under her observation, and declared that the effort to remedy these conditions was one which belonged to every person who was conscious of any obligation whatever to human society. She pleaded for the enlargement of the Guild's equipment, so that the splendid work of reclamation, of reformation and right formation of human lives might be more extensively carried on.

FOURTH-DAY EVENING.

At the meeting of the Philadelphia First-day School Association suggestions were given for the presentation of some of the important testimonies of Friends to First-day school classes.

Arthur E. Bye, speaking of "The Inner Light," compared the Light of God shining in the human soul to the rays of the sun entering a cave and illuminating a diamond that had been unseen in the semi-darkness.

Emily S. Cooper defined "Plainness" to mean simplicity and sincerity. Friends need no longer be peculiar in garb and speech, but they should be true to their highest ideals and observe moderation in all things.

Walker E. Linvill said that in teaching "Discipline" the teacher should have the subject carefully outlined, should select such topics as would lead to fruitful discussion, and not allow the class to indulge in desultory comment and profitless controversy.

Hannah Clothier Hull desired that Friends as individuals should have something more than a passive belief; they should have a faith that inspires to action. She said: "If your heart does not want a moral reality, your head will never make you believe in one."

J. Russell Smith said that loyalty consists in feeling and acting as though we were a part of something. We must be true to our highest ideals, and never yield to the temptation to get more than we give.

Mary A. Gilby said that our belief in a free gospel ministry must be positive. We must realize that the spirit speaks to us individually. Each child should be trained to feel that there are many kinds of ministry, and that going to meeting is one form of it. When in meeting we should not

wait for a voice from the galleries but for the voice of the spirit.

In the general discussion which followed the conclusion was reached that the things of the spirit transcend the power of definition.

FIFTH-DAY MORNING.

The midweek meetings for worship were large. In the Race Street house, after prayer by Sarah B. Flitcraft, there were messages from O. Edward Janney, Dr. Hannah Thompson, Eleanor S. Sharples, Nathaniel Richardson, Joel Borton, Edwin A. Holmes, Sidney S. Yarnall, Martha S. Townsend and Evan T. Worthington. The meeting closed with this prayer by Henry W. Wilbur: "Our Father, we ask thee to enable us to understand that we cannot possibly get out of thy presence. We pray that thou wilt remove from us every tinge of spiritual egotism, and help us to get into that silence in which we can listen to the divine teacher within ourselves."

The Cherry Street Meeting opened with prayer by Rachel M. Lippincott. Isaac Wilson spoke at length of the nearness of God and the true meaning of salvation After a brief message on purity from Elizabeth Newlin the meeting closed.

FIFTH-DAY EVENING.

William A. Creditt, of the Downingtown Industrial Institute, spoke on the "Race Problem." He assured the Friends that there was a black slave, as well as a white slave, traffic, for colored as well as white girls are going to the bad. The institute tries to engage in the task of character building. It was started by the contributions of colored people, and not the whites, although the latter have nobly helped. All who go to Downingtown must pay what they can, as self-dependence is taught as a cardinal virtue. He made a very clear and simply eloquent statement of this worthy effort of the colored people to help themselves.

Dr. Scott F. Hershey delivered a forcible address on "The Waste of War." The money which our country spent for war purposes last year would establish two great industrial schools in every State in the Union, with millions to spare. He claimed that the cost of war is a cause of race suicide. The war spirit is slipping our civilization from its moorings, for it has destroyed the best in the life of the nation. He reviewed the bad harvest of war as it has played its part in human history. Nations do not die of old age. They begin to die when they breed a lower class of men. When it is considered that the fittest are killed in war by acts of the Government, we can ask this question: Do we want a military class? Can we have a military class without certain danger to our institutions and our race values?

Susanna M. Gaskill presided over the first section of the meeting, and Dr. Jesse H. Holmes over the peace section.

THE MORNING MEETINGS.

The morning devotional meetings were well attended and full of spiritual life. Many different ones had brief and helpful messages. There was a general desire that these meetings should be a preparation, spiritually and otherwise, for the business sessions that followed them, and might also lead to a wider service in the meetings at home.

TESTIMONIES OF THE RELIGIOUS LIBERALS

The National Federation of Religious Liberals assembled in Philadelphia to honor the memory of Theodore Parker on the 50th anniversary of his death and in the 100th year of his birth, in the spirit of that great preacher of righteousness and social reform adopted the following testimonies:

By the Executive Committee:

This Federation sympathizes deeply with the great world-movement now going on to abolish war and bestow upon humanity the blessings of universal peace. It believes that the two means most conducive to this end at the present time are the progressive limitation of national armaments, both military and naval, and the arbitration of differences between nations by the central tribunal for this purpose established at the Hague.

By Charles W. Wendte, of Boston, Mass.:

We would place on record our deep sympathy with the efforts made by our colored fellow-citizens, or in their behalf, to improve their material condition, to acquire a better industrial and professional education, to attain to higher standards of domestic and social living, to safeguard their constitutional and political rights, and to elevate their race in accord with the ideals of American citizenship and human brotherhood.

While we sorrow over all misdeeds of brutal passion and lust, and call for their prompt suppression and punishment, we depreciate still more the lawless and ferocious spirit of the mob, wherever exhibited, which substitutes private revenge and race-hatreds for the approved institutions of public justice and the promptings of humanity, and with blind passion violates the sanctities of morality and religion in the futile attempt to cure one evil by committing another. We demand from all citizens alike respect for the law, obedience to the civil authority, and observance of the public order, and for all alike the as-

surance of equal justice, equal rights and equal opportunity.

By C. W. Wendte:

We rejoice in the notable increase of Temperance principles amongst the people of the United States. While we leave it to the individual conscience to determine the manner in which its sympathy with this cause shall be manifested, we commend to our members and communities in which we live the practice of abstinence from alcoholic beverages, as most in accord with the teachings of modern science and the cumulative experience of mankind, and most conducive to individual welfare and the higher interests of human society.

By Frederick H. Hinckley, of Philadelphia:

Theodore Parker said that "In a national state of society, labor would never interfere with the culture of what is best in each man." We desire to record our conviction that the limitations of poverty and the demoralizations of excessive wealth do "interfere with the culture of what is best in each man," and are therefore wrong.

We protest against the labor of children before they have the benefits of a public school education, as a violation of fundamental American principles.

We protest against conditions of labor which bring to women-workers smaller returns than men receive for the same work, no better done; and the conditions which tax the energy of the Mothers of the race away from home and children, in order to eke out the family income.

We protest against the common thought that all labor is rightfully dependent upon the employing class, instead of partner with that class in the work of production.

We hold that conciliation should be the mood in all industrial relations; arbitration the immediate remedy in all industrial disputes.

The efforts of workingmen and working women to improve their lot, and the lot of their children, deserve our sympathy and are entitled to our co-operation.

By Susan W. Janney, of Philadelphia:

The National Federation of Religious Liberals wishes to express its deep interest in the bill lately before the United States Senate for the establishment of a National Department of Health, and urges that the splendid support said bill has hitherto received be continued until, through co-ordination, consolidation and unification of the various national agencies which already have health functions, the serious problem of the conservation of our wasted National Health be adequately solved.

By Anna Garlin Spencer, of New York:

We declare ourselves in favor of uniform marriage and divorce laws throughout the Union; laws based not on ecclesiastical views of the right relation of the sexes, but on natural morality, the teachings of experience and the supreme authority of civil government over the social concerns of the people.

And we further declare our conviction that in the conferences and decisions leading toward such uniform and socially constructive marriage and divorce laws, men and women should participate equally, in the interest of a purer and a more stable family life.

By Henry W. Wilbur, of Swarthmore, Pa.:

Men must build together the body of truth. The tools to be used are many. Among them are the varied denominations in which we find our religious homes. These may be maintained in their integrity without disturbing the harmony of the builders. For to none of the religious organizations, or to no single member of any, has the task of building the entire citadel of truth been committed. We may wisely select our parts by ourselves, but we must assemble the parts working together. Under the spiritual guidance of the Great Master Builder, may we have the grace not all to expect to build the tower, or put on the capstone, for one part doth not exceed another part in importance or glory. In the deep fellowship of common interdenominational effort, may we make our contributions to the truth with gladness, and with thankful appreciation for the offerings of our fellow-builders of every name.

By Franklin C. Southworth, of Meadville, Pa.:

That the hearty greetings and best wishes of this assembly be sent to the International Congress of Free Christianity to be held early in August in Berlin, and that three delegates be appointed by the chairman of this meeting to represent us at the Berlin gathering.

By C. W. Wendte:

The National Federation of Religious Liberals, assembled in Philadelphia, sends brotherly greeting to the Society of Friends, now holding its yearly meeting in this same city, and assures it of its fraternal regard and grateful appreciation of the important service which Friends have rendered to the cause of religious freedom and purity, and a saner, simpler, and more spiritual order of society—the Kingdom of God on earth.

The most prolific mother of war in our days is "preparation," as "territorial aggrandizement" has been until recently.—*Andrew Carnegie in the Century.*

NOT ISOLATED.

As a rule, when Friends bunch in Quaker meeting communities they have the advantages of religious study over the isolated ones who have settled here and there. But an isolated meeting member is not necessarily one that is shut in.

A large bed of pretty posies, even of one name, usually presents a fine appearance and lots of perfume. A lone wild rose growing out on the prairie is just as sweet and seemingly, just as satisfied. If Friend Rose is a subscriber to the *Intelligencer* and reads regularly his meeting paper, and has access to its pages occasionally as a contributor, under the same rules as are measured out to others, he ought not to be lonesome, as the word "isolated" as used by Friends, would indicate. Yet strange it is how sometimes Quaker isolation acts. I can almost see from my bay window on Sterling Side of Rock River, the house on the opposite bank in Rock Falls, (but short distance,) where my esteemed friend Lydia K. Penrose lives, and we meet on an average only once a year.

I read in my *Intelligencer* of Friends' Associations having meetings once a month in by-way towns and cities like Sterling and Rock Falls, some by accounts flourish, others dwindle and die.

We have in our twin cities just an even four persons eligible to organize a circle; three of these are ladies, two of them are very hard of hearing, and the other an Orthodox whose people live in Philadelphia; she is a worker in our Women's Relief Corps where I often meet her and talk "thee."

In another part of our city I lately visited two sisters living a short distance apart, who were Quaker girls fifty years ago, both have families and one is a soldier's widow. I knew of them for forty years, and I find that they have not lost the ways of Quakerism.

They, like me, may be isolated, but not shut in, as they look out and get light through other windows. These good Presbyterian sisters have a brother in Winchester, Va., who speaks in Friends' Meeting.

When I came to Illinois in 1868, I heard of these girls out on the prairie, but I knew not much then of the word "isolated Friend" and the Quaker duty to hunt up these prairie chickens as you would an aunt or cousin. As I became older and have lost some of my greed for "more land" I will spend sometime in looking out of the window myself, to encourage other workers as they pass by.

As an item of intelligence, I note that my sister, Martha A. John, living on a rural route north of Sterling had a serious fall last Fall, and has been "shut in" since. Her window was open May 1st, when a shower of letters and cards, from Friends and friends came pouring in which were blessings, every one, and they numbered nearly a hundred. But for her recent misfortune, she doesn't in common way show her 80th year. Her First-day morning meetings are perhaps as regular as are the Mary Emma Walter kind in Catawissa, Pa.

GEO. D. JOHN.

THE WESTTOWN SCHOOL.

[Extracts from the Report to Philadelphia Yearly Meeting (Arch Street) of the "Committee Charged with the Care of the Boarding School at Westtown." Published in *The Westonian* for Fifth month, 1910.]

The school opened last Autumn with an enrollment of 242 scholars, 123 boys and 119 girls. Two-thirds of the total number are members of Philadelphia Yearly Meeting. Fifteen other Yearly Meetings are represented, as well as two other bodies of Friends. The scholars came from eighteen of our States, and two from Syria.

The preponderance of attendance at Westtown is in the four upper or High School years, where the classes average about 53 pupils each, while in the two lower classes the average is only about 13 each. The graduating class of last summer numbered forty-two.

The gymnastic work of the girls has for a number of years been under the care of a trained physical director. She reports that the girls' work in the gymnasium continues along the same general lines, and that during the past year there have been no additions to the gymnasium equipment. The games and athletics are successfully managed by an Association of the girls. The exercise regulations are well established; each girl when physically able, is required to take gymnastics for three 45-minute periods each week. Swimming is required in place of gymnastics in the spring and early fall, and a large percentage of the girls learn to swim at the School. The minimum amount of outdoor exercise is one hour daily, varying in character with the season.

Largely through the efforts of the Superintendent, an aquatic garden was introduced in the lawn last spring in front of the main building. Excavation was made, and a substantial concrete pool constructed a few feet south of the greenhouse water main. Several varieties of water lilies and other aquatic plants were introduced and flourished nicely, affording considerable bloom

and adding one more interesting and instructive feature to the beauty of Westtown's surroundings. Only a small part of the cost of construction was paid by the school.

An active interest has been awakened in Peace and Arbitration by the generous gift of our friend Elliston P. Morris, who has recently placed in the hands of the committee the sum of $1000, the income of which is to be used in encouraging the students to write essays on the subject of "Arbitration of All Differences between Nations without Resort to Arms." It is proposed to give five awards for this work in the form of books, to be so distributed as to appeal to the different grades of both boys and girls; and in the late spring an evening is to be devoted to presenting the best of the essays publicly.

We still believe that nothing in the education of the Westtown boys and girls can equal in value the formation of a well rounded Christian character, and to this end the highest moral and spiritual standards must be upheld by precept and ex-example of officers and committee alike.

The visiting committees report satisfaction in finding the Scripture classes interesting and profitable, as also the evening collections with their readings; and they speak of the meetings for worship as orderly and impressive occasions. We believe that in the last few years the life of these Meetings has increased to a degree that is worthy of notice.

Days of youth are days of favor; and it is our earnest desire that these youthful days may not pass away without the proper encouragement of soul growth, knowing at the same time how utterly powerless we are of ourselves to turn any human heart to God. Yet as ability is given, we desire to help those in charge to sustain and increase the concern that the whole life at the School shall be maintained in the love, power, and felt presence of our Heavenly Father.

TWO FIRST-DAY SCHOOL MEETINGS.

On Fourth-day evening the 11th, Philadelphia First-day School Association held a largely attended meeting at Race Street meeting house. The plan worked out by the Committee was to present in six brief papers some of the important testimonies of Friends which should find place in our First-day School teaching. The program is as follows: The Inner Light, Arthur Edwin Bye; Plainness, Emily S. Cooper; Discipline, Walter E. Linvill; Belief, Hannah Clothier Hull; Loyalty, J. Russell Smith; The Ministry, Mary A. Gilby.

General discussion followed. The meeting was one of profit to those who attended and indicated a general interest among First-day school workers in laying emphasis upon several fundamentals of Quakerism.

On Seventh-day evening, the 21st, New York First-day School Association held its annual meeting at 15th St. and Rutherfurd Place. The routine of business was transacted by the Executive Committee to save the valuable time of the larger meeting. The Committee in charge had prepared a comprehensive program destined to bring up again the foundations upon which First-day school work is based, and the presentations from widely scattered territorial interests brought up enough material for consideration and assimilation, to arouse increased interest throughout the Yearly Meeting. The general subject of the evening was Purpose and Possibilities of the First-day school which was briefly introduced. It was then taken up in subdivisions as follows:

Value to the non-Friendly and childless community, G. Myron Allen; Value to the Adult, Wm. M. Jackson; Value to the Older Members, Phebe C. Wright; Adaptation to the Neighborhood, J. Barnard Walton; The Teacher's Equipment, Ethel P. Underhill.

It is impossible to present adequate synopses of these addresses. The ones made in New York will be published in conjunction with the proceedings of that Yearly Meeting. If any reader is especially interested in any theme presented at either meeting, the Secretary will endeavor to obtain the substance of the address for publication. It is impossible to give place to all, and the only known way to make a choice is to wait for some expression of interest in a particular subject.

JANE P. RUSHMORE.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

	Schools	Schools under care of Meeting	Teachers	Teachers who are members	Pupils	Pupils who are members	Adult Pupils	Pupils with one parent a member
1906	70		515	436	4105	2246	1784	354
1907	67		552	483	4271	2490	1802	384
1908	64		583	475	4102	2363	1733	375
1909	64	61	542	451	4389	2516	1582	364
1910	66	60	552	493	4334	2568	1989	405

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER, ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 28, 1910.

NEW YORK YEARLY MEETING.

The two hundred and fifteenth annual meeting of New York Friends is in session this week in New York City. Friends are present from the meetings along the Hudson Valley, on Long Island, and in Northern New Jersey. Visiting Friends are Isaac Wilson, Dr. O. Edward Janney, Mary Travilla, Daniel Moore, of Phœnixville, Pa.

The Meeting of Ministry and Counsel, which in this Yearly Meeting takes the place of the Meeting of Ministers and Elders, met on Seventh-day, the 21st. The Friends present felt that, with the accession of younger members and the more pliable character of the new organization, the value of these meetings has greatly increased.

On First-day meetings for worship were held in New York in the morning and in the afternoon and in Brooklyn in the morning. The speakers were Dr. O. Edward Janney, Isaac Wilson, La Vergne F. Gardner, and, in Brooklyn, Henry W. Wilbur. The meeting in New York was a very large one, the meeting house at Rutherfurd Place being crowded.

In the afternoon a reunion of the First-day school was held, all the schools being represented except Nine Partners. The delegation from the little meeting at Manasquan was a particularly large and interesting one, as was that from Plainfield. The exercises were led by Amy Willets, who introduced them with a talk on "Happiness," based on the life of Alice Freeman Palmer. The schools responded with individual and group recitations and texts carrying out the same thought. Dr. Charles McDowell made the address to the pupils, taking as his subject the words of Drummond, "Half the world is on the wrong scent in the pursuit of happiness; they think it consists in having and getting and in being served by others; it consists in giving and in serving others."

A conference on First-day school interests was held on Seventh-day evening. The address on Purposes and Possibilities of the First-day school was made by Jane P. Rushmore, of Philadelphia. A symposium on the Working of the First-day school in view of certain local conditions was engaged in by Myron Allen, William M. Jackson, Phebe C. Wright, J. Barnard Walton, Ethel P. Underhill.

The annual meeting of the Young Friends' Association of New York and Brooklyn was held First-day evening. This meeting was given a wider scope than heretofore by introducing reports from the other associations of the Yearly Meeting. Clarence Browning presided. The subject, "Foreshadowings," was introduced by Elizabeth Stover, and taken up further by Cornelia Macy, Marianna S. Rawson, and Hollingsworth Wood.

Of the Yearly Meetings whose business sessions began Second-day morning, James Haviland is clerk and Amy Willets, assistant clerk.

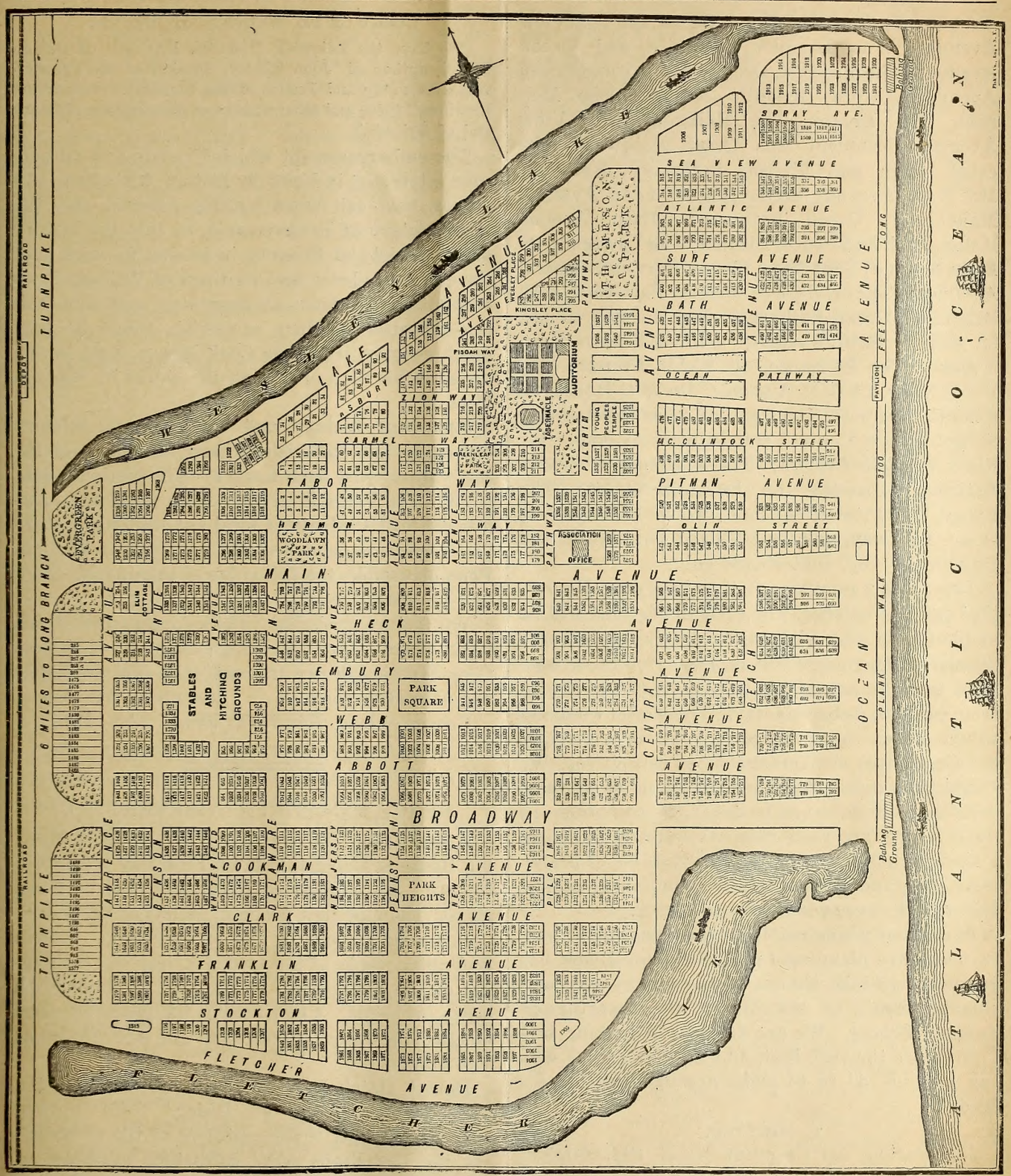
After considering the matter very guardedly and holding it over more than one year, the Yearly Meeting adopted a general nominating committee plan similar to that adopted by Philadelphia at its recent sessions, and in operation for a number of years in the other Yearly Meetings. The committee is nominated by the representatives when they meet to nominate clerks. Its duty is to bring in nominations for all standing and customary committees except as otherwise directed by the Yearly Meeting. It is to serve until the second session of the following year, when a new nominating committee is appointed.

R. BARCLAY SPICER.

New York, Fifth month 23.

A good deal of valuable testimony concerning the satisfactory working of local option in the eight counties on the Eastern Shore of Maryland may be found in a pamphlet published at Dover, Del., by the Anti-License State Campaign Committee. It contains letters from leading citizens in the different counties telling of the improvement in business conditions and in the morals of the community after the saloons were voted out.

It is no longer actual war itself which the world in our day has most to dread. This is not our greatest curse. It is the "ever-present danger of war" which hangs over the world like a pall and which we have to dispel.—*Andrew Carnegie in the Century.*



BOARD AND LODGING AT OCEAN GROVE.

The Committee on arrangements for our approaching Conference to be held in Ocean Grove from the 7th to 14th of Seventh month, have already placed several hundred people, in the following hotels and boarding houses which are now filled to their capacity. The Arlington, Alaska, Arborton, Grove Hall, The Queen, Magnolia Villa, Marlborough, Park View and Rulon.

We now publish the following list that have been recommended so that any one who wishes to secure board may do so by communicating direct with any of these houses: La Pierre, Sea View and Beach Avenue; The Atlantic House, Beach and Pitman Avenue; The Ardmore, No. 8, Ocean Pathway; The Highland, No. 25, Atlantic Avenue; The Brooklyn, Surf and Central Avenue; The Inskip, Ocean Pathway and Central

Avenue; Spray View Hotel, Ocean and Sea View Avenue; The Langdon, Atlantic and Ocean Avenue; The Majestic, Ocean Pathway and Ocean Avenue; Aurora, Atlantic Avenue; The Melrose, The Breeze, The Holland, Sea View Avenue; Beaumont Inn, Ocean Pathway; Boscobel, Main and Pilgrim Pathway; National, 102 Main Avenue; Terris Inn, 47 Lake Avenue; Manchester, Ocean Pathway; Bath Avenue House, Bath and Center Streets; The Lawrence, 28 Main Avenue; Surf View House, Surf and Central Avenues; The Guilford, Ocean Pathway; The Beaumont, Ocean Pathway; The Norman House, 28 and 30 Bath Avenue; United States, Main Avenue; The Penzance, 30 Webb Avenue; The Beach View, 24 Bath Avenue; De Witt House, 33 Atlantic Avenue; The Cadillac, 29 Webb Avenue; Sunset Lodge, Central and Pitman Avenue; St. Elmo, 77 Main Avenue; The Albatross, 32 Ocean Pathway; Lyndale Inn, 52 Main Street; The Luray, 37 Pitman Avenue. New Philadelphia, Ocean Pathway, and The Willard, cor. Beach and Pitman Avenue, rent rooms only.

There are a number of other Boarding Houses, that can be procured. The accommodations will be ample for all who wish to attend the conference. Special arrangements will be made for those who wish to be in attendance just over the week-end from Seventh to Second-day. Those who wish and would prefer to secure accommodations through the Committee on Arrangements can do so. We would urge those who expect to attend to write as early as possible, so as to assist the committee in their work. The rates range from $8.00 to $15.00 a week, two in a room. Cards with name of boarding house, and number of the room, also baggage tag, will be forwarded to those who apply.

Parents of young children may bring them along as many are planning to do, for Lucy Black has consented to take charge of their recreation and entertainment, as she did at the Swarthmore Summer School. We are desirous of making this Conference the very best, and urge every one who can possibly do so to make arrangements to attend.

COMMITTEE.

Joel Borton, 401 Chestnut Street, Philadelphia.

Rebecca B. Nicholson, 521 Cooper Street, Camden, N. J.

William C. Coles, Moorestown, N. J.

Harry A. Hawkins, 373 W. 123rd Street, New York City.

The most modest little pond can reflect a picture of the sun, if it is absolutely at rest in itself.

—*Carlyle.*

COMPLETE WORKS OF PENN.

[We have the following from the Principal of George School, author of "John Kinsey, Speaker of the Pennsylvania Assembly and Justice of the Supreme Court of the Province," 1900, and other studies of Pennsylvania history and of Friends.]

The embarrassment which Friends and all persons interested in Friendly history, historians and others, have felt when making research into the early history of Pennsylvania, or into the history of the Society of Friends, in having to work over the correspondence and writings of William Penn without any previous arrangement, and only finding a portion of them accessible, would be very much relieved if Albert Cook Myers could be assisted in his plan of editing the works of William Penn.

American history and Pennsylvania history especially has suffered seriously in the past for the want of just such a work. The National debt to William Penn is greater than is usually supposed. Until students of local and national history find the correspondence and writings of William Penn accessible, the full value of this indebtedness will be unappreciated.

We feel assured that the thorough work which has always characterized the labors of Albert Cook Myers will put this material into accessible and attractive form. JOSEPH S. WALTON.

George School, Pa., Fifth month 14th, 1910.

PEACE MEETING AT CALVERT, MD.

A Peace Meeting was held in the old Brick Meeting House at Calvert, Md., on First-day afternoon, the 8th. An interesting paper was read by Ethel Mason, showing how peaceful gains have generally been brought about by toil and struggle. Edwin Buffington, spoke of the need of a clear understanding of the methods to be pursued in solving the peace problems. Chief among the peace agencies he cited the International Court of Arbitration at The Hague.

Daniel Batchellor gave an adress upon the "Conquering Power of Peace." He showed how for the first three centuries of the Christian era the Christians were consistent examples of peace and refused to countenance war. During these three centuries the Christians so greatly increased in numbers and influence that the Emperor Constantine sought alliance with them. But from the time the Christian Church allied itself to the State it lost its pristine purity and became the supporter of the civil government in its warlike activities. So we had the anomaly that while society was slowly outgrowing the barbarism of war, im-

perialism leaned more and more upon the State church for moral support in its aggressive policies.

If the Christian Church as a whole would set its face against all war and once again return to the principles of its founder, the Prince of Peace, no war could possibly be waged throughout Christendom. Happily the church is beginning to realize its duty as a peaceful agency. Meantime the speaker urged the importance of Friends bearing active testimony in the world against all forms of violence and oppression. The time for passive goodness is past; we must be alive to the struggles for peace and righteousness in the world.

An interesting discussion followed and there were recitations given by several young Friends

The meeting house was filled, largely with young people.

At the Oxford First-day school, on the morning of the same day, the lesson on Temperance was taken up and Daniel Batchellor gave an address to the children on the evils of cigarette smoking. He condemned smoking as an offensive habit, an expensive habit, a dangerous habit. Under the third head he described how tobacco caused injury to the eyes, to the throat, and to the heart. While his remarks were chiefly addressed to the boys, he reminded the girls that they could exert a great influence to check this great and growing evil.

BURLINGTON QUARTERLY MEETING.

Burlington Quarterly Meeting was held Fifth month 17th, 1910, at Crosswicks, N. J., with a good attendance as the day was perfect. Isaac Wilson and Joel Borton were present and the ministry of these gifted messengers of the Inspiration of God was handed forth to the great satisfaction of the awakened consciences of those assembled, and they were followed by interesting remarks by Mr. Ballard, President of Ocean Grove Association, who fully endorsed the testimonies regarding the Spiritual Life as revealed by God to us; also R. Anna Kester of Fishing Creek Half Yearly Meeting.

The Representatives to the recent Yearly Meeting gave comprehensive reports of the proceedings that claimed the attention of that body.

The subject of rebuilding the old meeting house at Upper Springfield that was recently burned down, was discussed in the meeting and referred to Mansfield Monthly Meeting for their consideration. This house was of brick and was built in 1727 and was the oldest place of worship then standing in this part of New Jersey, so far as known.

A report was made of the change of time for holding the meeting of Ministers and Elders that precedes this meeting one day from 10.30 a. m. to 2.30 p. m., in the future.

After a bounteous lunch furnished by the Crosswicks Friends the Philanthropic Committee held a meeting at 3 p. m., which was addressed by Joel Borton on Local Option—the need of the hour.

E.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The Association met Fifth month 10th. Thaddeus L. Kenderdine answered the question, "Upon what grounds can the Society of Friends join with other religious societies in Christian unity?" "Could any beneficial changes be made in the hours for convening, and in the methods of conducting both our religious and business meetings?" was answered by Abbie B. Rice, Esther L. Slack, Anne E. Worthington and Evan T. Worthington. Mary E. Eyre read, "The Religion of Labor." Mary G. Wilson, under Current Events, told of a "Catholic Tuskegee."

MARY G. WILSON, *Secretary.*

PHILADELPHIA, PA.—Dr. Francis Harvey Green, of West Chester, spoke to us at the meeting held Fifth month 16th. His topic was "Nature and Worth of Wit and Humor." He said, "Life is made of thorns and roses, with the thorns in greater majority. There is an undue solemnity, our need is far more laughter, which is a contagious element. It is to be remembered in comparing wit and humor that humor always has an element of kindness in it. And also that wit is derived from an Anglo-Saxon root—witam—to know. Wit is a safety valve while humor is a radiator."

In closing Prof. Green asked that all might try to create a spirit of true fun and a sense of laughter so that we could make the world brighter and more cheerful because we have been in it.

After refreshments, we adjourned to meet in Tenth month. MARY R. WALTON, *Sec.*

SALEM, N. J.—The Association met Fifth month 20. The president read a chapter of the Bible. The nominating committee reported the following members as officers for the ensuing year. President, Walter Hall; vice-president, Helen R. Smith; treasurer, Hannah Reeve; secretary, Margaret Bassett; executive comimttee, Julia Carpenter, Dora Freas, Ruth Sickler, Anna F. Fogg, Annie Grier and Cornelia Finlaw. The president announced the date of the annual association tea to be Sixth month 24. A vocal solo was given by Marguerite N. Gay; "The Formal Call" was given by Elizabeth Griscom and Letitia Hires,

in costumes of many years ago. Dorothy Gwynne gave a violin solo; Jean Ingelow's "Songs of Seven" were then portrayed. Alice T. Miller read the poem and the following took part in the tableaux: Elizabeth Lippincott, Marian Ware, Margaret Vanneman, Clara A. Bassett, Helen L. Griscom, Martha Lippincott, William Smith, Elmer Smith, Margaret Griscom, Marian Vanneman, Helen R. Smith. Some remarks on Yearly Meeting were given by Anna F. Fogg and Jennie Pancoast. They both thought the meeting this year was exceedingly helpful and the outlook for Friends very encouraging.

MARGARET G. BASSETT, *Secretary.*

WILMINGTON, DEL.—The Association held its regular annual meeting Sixth-day evening, Fourth month 29, in Friends' School Gynasium. The treasurer reported a paid membership of 100. Total receipts amounted to $116.70; disbursements, $68.26; balance $48.44. Mary W, Pyle, Helen Fisher and Helen M. Bye were appointed delegates to attend the general meeting of Young Friends' Associations held during Yearly Meeting week.

The following officers were elected to serve the coming year:

President, Helen M. Bye; vice-president, Mary G. Miller; secretary, Elsie M. Yarnall; treasurer, Edna N. Taylor; Executive Committee: Mary W. Pyle, Stanley Chambers, Ralph Ewart. A farce, The Fatal Message," by John Kendrick Bangs, was then presented. The cast follows: Mr. Thaddeus Perkins, Gerald J. Pyle; Mrs. Thaddeus Perkins, Isabelle Dowell; Miss Andrews, Anna Gifford; Mr. Edward Bradley, Stanley Chambers; Mrs. Edward Bradley, Helen M. Bye; Robert Yardsley, Chester Ross; Jack Barlow, Ralph Ewart; Jennie Barlow, Mary Ewart.

A pleasant social time followed; refreshments were served and the meeting adjourned.

MARY G. MILLER, *Secretary.*

COMMON THINGS.

Give me, dear Lord, thy magic common things,
Which all can see, which all may share,
Sunlight and dewdrops, grass and stars and sea,
Nothing unique or new and nothing rare.

Just daisies, knapweed, wind among the thorns;
Some clouds to cross the blue old sky above:
Rain, winter fires, a useful hand, a heart,
The common glory of a woman's love.

Then when my feet no longer tread old paths
(Keep them from fouling sweet things anywhere),
Write one old epitaph in grace-lit words:
"Such things look fairer that he sojourned here."

—*Spectator.*

BIRTHS.

NICHOLS.—At Toronto, Canada, Fourth month 23rd, 1910, to Walter Scott and Elizabeth Willson Nichols, a daughter, who is named Marjorie Willson Nichols.

TOMLINSON.—On Fifth-day, Fourth month 14th, 1910, to Lewis Walton and Cora W. Tomlinson, of Willow Grove, Pa., a daughter, named Cora Emma.

MARRIAGES.

WALTON—CORNELL.—At the home of the bride's grand-parents, William Carter and wife, of Holland, Bucks Co., Pa., Lida W. Cornell to Albert Conard, son of Howard and Priscilla Walton, of Ivyland, Bucks Co., Pa.

DEATHS.

BROWN.—At his home in Wallingford, Pa., the 14th of Fifth month, 1910, Yardley Taylor Brown, in the 58th year of his age. His wife, formerly Eleanor Hollingsworth, of Waterford, Loudoun Co., Va., and sons, Robert G. and Harold, survive him. He was laid to rest in Goose Creek Burial Ground, Lincoln, Va., where at least four generations of his family lie.

In the passing of Yardly Taylor Brown, not only does his family lose a loving husband and father and the Society of Friends an interested and active member, but in a larger sense is lost an energetic and public-spirited citizen.

His tastes were of a literary character and he was widely known through his newspaper work, having been for many years editor and proprietor of the *Loudoun Telephone*, published in Hamilton, Va., where he then resided.

Endowed with a hopeful temperament and broad, kindly sympathies, he brought sunshine and help into many lives. The number of friends and neighbors who spoke at his funeral, testifying to the honesty and sincerity of his character, and the beauty and purity of his life, evinced the high appreciation in which he was held.

CORNOG.—At her home, in Concordville, Pa., Matilda Sharpless, widow of the late Isaac Cornog, entered into rest on Fourth month 28th, 1910, at the age of 82. She was next to the youngest child of the family of twelve children of Samuel and Ruth Iddings Sharpless. Her young life was passed at the Sharpless homestead in Middletown township, but since her marriage she has lived at her late residence. She was a devoted wife and a loving mother, fond of her home and never allowing anything to interfere with her duties there or to her children. A kind and willing friend and neighbor, she always extended a helping hand to those in need of her assistance. A family of seven children, all of whom are married except a son, are left to mourn the loss of a loving and unselfish mother. She was a consistent member of the Society of Friends and, until failing health of late years made it impossible, was a faithful attendant at its meetings, her life recalling Whittier's lines:

"So calm and firm and true,
Unspotted by its wrong and crime,
She walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around her, had no power to stain
The purity within."

HILLES.—At his late residence, 19 E. Jacoby Street, Norristown, Pa., on Fourth month 26th, 1910, Benjamin L. Hilles, aged 66 years.

The following tribute to his memory was published in the *Norristown Herald* of Fifth month 3rd:

Men may go and men may come, the world goes on forever. Some men leave behind them a memory of good deeds that lives long after them.

There was buried on last Seventh-day a quiet, unassuming man whose memory will live long among us who knew him well. Only a couple of months ago his companion of almost forty years was taken from him; a loving son and daughter could not fill the place of the dear one whose care and companionship he missed so much.

A week ago the brave and gentle soul of Benjamin Hilles took its flight to join the one he loved so well. We, his friends, shall miss his cheerful smile, and his lovable ways, but for many long days to come will not forget them.

May God in his infinite mercy do unto him as he did unto others; if so, great shall be his reward. I. R.

KNOWLES.—In Philadelphia, Pa., Fifth month 2nd, 1910, Sarah Knowles, daughter of the late Jonathan and Mary Ann Knowles, of Wrightstown, Pa., aged 72 years.

MEAD.—Maria Lamp was born at Lamp's Mills, Belmont Co., Ohio, Third month 12th, 1818. She married Philo Mead, Tenth month 17th, 1839. He passed on some years ago. The family came to Iowa in 1867, living on the farm for 14 years, then moved into West Liberty, Iowa, where she lived in the same house for 28 years. The last seven months of her life were spent in bed with great suffering uncomplainingly. She was blessed with a wonderfully calm unruffled disposition. She was a consistent member of Wapsinonac Monthly Meeting of Friends, held at West Liberty, but for many years had not been able to attend. She died Third month 19th, 1910, being at the time 92 years, 1 month and 7 days old. She is survived by seven children and a number of grand and great-grand children. ***

NICHOLS.—At Toronto, Canada, Fifth month 9th, 1910, Elizabeth Caroline Willson, wife of Walter Scott Nichols, aged nearly 39 years.

Elizabeth W. Nichols, youngest daughter of Thomas and the late Caroline A. Willson, was born near Coldstream, Ontario, Eighth month 15th, 1871. She was united in marriage to Walter Scott Nichols, a member of Marietta Monthly Meeting, Iowa, Ninth month 9th, 1908. Their short married life was spent mostly in Toronto, where her husband successfully completed his course for a veterinary surgeon, just three weeks before her death. Besides her husband, she leaves an infant daughter, Marjorie Willson, an aged father, one brother, Fernando T. Willson, and one sister, Phebe A. Shotwell, all of Coldstream.

She leaves behind her the sweet memory of a life, simple, pure and loving. Her willing hands were ever ready to smooth the rough places for her loved ones, and her ever hopeful heart and smile will comfort them now. Her warm, hearty, handclasp will be missed by scores of friends.

She has been a valued member of Lobo Monthly Meeting all her life. The following is a poem written and read at her funeral in Friends' Meeting House, Coldstream, Fifth month 12th, 1910, by Edgar M. Zavitz:

Again the dirge of death is knolled;
Again the grave-yard gapes;
Again the mortal hands we fold;
The immortal soul escapes.

"Young die the fair whom the gods love,"
So runs the creed of old.
The spirit wings its way above,
The while the clay turns cold.

Only but just in motherhood,
Only but just a wife;
Unselfish and divinely good
She gave life for a life.

Oh who can heal the aching heart?
Who, wife? who, mother, be?
Who furnish joys that now depart?
O God! there's none but Thee.

We're left to mourn our bitter loss;
But she is with the blessed;
Who lays on us this heavy cross
But God? and God knows best.

E. S.

REEDER.—In Newtown, Pa., Fourth month 26th, 1910, Margaret C., widow of George C. Reeder, in her 85th year. Funeral from the home of her son-in-law, Dr. E. H. Doan, of Newtown, Pa. Interment at Wrightstown Friends' Burying Ground.

TOMLINSON.—On Third-day, Fourth month 19th, 1910, at her late residence, Willow Grove, Pa., Cora W., wife of Lewis Walton Tomlinson, in her 34th year.

WALTON.—Near Willow Grove, Pa., Fourth month 7th, 1910, Mary W. Walton, widow of Edwin C. Walton, in her 88th year.

NOTES AND ANNOUNCEMENTS.

At the Friends' Central School, Philadelphia, Peace Day was observed, with the following program:

"The Eighteenth of May," Rugan Neff; "Arbitration," James S. Ellison; "A Christmas Carmen," Ralph Cahill; Selections from Ruskin and Carlyle, Gregor Macfarlan; "Disarmament," Willis Fussell; "The Battle of Blenheim," Harry Paul; "The Arsenal at Springfield," Wm. Smylie; "The Christ of the Andes," Arthur Mann.

Burlington First-day School Union will be held at Arney's Mount Meeting House, N. J., on Seventh-day, Sixth month 11th, at 10 a. m. Carriages will meet train from Philadelphia at Birmingham Station, N. J. Trains from Trenton will be met at Juliustown, N. J.

The Commencement at George School will occur on Sixth month 16th, at 10.30 a. m. A special train is expected to leave Reading Terminal at 9.15. Dr. Augustus T. Murray of Leland Stanford University will deliver the address. Over twenty students are expected to graduate. All friends of the institution are cordially invited.

William and Hanna MacWatters, of West Philadelphia, visited Chester (Pa.) Meeting on First-day, the 22nd, as the guests of Sarah B. Flitcraft. The meeting had a

creditable attendance. The spirit of service was in evidence, the message centered around the thought, "Our Individual Responsibility." The First-day school was well attended, and may be classed as a live school.

The weather is beautiful now with good rains and all nature showing out its best, which tends to draw the mind into a thankful frame to our loving Father for his many blessings and favors. Several months have now elapsed since I closed the doors of our home in West Liberty, Iowa, and came here, my husband, Thomas E. Hogue, having passed on a few weeks before. To those thus isolated the desire to attend Friends' meetings and associate with the dear friends who compose them almost overcomes one; I am led to ask why we are so prone to neglect these when they are close at hand. It was a pleasure to read the articles by E. and A. Haight; my heart was tendered where the little boy expressed the sentiment of many isolated people longing for the opportunities of mingling with Friends in meetings in the silence or otherwise. We can join with him in wishing that we might often have such occasions. Many pleasant and precious memories cluster around the past. MARY L. HOGUE.

Yates Center, Kan., 5-19-1910.

Hockessin Young Friends' Association will hold its regular business meeting and a Social on Seventh-day evening, Fifth month 28th, at the home of I. Harvey Flinn, Hockessin, Del.

Emily Wilbur wishes to notify the people who send flowers to the Neighborhood Guild, 151 Fairmount Avenue, that the National Plant, Fruit and Flower Guild have started in the work of planting the back yards, and would be glad if you find that you have more plants than you need, to have them sent in with the flowers.

GENESEE YEARLY MEETING.

Genesee Yearly Meeting will be held at Coldstream, Ont., Canada, on Sixth month 13th. Select meeting on Seventh-day, the 11th. Trains will be met at Komoka on Sixth-day, the 10th, as follows: From the East via Suspension Bridge, 11.33 a. m.; via Toronto, 1.50, 2.23 and 8.36 p. m. From the West, via Detroit, 3.42 p. m.; via Sarnia, 12.50 and 3.50 p. m. Friends wishing to be met at other lines should sent notice. Friends of other Yearly Meetings are cordially invited.

Further information may be obtained from any of the committee, John Bycraft, Edgar M. Zavitz, S. P. Brown, H. V. Zavitz, Coldstream, Ont., Can.

SWARTHMORE COLLEGE NOTES.

On Seventh-day afternoon, Fifth month fourteenth, the annual Interscholastic Track Meet was held on Whittier Field under the auspices of the college. Many of the near preparatory schools competed. The events that were most hotly contested were the 100-yards dash and the mile relays. Maitland, of Swarthmore Preparatory School, finally won the dash. The relay between Swarthmore Prep. and Wilmington Friends' School was won by the former by less than a foot, making a very exciting finish. Ice cream and cakes were served to the contestants and officials after the meet. Beautiful medals of gold, silver and bronze were awarded to the winners of first, second and third places, respectively.

The track team was defeated by Carlisle by the score of 78½ to 25½. Phipps won the pole-vault at 11 feet 3½ inches, breaking the college record. Clement Lewis starred for Swarthmore, winning both the half mile and mile runs.

The biggest victory of the day was that of the lacrosse team, which defeated Johns Hopkins by the score of 16 to

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

FIFTH MONTH 27TH (6TH-DAY).

—Nottingham Quarterly Meeting at Deer Creek, Md.

FIFTH MONTH 28TH (7TH-DAY).

—Stillwater Half Yearly Meeting at Richland Meeting House, Quaker City, O.

—Blue River Quarterly Meeting near Salem, Ind., at 10 a. m. Ministers and Elders the day before at 2 p. m.



3. This gives the team the collegiate championship. The success of the team has been due greatly to the efforts of Coach Whitehead, a Canadian himself, and thoroughly versed in the game. The base-ball team was defeated by the Maryland Athletic Club 8 to 4.

The following men have been initiated into the "Book and Key" Senior Society: Harry Miller, Wallace Darnall, Russel Perkins, Emmor Roberts, Joseph Willets, James Watson and Thomas Hall.

The Interscholastic Oratorical contest was held Seventh-day night. The schools represented were George School, Swarthmore Prep., Brown Prep. and Mercersburg Academy. The judges awarded first place to William Worth, of Swarthmore Prep.; second, to Ellwood Griest, of George School, and third to Preston Hill, of Brown Prep. This is the first contest in the new series for the cups presented by the Phi Kappa Psi Fraternity.

Sixth-day afternoon, the 20th, the Annual Phœnix Cup Sports were held on Whittier Field. All the classes were well represented and great interest was taken in the meet. The Sophomores won easily, Gilchrist alone winning 18 points and Murfit 16. The Freshmen were second. For them Clement Lewis excelled, winning the mile run and getting second in the 440-yard dash, and in the half-mile the Seniors were only a few points behind the Freshmen. Hess won the 100-yard and 220-yard dash, and Usilton the two-mile run. The Juniors were last, though Bradford won the 440-yard dash and half-mile.

Earlier in the afternoon, before the Cup Sports, a tennis match was held with Juniata College. Every set play was won by Swarthmore. Perkins, Carpenter and Baker played in the singles and Carpenter and Baker in the doubles. The match played against Haverford College was not so successful. Haverford defeated the home team in all the events, though some were hotly contested.

The base-ball game with Susquehanna, which was to have been played Seventh-day afternoon, was called off on account of the wet grounds.

Seventh-day afternoon an informal tea was given to the Senior Class by the Faculty, in the College Library from four until six o'clock. All had a very enjoyable time. The Seniors were especially glad to have a chance to become more intimately acquainted with the Faculty members with whom they had seldom been thrown in contact.

Dr. Goddard read a very interesting and illuminating paper in meeting First-day morning. He emphasized the importance of reviewing and reflecting over our past experience and actions. W. L. J., '10.

—Week-end Conference at Penn's Grove, Pa., Seventh-day evening and First-day. See page 335.

—Hockessin, Del., Young Friends' Association and Social, at home of J. Harvey Flinn.

FIFTH MONTH 29TH (1ST-DAY).

—Horsham, Pa., Friends' Association, at the Meeting House, at 2.45 p. m.

—Meeting at Home of Aged and Infirm Colored Persons, 44th St. and Girard Ave., Phila., at 3 p. m.

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffin, 39 S. Lexington Ave., at 11 a. m.

—Swarthmore Meeting, Swarthmore, Pa., Samuel R. Lyons of Richmond, Ind., is expected to attend.

—Newtown Meeting (Bucks Co.) at 10 a. m. Visited by W. J. MacWatters of West Philadelphia.

FIFTH MONTH 30TH (2ND-DAY).

—Canada Half Yearly Meeting at Bloomfield, Ontario, at 11 a. m.

SIXTH MONTH 4TH (7TH-DAY).

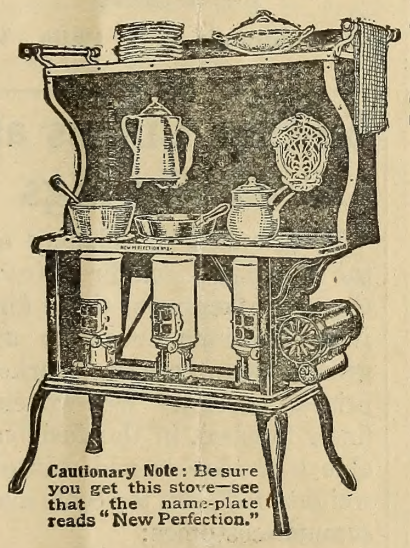
—Whitewater Quarterly Meeting in Richmond, Ind., at 10 a. m.

—Prairie Grove Quarterly Meeting, in Prairie Grove, Iowa, at 11 a. m. Ministers and Elders same day at 9.30 a. m.

SIXTH MONTH 5TH (1ST-DAY).

—Baccalaureate Sermon, Swarthmore College, by Joseph Swain, President, at 11.30 a. m.

—Mickleton, N. J., Friends' Association.



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—Moorestown Meeting (N. J.) at 10 a. m. Visited by W. J. MacWatters of West Philadelphia.

—At Middletown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

SIXTH MONTH 6TH (2D-DAY).

—Swarthmore College Class Day Exercises, 2 p. m.; Ivy Exercises, 3.30 p. m.; Senior Class Play, "The Tempest," 5 p. m.

—Center Quarterly Meeting, in Fishertown, Pa., at 10 a. m. Ministers and Elders Seventh-day preceding, at 3 p. m.

SIXTH MONTH 7TH (3D-DAY).

Alumni Day, Swarthmore College. Fraternity Meetings, 9.30 a. m. Annual Meeting of Alumni Association, 10 a. m. Dedication of Library clock, 11.30 a. m. Games, etc., in afternoon and evening.

SIXTH MONTH 8TH (4TH-DAY).

—Swarthmore College Commencement, 10.30 a. m. Addresses by David Starr Jordan and Isaac H. Clothier.

SIXTH MONTH 9TH (5TH-DAY).

—Salem Quarterly Meeting, in Salem, N. J., at 10.30 a. m. Ministers and Elders day before at 2 p. m.

SIXTH MONTH 11TH (7TH-DAY).

—Burlington First-day School Union at Arney's Mount Meeting House, N. J., at 10 a. m. Carriages meet train from Philadelphia at Birmingham station. Trains from Trenton will be met at Juliustown.

SIXTH MONTH 12TH (1ST-DAY).

—Appointed meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Monthly Meeting. Elizabeth Lloyd expects to attend.

SIXTH MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m. Ministers and Elders Seventh-day before at 3 p. m. Friends of other meetings invited. For accommodations and information write to Rebecca J. Miller, Ashton, Md.

—Genesee Yearly Meeting in Coldstream, Ont., at 11 a. m. Ministers and Elders Seventh-day before at 10 a. m.

SIXTH MONTH 16TH (5TH-DAY).

—George School Commencement at 10.30 a. m. A special train will leave Reading Terminal at 9.15.

—Haddonfield Quarterly Meeting, in Medford, N. J., at 10 a. m. Ministers and Elders the day before, at 3 p. m.

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SIXTH MONTH 18TH (7TH-DAY).

—Reunion of Old Pupils' Association of Byberry Friends' School, at Byberry, Pa.

SIXTH MONTH 25TH (7TH-DAY).

—First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, (near Fulton Ferry) Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m. See circulars for full information.

Busy people who want the story of Halley's comet in a nutshell will find it in the June *St. Nicholas*. In the same issue is a charming story in verse of a princess who ran away to play with a peasant, and was comforted by her father, when she was brought back in disgrace, with the whispered assurance that he had done the same thing himself when he was a boy.

In writing of "Women and the Customs House" in the June *Century* Lillie Hamilton French makes the suggestion that, since the $100 limit has not proved a full protection to the government, a larger limit might be allowed "to those of us who have no intent to defraud the merchant." A limit of $300 or even $500, she argues, would in no way affect the rich, while it would be an enormous boon to women of limited means.

Mabel Potter Daggett, in the June *Delineator*, claims that the present tariff schedule is largely to blame for the high prices that are causing parents, in increasing numbers to take their children out of school and put them to work in shops, mills and factories. She says that in New York women have held open-air street meetings urging Congress to act in the matter.

The *Southern Workman* for May has an account of the forty-second anniversary of Hampton Institute. The principal, Hollis B. Frissell, gives a graphic account of the different lines of education carried on, showing how Hampton trains its students for the farm, and for various mechanical trades and sends them out fitted to be home-makers as well as men and women of affairs.

We learn from an article in *McClure's* that our railways cause the death of about 300 of their employees every month, and that there are

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WANTED—BY A FRIEND OF WIDE EXperience, position as matron at a Friends' Home by 9th mo. 1st, or managing housekeeper and caretaker of an invalid combined. No. 49, this office.

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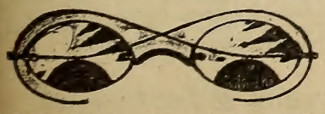
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twenty times as many injuries as deaths. In the same number Theoder Schiemann, professor of history in the University of Berlin and a friend of the Kaiser has a paper on the strained relations between Germany and England.

SELMA LAGERLOF.

Selma Lagerlof (The winner of the Nobel Prize for Literature in 1909) is probably the most popular author Scandinavia has ever known. Surely old Snorri of the sagas and the eddas was never so eagerly read by all classes and ages, by the critic and the illiterate alike. Her first book—it has remained the favorite, *Gosta Berling's Saga*, appeared in 1891. Until October 1, 1909, about sixty thousand copies had been printed for a nation of only five million inhabitants. It is estimated that one Swede in every twelve owns a copy; and I have yet to meet a Swede more than fifteen years old who has not read *Gosta Berling's Saga*.

Miss Lagerlof is already a classic, and one of her books is used as official reader and geography in all public schools. It is called *Nils Holgerson's Wonder-Journey*, and describes how a little boy was transformed into a pygmy, and travelled over Sweden on the back of a wild goose. This book has been printed to about one hundred and twenty-five thousand copies.—*Harper's Bazar.*

BOOK NOTES.

The essays of James Huneker on art and music are always bright, stimulating, readable. In his new book, "Promenades of an Impressionist," he has a multitude of good things to say of recent and living artists and of several of the old masters. His pages on Botticelli are as good as any. "As modern as Watteau, Chopin, or Shelley," he calls the strange Italian who was so exquisitely sensitive to life in a splendid city and a splendid age. All Florence was a sounding-board of the arts when Botticelli walked its narrow ways and lived its splendid coloured life." Likening his paintings to music, the author predicts that for long years to come, continue to sound in the ears of man-Botticelli's "archaic harmonies may kind." (Scribners.)

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A slab of chalcedony lay,
And on it, cut in careful script,
The word "To-day."

Honored of all, a wondrous man,
And held a prophet in his way,
He let "To-morrow" bide its time
And used "To-day."

Upon the tablets of the will
How good to write, the self-same way,
Putting to-morrow's uses by,
The word "To-day."

—*Harriet Prescott Spofford.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 4, 1910.

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Continued on page iii.

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And songs of joyous birds, he blent his love
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Beneath the roof in the still house of prayer!"

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 4, 1910.

Volume LXVII. Number 23.

The members of the Society of Friends do believe that the word of God may come to any waiting and expectant soul, and for that reason they meet in silence, no external aid forcing their utterance into expressions that may be insincere, no attempt being made to press language from their lips that does not express their own experience, or belief.

GEORGINA KING LEWIS.

In "Life of Elizabeth Fry," 1910.

"ASK ME TO REST."

I

Ask me to rest when I can show the world
That I have toiled: then will I heed thy plea;
But now—with nothing done—I must go on;
I pray, I pray thee ask it not of me!

II

Ask me to rest when every voice I hear
Speaks happiness: then will I heed thy plea;
But now—with Sorrow near—I could not rest,
My heart would break with pent-up agony!

III

Ask me to rest when Hate and Greed are stilled,
When Warfare's o'er: then will I heed thy plea;
But now—that these are here—I must assist
In setting Man, thus bound, at liberty!

EDWARD H. S. TERRY.

Frankford, Philadelphia.

NEW YORK YEARLY MEETING

Besides the Friends mentioned in the letter from New York last week as visitors at the Yearly Meeting there were in attendance for all or part of the time, Augustus Brosius and wife of London Grove, Pa.; Mary H. Whitson, of Friends' Central School, Philadelphia; Keziah Wilkins, of Medford, N. J.; William G. Brown, of Toronto; Joel Borton.

Reports were received on Second-day from the committees in charge of Friends' Homes. These are The Penington, in New York City, and The Margaret, in Plainfield, N. J. The true home spirit as it has developed in these houses was especially noted. The Penington has come to be an indispensable rallying point in New York for Friends. It is of interest that nearly all those living at The Penington are actively engaged in some business.

In the evening, Second-day, a conference was held under care of the Committee on Education. The address was made by Dr. Thomas Wood of Columbia University on "Education for Practical Life."

The consideration of the state of Society was taken up at an early session, and was a most interesting part of the proceedings. The nine queries were read by the clerk. No formal answers had been sent up by the constituent meetings, but reports based on reports received from the individual meetings. The statistics together with some of the reports are as follows:

WESTBURY QUARTERLY MEETING.

The constituent meetings are New York with 513 members; Brooklyn, 402; Westbury, 66; Matinecock, 92; Manhasset, 23; Jericho, 45; Bethpage, 24; Flushing, 62; Cornwall, 72; Smith's Clove, 32.

The total membership of the Quarterly Meeting is 1,331, of whom 575 live out of range of their meetings. The number under 21 years of age is 206. There are five First-day schools with 144 pupils in attendance.

The report in answer to the queries was as follows:

All our meetings for worship and discipline have been held at the times appointed with the exception of one on First-day, Twelfth month 26, 1909, which was omitted throughout all our country neighborhoods on account of a severe storm. Cornwall reports the omission of a few meetings on account of inclement weather and one on account of a contagious disease in the neighborhood. The attendance seems to be fairly well maintained in proportion to membership. New York expresses a desire for a larger attendance of members, and again reports the presence at meetings of many strangers and Friends temporarily in the city. The Weekly Anouncements are continued by that meeting.

It is felt that the attendance expresses the close interest of Friends in their meeting and in each other which is a manifestation of the unity existing among them. New York mentions a wide variation of doctrinal opinions and much freedom of expression of individual thought; this, they feel, requires a realization of the unity of the spirit which should over-shadow our human differences.

Manhasset preparative meeting reports that the reading of a chapter from the Bible gives them strength and encouragement in right living.

In all our meetings the principle of a free ministry based only upon Divine promptings is firmly upheld, and increasing efforts have been made to encourage free expression. One meeting says: "Some Friends believe that a free gospel ministry depends upon the direct inspiration of the

moment and others think there is also equal inspiration in expression of a pre-considered concern. There is shown no desire for paid preachers in our own Society but some Friends have at times lessened the strength of our meetings by going elsewhere in *our* hours of worship to hear messages of regularly chosen and paid ministers. This is to be regretted, for attendance at meeting is not alone for one's own uplift and improvement, but is a duty to others, to encourage them by our presence, and to help to hold together our Society as an agent for the common good."

We believe that Friends' homes are conducted with moderation and good judgment, and that their children are surrounded by influences leading to their development into good and useful men and women. Amusements, we believe, are carefully chosen.

In commercial matters Friends appear to act with conservatism and integrity. Much must of necessity be left to the individual conscience, but we feel deeply the wisdom of the query relating to this matter. With the great temptation of the business world to-day there is more need than ever before that Friends exert an influence in moulding public opinion. Care and assistance are given to Friends requiring them. Our children are all having the advantages of excellent educational opportunities. Day schools, First-day schools, summer vacation schools, First-day mission school, and public play grounds about the meeting houses have been maintained in a consistent effort to keep the young under the influences of such training as will do most for their usefulness and happiness. At Matinecock the pupils and teachers of Friends' Academy attend meeting on First-days during the school year.

One marriage is reported not in accordance with our Discipline.

A strong sentiment for temperance prevails, but no definite work is reported. Flushing reports the holding of two meetings in the interests of peace. Collections have been taken up for the Southern colored schools, for the use of the General Conference Committee for the Advancement of Friends' Principles, and for various philanthropic interests.

An effort is being made to study and learn the causes which produce misery and suffering in the world. Many persons are coming to feel that we have a *collective* responsibility for the conditions which affect humanity. When our knowledge becomes less imperfect we may be better able to determine whether the things we are doing make for human welfare.

PURCHASE QUARTERLY MEETING.

The constituent meetings are: Purchase, 136 members; Chappaqua, 133; Amawalk, 45. The total membership of the Quarterly Meeting is 314 of whom 107 live at a distance from their meetings. The number of members under age is 55. There are two First-day schools with an attendance of 69.

The report in answer to the Queries is as follows:

At no time within our memory have we been able to report such a large accession to our membership as has taken place during the past year. Some of these have come with certificates from the religious organizations to which they had belonged. This increase in membership has been accompanied by an increase in interest in our meetings, and they have been more largely attended than last year. All our meetings have been held except one which was omitted on account of very inclement weather. As a result of this renewed life in our midst there has been a free expression of real ministry which reveals the love and unity that pervades our Meeting. Friends are generally thoughtful in regard to moderation and simplicity of living, they are helpful to those needing assistance and are careful in their business relations and engagements. A good deal of philanthropic work has been done by our members individually and by associating themselves with the opportunities that lie closest at hand. One marriage is reported as performed not strictly in accordance with Discipline. The First-day School and Young Friends' Association are still important factors in increasing interest in the principles of our Society and inspiring a desire to live helpful and useful lines.

EASTON AND GRANVILLE.

The meetings with their membership are: Easton, 42; Granville, 30; Saratoga, 18; Pittstown, 7. The total membership is 97, of whom 27 are isolated. There are 9 minors. There are two First-day schools with an attendance of 18.

DUANESBURG HALF YEARLY MEETING.

There are two meetings, Duanesburg with 14 members, and Albany with 47; of the latter 27 are non-resident.

NINE PARTNERS HALF YEARLY MEETING.

The constituent meetings are: Poughkeepsie with 36 members; Oswego, 27; Nine Partners, 34; Creek, 41; Greenfield and Neversink, 66. The total membership is 144, of whom 58 are non-resident.

SHREWSBURY AND PLAINFIELD HALF YEARLY MEETING.

Of the constituent meetings, Shrewsbury has 10 members; Squan (Manasquan), 23; Rahway and Plainfield, 95. The total membership is 128, of whom 33 are non-resident. There are two First-day schools with an attendance of 55.

The report in answer to the queries is as follows:

The days and weeks have glided by and again we review the condition of Society in our little meetings. The few faithful Friends of Shrewsbury Meeting have met during the winter when weather permitted, at the homes of their members.

A growing interest is apparent in the attendance at the First-day meetings at Manasquan, which have been held regularly with one exception, and that on account of a severe storm.

Plainfield reports: "All our meetings have been held although sometimes, especially the midweek meeting, with few in attendance. We have met with the bond of love encircling us, and if at any time it has been weakened, it has not been lost."

Friends have regard for moderation and simplicity as becomes their profession and are firm in their belief in the efficacy of a free gospel ministry resting upon divine qualification. We have striven for the sincerity of living

under the guidance of the "Inner Light;" for restraining the passions and appetites; and for uprightness in all the business affairs of life.

The total membership of the Yearly Meeting is 2,075, of whom 119 are under 21 years of age.

PHILANTHROPIC INTERESTS.

The Comittee on Philanthropic Labor presented an extended report. The work had been more in the nature of planning than of actual accomplishment, said the report, modestly, while admitting that some few things had taken very definite form. The Committee had extended the scope of its work, which hitherto had been rather exclusively educational in character.

The subject of peace had been felt to be of special importance. In order to gain the co-operation of the different meetings, letters had been sent out inquiring as to activity and interest in this direction. Sixteen answers had been received. All expressed interest, but only a few were engaged in Friendly activities, the majority being connected with philanthropic organization established by others and engaged in good and helpful work. One hundred and fifty copies of Dr. Hull's pamphlet on Peace had been distributed. Two good meetings had been held at Flushing.

A conference on Prison Reform and Probation Work had been held at Flushing.

The department of temperance had not been independently energetic. In all meetings, Friends interested in the temperance moment are working in various temperance organizations, and asking them for additional service did not seem desirable. Friends had been requested to support the county prohibition bill in the New York legislature, and other bills restricting the liquor traffic. Efforts had been made in the New Jersey campaign. "The Liquor Problem: A View and Review" had been distributed.

In Purity, Friends are active through the American Purity Alliance and the National Vigilance League. The Committee had been active in urging passage of national, State and city laws for suppression of the White Slave traffic and for closing places of immorality. It would emphasize, however, mainly the need of young men and women of clean characters who will make these laws unnecessary. Laura Garrett, of Baltimore, had been secured to give talks and lectures in and around New York during the summer. It will also be arranged for her to give group talks at Ocean Grove at the time of the General Conference. A petition to the United States Congress in behalf of the bills against the White Slave Traffic was presented to the Yearly meeting and by it adopted and sent forward.

In connection with work in behalf of women and children, several meetings had reported no special work done. Flushing had set apart a plot of its meeting-house ground as a playground for children, the citizens of the town contributing $500 for furnishing and maintenance. Granville and Purchase had done work in co-operation with other organizations. Plainfield has a sewing society that has helped local charities and the Southern schools. Brooklyn continues the work of the Friendly Hand, which has assisted families in their homes; this it tries to do without pauperizing. It has also been instrumental in having a drinking fountain placed at Borough Hall. New York reports help given to families by the Young Friends' Aid Association and sewing given to poor women by Friends' Employment Society. Each of these organizations has received an endowment of $5,000 from the estate of Phebe Anna Thorne.

A change in the plan of work of charitable organization that has come in the course of years, was noted. Formerly if partially helpless families were carried over the winter they could shift for themselves through the summer. Now that families of the class to which Friends belong go so much earlier to the country, there is less work for poor women in summer, and therefore more chance for suffering. The Employment Society, with sufficient funds, could continue its work during the whole year. This would greatly relieve Young Friends' Aid Association of its summer work, for which it has much difficulty in getting sufficient funds.

Friends' Employment Society, the oldest philanthropic organization in the Society of Friends, has recently met with a great loss in the death of its President, Lydia H. Macy.

New York also reports a successful season with the vacation school at the meeting house.

New work reported is, (1) Establishment of a bed in the Home for Incurables endowed by the will of a Friend; (2) as an outgrowth of the summer kindergarten, a sewing class through the winter for girls, and a boys' club meeting once a week; (4) a playground in the schoolyard during the summer; (5) the playground in Flushing. The activities in New York City are commended to Friends of other sections as suggestions of lines of service that may be entered on.

The Superintendent of work for the Schools in South Carolina reports disappointment in the result for the year. Several meetings report no work done. Several others report no money raised, though barrels of discarded clothing were sent. The proceeds of a lecture on Japan by Dr. McDowell, $80.50, was sent by Westbury. Besides

this $247.00 was collected from seven meetings. To Abby D. Munro was sent $179, to Martha Schofield, $140.

An appropriation of $150 was made to cover the Committee's work for the coming year; and $150 to each of the Southern schools.

SOCIAL SERVICE.

On Third-day evening a conference under care of the Committee on Philanthropic Labor was held. The general topic, "Survey of the Field of Social Service," was introduced by Dr. Josiah Strong. Brief addresses were made by Will Walter Jackson, describing the Lincoln Settlement Work among Negroes; Anna M. Hohoff, describing the Hudson Guild Self-governing Clubs; Anna W. Lay, telling of the playground work at the Flushing meeting house; Mary V. Mayer, on Vacation Schools and Children's Outings; Katherine G. Grasty on Children's Libraries; John P. Broomell, on Probation Work for Boys; Mary Agnes Best, Stories of Real People.

ADVANCEMENT WORK.

The morning session on Fifth-day considered the report of the Advancement Committee. During the year it had visited nearly every meeting in the Yearly Meeting, and held meetings in six unused meeting houses. In addition one conference was held and a block of meetings were visited following the meetings of the Central Committee in Ninth month last. The report contained the following recommendation:

In this connection we believe that the time has come for a concerned effort in all of our Monthly Meetings to secure additions to our membership of those persons in the community who have any hereditary connection with our body, or who are really in sympathy with our principles and testimonies. The time has gone by when most of these persons can be expected to come to us on their own initiative. The expectation that the way shall be opened from the outside should now be met, not by undue haste, but by a sympathetic contact expressing welcome and desire from those now members, to those not members, that they may become organically connected with the Society. We believe that with little effort our membership can be materially increaesd during the coming year. We suggest that concerned effort of this sort be made a part, if not the central purpose of the work for the coming year.

OTHER BUSINESS.

Following a concern of John Cox, Jr., the meeting requested the Epistle Committee to prepare a letter to be sent to the head of each family in the Yearly Meeting which had no representative at the session of 1910. This was done, and the epistle approved at the afternoon session.

The report of the Educational Committee was considered, and approved, and an appropriation of $500 was made for the committee to use at its discretion.

As it is five years since the last directory of the Yearly Meeting was issued, the meeting approved a proposition to issue a new directory this year.

Henry Tapping, an English Friend, was presented to the meeting and responded with fitting remarks. His presence was cordially appreciated by the meeting.

The joint peace committee, representing both New York Yearly Meetings of Friends, made a report. A number of other Yearly Meetings of all branches, including London Yearly Meeting and the Yearly Meeting of Denmark, have accepted the invitation to co-operate in a united peace effort. A joint peace conference will be held in the Twentieth Street Meeting House, New York, the 15th of Seventh month.

The report of the committee to gather the exercises and to prepare an epistle was presented, and the work of the committee approved.

GOOD DOCTRINE.

At the Jefferson Day Banquet in Harrisburg recently, the principal address was delivered by Hon. A. Mitchell Palmer, one of the Democratic Representatives from Pennsylvania in Congress. In the course of his remarks Mr. Palmer said: "I thank God the time seems to be not far distant when the people of this State will realize the issues which divide our people in Pennsylvania in all our State elections are moral questions and not political; and that common patriotism requires that, regardless of party, creed, or faith, all good citizens must align themselves solidly against the powers of evil."

This is about as good sound Anti-Saloon League doctrine as we have heard from any prominent Pennsylvania politician in recent months. The people of this Commonwealth are becoming mighty anxious for a Governor who will not be chosen by either Machine, but who will be a true servant of the people. Mr. Palmer rendered a splendid service to the people of his party when he sounded this note and called for men who will put patriotism above party.

The fourth day of June will be a testing time for every citizen of Pennsylvania. Blind partisanship and patriotism will both call upon him and ask for his vote. He will not be able to answer that demand by simply affiliating himself with the party with which his father affiliated nor with the party that happens to be dominant in his district. If he wants to cast his ballot for patriotism he must hunt out the candidate who is controlled by pa-

triotic motives and who isn't the tool of some Machine. This year it is not a question of Democrats or Republicans, but a question of men. A close alliance existing between the two Machines in this State ought to convince any right thinking man that the only hope of better conditions in Pennsylvania is in the election of a Governor who will stand for the people and will take orders neither from politicians nor vested interests.

—*The Keystone Citizen.*

HOME LIFE AND SOCIAL PURITY.

The strength and grandeur of a nation consists, not in its wealth or material possessions, but in the virtue and intelligence of its people and the number of its happy homes.

To have a home of one's own is an ambition that should possess the soul of every individual. In this way only can domestic happiness be attained, and this lies at the basis of our Christian civilization.

The love element in human nature blossoming into marriage and ripening into parenthood, is as natural as the blossoming of the rose or the ripening of the grain and cannot safely be ignored.

So deep and dark and hopeless is the gulf that yawns in the pathway of unregulated desire, that everything available in the form of a counteracting element should be pressed into the service by the friends of social purity. In this view, the religious instinct in the young should be developed, and a love of the true and the beautiful in nature, in art, and in literature should be cultivated. Literature and theatrical representations of an immoral or hurtful tendency should be avoided and discouraged.

But, more important still, the way should be made easy both socially and financially for the establishment and maintenance of a comfortable home by every individual who desires to do so. This is far from being the case at present.

This is the great problem with which the advocates of social purity have to deal at the present time and how it is to be solved in the face of present commercial and social conditions, it is difficult to determine. What is required at present is not old age pensions, nor any other form of charity, but a living wage, or full and fair remuneration for the services of each and every individual, thus enabling him to marry and support a family in comfort and security.

So intimately related are home life and social purity that nothing short of this will suffice to stem the rising tide of impurity by which the welfare of the nation is threatened.

Thomas C. Hall, of Union Theological Seminary, in his recently published book, entitled Social Solutions writes: "The basis of the ethics of Jesus is the home group." * * * "Hence, for those of us who believe with Jesus, the breaking up of the home that is taking place under commercial undustrialism is one of the most startling and depressing features of our ethical situation. The seriously minded Christian who seeks the kingdom of God on earth should intelligently set about the work of saving the American home. All indirect taxation falls most heavily upon the small home, and the abominable ingenuity of the taxation system of most countries is breaking up the family and giving us a state of things that is beyond description. In meetings of radical working men today one of the pressing and startling questions forcing themselves to the front is, what shall be the relation of unmarried young working men and the unmarried industrial working girls, who cannot marry because of the economic situation, but who crave companionship and the satisfaction of the most imperious instincts." * * * "Here is a wide field for social amelioration but it must be undertaken intelligently and the causes must be sought out which are at work driving out the home." * * * * "There are material and spiritual conditions which must be studied, and when we know what are the conditions under which the family is thus degenerating, then may we be in a position intelligently to indicate the lines along which the remedy must move."

Brooklyn, N. Y. H. B. HALLOCK.

OUR MEETING PREMISES.

There are 168 hours in every week. Let any reader count the number of hours during which the Meeting House he attends is in actual use weekly, and the question must force itself on his mind, whether the overwhelming excess of time unoccupied is not very like a talent hid away.

There were a number of changes from "wet" to "dry" and the reverse in the spring election, but Lincoln, the capital city of Nebraska, is so well satisfied with the results of a year of prohibition that it increased its "dry" majority from 365 to nearly 1000.

EASTON AND GRANVILLE HALF-YEARLY MEETING.

Easton and Granville Half Yearly meeting met in Granville, N. Y., Fifth month 14, 15 and 16. Henry W. Wilbur was present at the meetings, greatly to the enjoyment and satisfaction of Friends and others.

Seventh-day evening he gave a lecture illustrated with lantern slides, showing old meeting houses, and other places of historic interest in England.

First-day morning he preached from the text "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." He said that the translators of the revised version have made a great change in this verse. From being a beautiful rhapsody it has become a recipe for living, by the changing of one word. Formerly sermons on charity set forth the beauty of giving to those in need, but the new use of the word changes all this to a great spiritual force.

All outward endeavors are good, but still poor if wanting in the love which "never faileth." This love is not the ordinary affection for dear ones, which is good and all right as far as it goes. But the apostle's all absorbing love is that which transforms the man; the divine solvent for all the ills of human life. *Love* will do all this. *All* problems can be solved by it: this love which cares not for influence in the world, but for eternal truth and the spreading of the gospel of peace. In place of making creeds, we shall, in the future, be busy trying to bring everything within the radius of this love. It takes in man in all his entirety. Those high in life and position will no longer look with indifference upon the ignorance and sufferings of those in the slums. We are all united. Countries far away are brought in touch with us whether we wish it or not. The love taught by our Master and so beautifully set forth in 1st Cor. 13th, must be lived in our relations to all with whom we come in contact.

When we arise with joy and a spirit of love in the morning, the day is happy and peaceful. But if we arise with hate in our hearts, the day will be full of trouble and unhappiness.

This love leads up to God, for how can "he who loveth not his brother, whom he hath seen, love God whom he hath not seen."

The meeting closed with an earnest, uplifting prayer.

Second-day morning Henry W. Wilbur spoke on reverence, and mentioned the lack of this in regard to both the seen and the unseen. He said that the wise philosopher is he who never says "cannot." We should not presume to limit what God can do for any of His creatures.

Great minds always have reverence, things change, but nothing is lost. The God-born, God endowed spirit of man is the central unit of the universe; how then can it ever be annihilated? Let us build up our spiritual faith and prepare for eternal life.

Rev. Geo. W. Brown, minister of the M. E. Church, was present and spoke words of sympathy and encouragement. He said the time had come when churches could ignore their differences and work together on common ground, to which Henry W. Wilbur responded by saying, it was an illustration of this when a follower of Wesley and a follower of Fox could express such unity of views in the same meeting. The meeting closed under the feeling that it had indeed been blessed by the presence of Him who has promised to be ever with His followers.

Granville, N. Y. L. C. MOSHER.

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting was held at Hopewell, Va., at the usual time and the attendance of Friends and others was fully up to the average, although the cool weather prevailing at the time was possibly the cause of some absentees. The meeting on Seventh-day afternoon was interesting and the reports from the constituent meetings showed the representatives all present with one exception. A thought was expressed in the meeting that our younger members might be invited to attend the meetings of Ministers and Elders even if they were not regularly appointed to that service. We were especially favored with the company of our esteemed friends, Isaac Wilson and O. Edward Janney, whose words of counsel and love were very acceptable and edifying.

The meeting on First-day was (we are glad to say) in point of order rather above those held in years past and we hope the intelligent and enlightened religious sentiment of the community around us toward this gathering is improving. We are willing to believe the voting out of the saloon in our neighboring town has had a good effect.

We were favored with very able and acceptable discourse from Isaac Wilson and O. Edward Janney, and the sentiment was expressed by several not in membership with us that it was a good meeting.

The First-day School Union held in the afternoon was an interesting occasion and the part taken by the juvenile members was entertaining and encouraging for future usefulness in our Society.

In the meeting on Second-day, we were again favored with the spoken word from our visiting friends.

The three queries usually read and answered at this time with regard to the attendance of meetings and the reverent and devotional order observed, also the love which characterizes us as Christians and friends, were considered. The caution exercised in our business relations with each other and the world around us was thought to be up to the average or that we were not retrograding in these very important subjects.

We were favored with the company of several other friends out side of our own Quarter, whose company was acceptable both religiously and socially. It was the universal remark that we had an excellent meeting. J. W. B.

BRIEF FIRST-DAY SCHOOL NOTES.

For the benefit of those who may now be interested in selecting lesson leaves, who were not when the announcement was made First month 1, we again announce that the two new series issued this year are: (1) A set of lessons on Land, Distribution, etc., for adult classes. (2) A revision of the Bible Hero lessons for Intermediate Classes. We at the same time, would call attention to the fact that lesson leaves do not deteriorate with age. The graded series is supposed to be used by successive classes. Those who do not find in the current year's issue what they want, are invited to look over previous outputs in the way of helps.

The Secretary has been asked for an opinion as to the helpfulness and propriety of joining with other denominations in town or county Sunday School Associations. The only possible answer seems to be the safe and sage, well seasoned one that "circumstances alter cases." Where First-day School workers are isolated from other workers of their own denominations, as they are in some of our Yearly Meetings, it seems wise to mingle with other people to discuss the problems and methods of religious education. In centres around Philadelphia where adequate opportunity for conference with other teachers and leaders of the same household of faith exists, it is doubtful how much time and effort should be given to outside associations. The objections to so doing are briefly, that the central thought emphasized in most associations is not the one which we desire to be dominant in our First-day schools, that persons taking part are liable to be involved in difficulties in maintaining a faithful Friendly attitude toward some of our professions, that financial obligations generally grow out of joining definite organizations which we have no interest in meeting, and that the easily led develop a divided interest. In general I think that individuals should do what there seems a clear reason for doing, but that idle and desultory connection with town and county associations in the hope that some good may thereby come to us is generally unprofitable. If, however, our members go to these associations resolved to carry their own convictions with them, and insofar as it seems suitable, make the Friends' point of view a contributing factor, it may be distinctly useful, not only to us, but to other denominations to have Friends included in the membership list. Perhaps my conclusions sound bigoted. I have attended and participated in many district all-sect Sunday School Meetings. My observation is that when Friends join, they seem apologetic and negative or go to the other extreme of admiring all the usages that we do not have. If Friends would go vigorously, and be felt in each and every joint meeting of any kind, my point of view would change. We mingle both to get good and to diffuse our own understanding of the best way. If we can be really, and constantly faithful to both purposes, I will feel very favorable toward as much outside association as we have strength for.

We would again call attention to Kent's Historical Bible as a text-book or reference book for First-day schools. It was reviewed in these columns a year ago by George A. Walton, but there is evidence that some First-day school teachers have forgotten what he said about it. It may be procured for $1.50 or less per volume from Walter H. Jenkins. In ordering be careful about the name. Kent has written many books about Bible subjects which are easily confused with the one here mentioned.

JANE P. RUSHMORE, *Secretary.*

STATISTICS OF PHILADELPHIA YEARLY MEETING.

[Compiled by Mary H. Whitson.]

	Total Membership	Under 21 yrs. of age	Births	Certificates received	Membership on request	Deaths	Certificates removed	Resignations & disownments
1906—11045	1680	59	114	121	225	120	42	
1907—10971	1691	55	94	124	221	67	39	
1908—10855	1708	54	92	124	191	76	47	
1909—10806	1679	59	57	143	186	74	35	
1910—10841	1808	66	79	187	197	67	31	

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 4, 1910.

THE LAKE MOHONK CONFERENCE.

The Sixteenth International Arbitration Conference at Lake Mohonk was held upon the eleventh anniversary of the first Hague Conference, an anniversary celebrated in our public schools and colleges and all over the world. The Conference met in the glad knowledge that the good work begun there is in process of rapid development, and that our own government is taking a leading part in the developing process.

The second Hague Conference established an International Prize Court, for decisions regarding prizes captured in war. It had been known that Secretary Knox had addressed an identical note to the nations, proposing that this Prize Court be used as a permanent court of arbitral justice in time of peace. So little had been said about the replies received to this that many have imagined them to be unfavorable. The most important and inspiring event of the Conference was the announcement on this point made by James Brown Scott, Solicitor for the Department of State, and a delegate to the second Hague Conference. He announced with the approval and by the direction of Secretary Knox, that the replies to his note already received are so numerous and so favorable that he believes the third Hague Conference will find the permanent court of arbitral justice in actual existence at The Hague. Should this come to pass it will be a great step toward the abolishment of war.

Benjamin F. Trueblood, in reviewing the past year, noted immense gains in public sentiment for peace by arbitration. Among these gains he spoke of President's Taft's recent declaration in favor of submitting to arbitration even questions of national honor; the advanced position taken by Ex-President Roosevelt in his Nobel address; the quiet re-enactment of many treaties of arbitration; the giving of signatures by the million to the international petition for a general world-wide treaty of arbitration; the submission of the Newfoundland Fisheries question by Great Britain and the United States to The Hague Tribunal.

Nicholas Murray Butler presided over the Conference, and in his opening address expressed himself as opposed to the present plan of preparing for war in order to keep the peace. He urged that "as we found once that the best way to resume specie payments was to resume, so the best way to limit armaments is to limit them." He declared that "the history of civilization might be written in terms of man's progress from fear to faith."

Canada sent Joseph A. Chisholm, the Mayor of Halifax, and W. L. MacKenzie King, the Dominion Minister of Labor, who urged that "our greatest American contribution to the cause of international peace will be the furtherance of industrial peace." Both speakers emphasized the happy fact that in 1914 we shall be able to celebrate an entire century of peace between the United States and Canada.

One of the most impressive sessions of the Conference was a service in memory of King Edward the Peacemaker, held at the hour of the funeral in London.

The platform adopted by the Conference praises President Taft for his utterance in favor of submitting to arbitration all international disputes whatever, and calls for support of the administration in its effort toward the establishment of a permanent international court and the negotiation of arbitration treaties of unlimited scope. A committee of three lawyers was appointed to consider how best the United States Government may be given power to execute treaties through the Federal courts, and to protect the aliens residing here.

At the request of the Anti-Saloon League of America two Representatives from Kansas have introduced into the House of Representatives, a bill to constitute intoxicating liquors as a special class of commodities and to regulate the interstate commerce shipments of such liquors. The text of the bill is a follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that all fermented, distilled, or other intoxicating liquors shall constitute a special class of commodities, and, as a special class, shall be admitted to and carried in interstate commerce, subject to the limitations and restrictions hereinafter imposed upon interstate commerce in articles of such special class.

"Section 2. That the interstate commerce character of all fermented, distilled, or other intoxicating liquors admitted to interstate commerce in accordance with the provisions of this Act, and transported from one State, Territory, or District of the United States, into any other State, Territory, or district of the United States, or from any foreign country into any State, Territory or District shall terminate upon their arrival immediately within the boundary of the State, Territory, or District of the United States, in which the place of destination is situated, and before the delivery of said liquors to the consignee: Provided, that shipments of such liquors entirely through a State, Territory, or District of the United States, shall not be subject to the provisions of this section while in transit through such State, Territory, or District of the United States."

On the fourth of this month in Pennsylvania the primary elections will be held to nominate candidates for the next legislature of Pennsylvania. Whether or not that legislature will enact a local option law depends upon the character of the men nominated. S. E. Nicholson, National Legislative Superintendent of the Anti-Saloon League says in the *Keystone Citizen:* "There are men—church members many of them—who will go to the primaries on June 4th, and vote for their accustomed slated candidates, even though to do so means to strengthen the strangle-hold which the saloon has upon the State, upon the Legislature, upon the political parties, and even upon the church. Oh, that there might come upon the electorate of Pennsylvania, a baptism of enlightened vision, such as came upon Paul as he journeyed to Damascus, so that all voters who believe in better things might for the once see clearly the one and only issue involved, and vote for the legislative candidates who stand for the right of the people to pass judgment upon the saloon question at first hand."

CONFERENCE ON THE SOCIAL EVIL AT MOUNTAIN LAKE PARK.

The program for a conference on the white slave traffic, to be held on Seventh month 19, 20 and 21, at Mountain Lake Park, Md., under the auspices of the National Vigilance Committee for the United States, and the American Purity Alliance, has been completed.

Dr. O. Edward Janney, chairman of the National Vigilance Committee for the Suppression and Prevention of the White Slave Traffic, will open the conference at 10 o'clock on the first day with a strong address on the question.

Laura B. Garrett, field secretary of the Maryland Society of Social Hygiene, will speak on "Mother Love as Shown by Plants and Animals." During the afternoon, as well as on the two following days, group conferences will be held. In the evening Henry W. Wilbur will speak on "The Vice Problem of the City."

Fourth-day, the second day, Dr. Janney will speak on "The Sources of White Slave Traffic," and Laura Garrett will have "Life's Relay Race" as her theme. In the evening Clifford G. Roe, president of the Chicago Alliance, will speak on "Vice and the Police."

On the closing day Dr. Janney's topic will be "The Suppression and Prevention of the Traffic in Women," and Laura Garrett will speak on the "Safeguards for the Young." In the evening Dr. Robert N. Wilson, Jr., author of "The American Boy and the Social Evil," will speak on "The Teaching of the Young."

THE KILLED AND MAIMED OF INDEPENDENCE DAY.

A very rational and earnest movement against the use of fire-works on Independence Day is now in its seventh year. It is not universally realized among us how many of our children have, by reason of these yearly celebrations, suffered the most cruel death known to medical science. In the last three yearly celebrations and in the metropolis alone, we find that 1339 have been killed and injured,—more than the casualties in the Revolutionary battles of Lexington, Bunker Hill, Fort Moultrie, White Plains, Fort Washington, Monmouth, and Cowpens combined. Nor have these losses been among fighting men, but rather among little children; and of the latter wounded on Independence Day many that have not died have nevertheless been dreadfully maimed and disfigured for life.—*"Independence Day," in the Review of Reviews.*

AN INVITATION.

The attention of Friends and Friendly people is specially called to the fact that the General Conference will meet at Ocean Grove, N. J., from the 7th to the 13th of Seventh month, inclusive. It is advised that arrangements be made to arrive on the afternoon of the sixth, as the exercises will begin promptly the next morning with a devotional meeting at 9.10 o'clock.

These occasions in the past have been those of such intense interest and value to those who have been privileged to attend as to insure their presence at Ocean Grove, but it is to those who have never attended a Conference that we would appeal for their attendance.

Four years have elapsed since our previous Conference in the east. During that period many children have become young men and women. To them their first opportunity to attend a Conference is now offered.

To many of those who attend these occasions there comes an experience which is never forgotten. Not only are the fundamentals of religion clearly explained, but its practical application to daily life shown.

Perhaps the most valuable asset is the deepening of the spiritual life that comes to many.

Withal the surroundings are beautiful and healthgiving, affording a delightful change to those who dwell in town, and a pleasant recreation to all.

The social feature of the Conference is a charming one. The intermingling of Friends from different Yearly Meetings is mutually interesting, and tends to weld us into one religious family, with one history, one purpose, one sympathy.

The themes to be considered and those who are to present them have been selected with extreme care, and there will be opportunity for free discussion. We look forward to a Conference that will be full of interest to every one who may attend.

It is hoped that there will be a large attendance, and that every section will be well represented, even if it should require some sacrifice to do so. An especially warm welcome awaits those who come from Canada and the West.

Baltimore, Md. O. EDWARD JANNEY,
Chairman.

STRIKE AT THE ROOT.

[J. Elliot Thorp in the Australian General Meeting.]

We must care for the people in their everyday life, and at the same time try to strike at the root of these wide-spread evils which have been spoken of. We cannot separate our religious life from our social life. Quakerism is an ideal of life which counts all life as sacred. In our fellowship with one another we get some glimpses of the ideal life, and feel we have nothing to fear while we keep Love alive amongst us. There is no need to be afraid of any question, and the backbone which shrinks from the word Socialism is not a Quaker backbone. I am convinced that all we have to do as individuals is to think more deeply and live more outwardly; let us be a Society of those who not only love each other, but also love our fellow men.

THE BASIS OF MEMBERSHIP.

Helen B. Harris, wife of J. Rendel Harris, thinks that Birthright Membership* is at present "impeding the life of our little church." She asks if it is not an erorr "to embrace in a professedly religious Society, by one indiscriminate and inclusive term of 'members' all those various degrees of experience and feeling of belief, and non-belief; of spiritual life, sleep, and death; of peaceful indifference and active evil, which must surely exist in any community composed chiefly of birthright members?"

She approves of the Discipline of Baltimore Yearly Meeting (Orthodox), which says: "The Friends admit into membership all who make profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrines of the Gospel as held by Friends."

She speaks of the universal and saving light of early Friends as "inseparable from the person and work of Jesus Christ as the Son of God." She does not consider belief in the divinity of Christ the only fundamental of Quakerism, but says: "We admit that the real faith referred to, if alive, and allowed to carry with it in the life that which it stands for, is sufficient for elementary Christianity, but many who are quite earnest Christians, and absolutely sound on the point, believe in war and oaths, and in the indulgence in worldly amusements, and fashionable living, and many other things quite adverse to the simple standards of true Quakerism, which has always sought to uphold a standard of life which, if not exactly ascetic, has been of the simplest and least worldly, ever desiring to maintain in the use of money and the good things of this life such an absence of self-indulgence as shall give the fullest opportunity for helping others less favored, and surely to this we must all adhere."

In her concluding chapter she asks if it would not be helpful for Friends to enjoy the communion of the Lord's Supper, not by breaking bread and drinking wine, but by the gathering together at times of those Friends only whose thoughts can be riveted to the one object, "Christ Jesus and Him crucified."

*"The Basis of Membership in the Society of Friends," by Helen B. Harris. Headley Brothers, London. Sixpence net.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—The Association met at the Cornwall Meeting House, on the afternoon of Fifth month 15th. The vice-president, Mary B. Cocks, opened the meeting by a Scripture reading. A recitation was given by Catherine Cocks; Duane Ketcham read a selection entitled "The Golden Rule;" James Seaman read "Free Gospel Ministry." After sentiments were given, the meeting adjourned to Sixth month 19th.

E. K. S., *Cor. Secretary.*

BYBERRY, PA.—The Fifth month meeting of the Association was held as usual at the meeting house, First-day afternoon, Wm. W. Walton giving the opening Scripture reading. Edwin K. Bonner announced that the Third Re-Union of Old Pupils' Association of Byberry Friends' School would be held on Seventh-day, Sixth month 18th.

The subject for the literary part of the exercise was "The Manufacturing Industries of Philadelphia."

The first paper on "Textile Industries" was given by Wm. P. Bonner which dealt with weaving of carpets and rugs in which Philadelphia leads; in cloth and other woven manufactures. While Philadelphia has only one-sixtieth of the population of the world, it has an output of one-twentieth, which if put in cars could belt the earth and reach from Philadelphia to Cincinnati besides. Charles Randall prepared a paper on "Iron and Steel Industry" which was read by Edwin K. Bonner. 360,000 tons of ships are built in Philadelphia, with 450 iron shops, an output of 2663 locomotives in 1907.

"The Paper Industry" was prepared by Harold Selser, and read by Rachel Knight; it gave a very comprehensive description of the manufacture of paper from early times by the Chinese to the present day when car-wheels, practically indestructible, are made from paper.

"The Building Industries," prepared by Hannah Comly was read by Ida R. B. Edgerton, dealing with it from log huts to concrete.

"The Baking Industry" was treated by Elizabeth P. Bonner, who had secured actual information from leading bakers of every day output that proved interesting.

Under discussion Wm. P. Bonner suggested a summer vacation could not be used with better profit or interest than in looking over some of these plants, especially the weaving and paper mills. Edwin K. Bonner felt an optimistic view should be taken of Philadelphia, that it is not so bad after all. John L. Carver felt there was a moral in it all, and that time was well spent, in studying Philadelphia. These successes taught that good, square, honest work, wherever undertaken, succeeds. Rachel Johnson felt it was well to understand processes and then the value of a thing would be increased; and waste would not so surely follow. Arabella Carter spoke of the new "Patriotic Society" of Philadelphia, founded by Rabbi Krauskopf with the object "to know Philadelphia, and to work for it."

Sarah W. Knight announced the next meeting would be devoted to "Philadelphia's Museums, Parks and Amusements." A. C.

FALLOWFIELD AND LONDON GROVE.—A joint meeting of these two Associations was held in Doe Run Hall on First-day afternoon, Fifth month 22nd. The subject of the day was "The Ministry and Religious Experience of Margaretta Walton." This gifted minister and faithful Friend was at different periods of her life a resident of both these neighborhoods and was as often heard in one meeting as in the other, so the subject seemed especially appropriate. Sarah Griscom, a friend of Margaretta Walton for many years, spoke feelingly of her religious life, saying that she was a woman of large faith and other strong characteristics, but the chief one was her humility. Her best preparation was her emptiness of self. Reminiscences were given by others present, who had known her. Robert Pyle said it was her custom to spend a half hour before meeting quietly in her room with the Bible.

Isabelle Fulton answered the question, "What service can young Friends render in a meeting where there is no vocal ministry?" Her chief suggestion was that they do not hesitate to offer a beautiful or uplifting thought in the meeting, no matter from what source it came. J. Whittier Fulton said that if the young Friends would take up the cause of humanity and give expression to the hopes and visions which they have for mankind, they would help their fellow men and make the meetings attractive. The question, "What preparation, if any, will develop a gift in the ministry?" was answered by Frank M. Bartram in a most helpful and stimulating address, full of practical suggestions. He urged an appreciation of the ministry and the cultivation of group responsibility for it. We should not allow one person to bear the whole responsibility for this service in any meeting. More familiarity with the Bible and with good poetry and the practice of family worship were mentioned as valuable helps to service in the ministry. If children learn to express their religious feelings in the home, they will not fear to express them in meeting. There

should be no such fear of men, and its presence is a clear evidence of a lack of sympathy in the neighborhood with the labor of the ministry. The meeting has the ministry in its own power. E. A. P.

LANGHORNE, PA.—The closing meeting of Langhorne Friends' Association was held on Fifth month 20th, at the home of Rachel Minster. The election for new officers was held and Sara Marshall was chosen for president, Charles Worthington and Grace Marple for vice-president, and Alice Lukens for secretary. A very pleasant social time then followed. AGNES P. SELLERS, *Sec'y.*

MAKEFIELD, PA.—The Association was held at the home of Joseph Briggs on Seventh-day evening, the 14th. Claire W. Magee gave a reading and Helen Burroughs a recitation. Eva C. Slack favored us with two piano selections, which were enjoyed by all. A debate was a very interesting part of the program:

Resolved, That the Public School curriculum fits the average child for his life work; Affirmative, Charles A. Row, Helen Slack; Negative, Howard J. Griscom, Jessie R. Walton.

The affirmatives said that practical education is useless without mind training and it is the public schools that are developing the mind and increasing the knowledge of the child. The negatives said to be successful in life one must have other training than from the public school; such schools would not be necessary if the public schools were fitting the average child for his life work. The judges decided in favor of the negative.

Adjourned to meet in Makefield Meeting House on Sixth month 12th.

ESTELLA C. SCHIEFER, *Secretary.*

PENDLETON, IND.—The Young Friends' Association met at the home of Lewis and Margaret Thomas in Spring Valley, First-day afternoon, May 22nd. The following was the program: Chapter of Bible, Vice-President; The Patriarch Jacob, Elizabeth Darlington; The Story of Joseph, Benjamin Boston; vocal solo, Muriel Cooper; Instrumental solo, Annis Darlington; vocal solo, Margaret Thomas; harp, Earl Davis; songs by the Association.

Signed: Mary Boston, President; Roland Rogers, Vice-President; Annis Darlington, Secretary; Muriel Cooper, William Cooper, Executive Committee.

QUAKERTOWN, PA.—The Association met at the home of Richard and Sada Johnson. Dr. W. H. Meredith read the 13th Chapter of II Corinthians. Lizzie M. Straum read a poem as part of the Journal, the title being, "The Temple of Nature"

Isaac Reeder read of a tour among nine republics. The famous tablets from Nippur in reference to the flood records, was a most interesting article.

A part of the chapter in the "Life of Whittier" was read by Eleanor Foulke giving Whittier's personal feeling about the future life, and also in reference to the "Inner Light" of the Friends. Some account of the early settlers of Haddonfield was read by Phebe Bewley. Mary Walmsley read "Things to Remember to Make One Happy."

"The Sparrow's Creed" was given by Sada Johnson. Adjourned to meet at the home of Mary Kitchen, Sixth month 16th.

E. F., *Secretary.*

DEATHS.

BAKER.—Third month 16th, 1910, at the residence of his daughter, Mary G. Wilbur, North Easton, Washington County, N. Y., George L. Baker, in the 84th year of his age.

Although this dear Friend had never been a member with Friends his life and influence had been for them. The latter part of his life he attended the North Easton meeting very regularly, and many times his voice was heard in meeting, always with good counsel to the young in temperance and right living. He was a kind and loving father and neighbor, highly respected and loved by all who knew him. It can safely be said of him, "although he is dead, yet he liveth."

HOLLINGSWORTH.—On Third month 19th, 1910, at her home near Wilna, Md., after a long illness so patiently borne, Olivia J. Lewis, widow of Silas W. Hollingsworth, in her sixty-ninth year. She was a life-long member of Little Falls Monthly Meeting. One sister and two brothers survive her, and many friends will miss with sadness the loving interest and cordial hospitality it was her joy to extend toward everyone. Her generous, unselfish care for others was evident to the end. The memory of her brave example remains with her friends now that she has passed through the gate of peace and rest she was so ready to enter.

"Blessed are the pure in heart, for they shall see God."

JONES.—At his late residence, 1304 Allegheny Avenue, Philadelphia, on Fourth month 27th, 1910, Henry Jones, aged 94 years; a member of Horsham Monthly Meeting of Friends. He was buried on the 29th in Upper Dublin Friends' Yard. He lived a very quiet, retired life, but was interested in all public reforms, and all movements for the betterment of the condition of the masses of the people. With such men only their intimate friends fully appreciate their worth, and in this circle for many years he was much respected for his sterling qualities of mind and heart. In

later years so few of his friends were left, that he often expressed his sense of loneliness, and when the summons came to him at last, it was a happy release.

It can well be said of him, a poet himself, in the words of another poet he dearly loved,

"Through all this stretch of time, wearing the white flower of a blameless life."

SMITH.—On Fourth month 27th, 1910, William Smith, of Richboro, Pa., in his 60th year; son of the late Carlile and Mary C. Smith of Wrightstown, Pa. His funeral, held in Wrightstown Meeting House on the 30th, was very largely attended. He was a valued worker in meeting and First-day school, and active in the Farmers' Club; he was devoted to his family, had a large circle of warm friends, and performed faithfully his duties as a citizen. The whole neighborhood is richer because of his strong, true life.

VOTAW.—Fifth month 24th, 1910, at the home farm where he was born, one mile west of Winona, Ohio, William Votaw in the 77th year of his age; a member of Salem Monthly Meeting of Friends. He was a son of Isaac and Susan (Woolman) Votaw and leaves a wife and two sons.

WHINERY.—Fifth month 24th, 1910, at his home near Salem, Ohio, James Whinery, aged 91 years, 3 months and 23 days; an esteemed Elder of Salem Monthly Meeting.

An exceptionally useful and upright life has peacefully closed. He was the son of James and Sarah Whinery and the last one of a large family. The changes were very great in the long span of years, which were spent in the same community where he watched with keen interest the growth and advancement made in almost a century of time.

In a marked degree he enjoyed agricultural pursuits. He was an honored member of the Society of Friends and until the past few months was regular in attendance at Salem Meeting. His wife, Rachel (Thomas) Whinery, preceded him to the Heavenly home eighteen years. He is survived by an only daughter, Leona M. Whinery, who ministered to his declining years with loving care. His reliance on and faith in the unfailing love and power of the Heavenly Father was ever present and so directed his mind, and filled his heart with love, that to counsel and help his fellowman was one of his delights. Many were the loving expressions of loss when it became known that death had claimed him. The esteem in which he was held was evinced by the large number gathered at his late home to pay the tribute of love, and to place the mortal past,

"Beneath the low green tent,
Whose curtain never outward swings."

We believed that "to realize the rich inheritance of the eternal, we must control our thoughts, seeing good, thinking good and living in an atmosphere of good," which ever tends to draw us to God.

At the funeral Richard E. Roberts of Mt. Pleasant, Ohio, spoke words of comfort. The 23rd Psalm and Whittier's "At Last" were read by a niece, and it seemed we could almost hear him say,

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!"

M. H.

NOTES AND ANNOUNCEMENTS.

Friends' Day, on the 29th, at the Colored Home, Belmont and Girard Avenues, Philadelphia, was of special interest, the occasion being a meeting for Divine worship at 3 p. m. It was well attended by nearly all the inmates some of whom came into the chapel for the first time since the winter season. One of the inspiring exercises much appreciated at these gatherings is their singing of familiar hymns which are touching and highly appreciated. A number of Friends and others in the neighborhood, also some of the Board of Managers, generally attend these meetings. The speakers were Mary Nicholson, Sarah B. Flitcraft, Harvey Borton, Virginia Sellew, and Sarah M. Carver. After these spoke an invitation was extended to the aged colored ones to give any testimony that was resting on their minds; several responded by either a few words or the singing of a favorite hymn.

After the meeting was over some of us visited the inmates in their own rooms and shook hands cordially, a fitting close to what was considered a very good meeting.

S. B. F.

At the last meeting of the Trustees of Friends' Boarding Home of the Religious Society of Friends, Waynesville, Ohio, a resolution was adopted concerning our deceased friend, Joseph F. Schofield, acknowledging his help in various ways to said Home.

William and Hanna MacWatters, of West Philadelphia, visited the Newtown, Bucks Co., Pa., meeting of First-day, Fifth month 29th, as the guests of Evan T. Worthington and his wife. The "Theme" of the service was "The Father's love for his children." The meeting attendance was large and a devotional spirit prevailed. The social mingling at the close of the meeting was most encouraging. The First-day school, which is held after meeting (while not as large as the meeting) was well attended and several classes which were visited were supplied with capable and enthusiastic teachers.

Pennsylvania Peace Society, in conjunction with the Universal Peace Union, extends a cordial invitation to attend the celebration of Mothers' Peace Day at Bartram's Garden, Philadelphia, on Seventh-day, the 4th.

Thirty-seven years ago Julia Ward Howe instituted this festival for peace—a time for the women and children to come together:—to meet in the country, invite the public and recite, speak, sing and pray for "those things that make for peace."

The fathers, husbands, brothers and sons are asked to participate. Basket lunch will be the order of the day. The games will be followed by an informal gathering under the trees, about three o'clock when brief speeches, recitations, songs, etc., by the "Friends of Peace," will be the crowning point. Take Elmwood Avenue cars running out Pine Street; get out at 57th Street, which is a short walk from the entrance. Look for Peace Flag.

The Committee, Faculty, and Senior Class of Friends' School extend an invitation to the Commencement Exer-

cises, to be held Sixth-day, Sixth month tenth, at four o'clock, in the Meeting House, School Lane, Germantown, Philadelphia.

James Whinery and William Votaw, whose deaths are noted in this issue, were both birth-right members of New Garden Monthly Meeting, O. They were friends through life, and died the same day, near Salem, Ohio. Their funerals were held at different hours on Fifth month 27th, many of the same persons attending both.

During the months of March and April there were nearly one hundred guests at Schofield School. They usually came for the morning exercises in the chapel then visited each class-room in turn, inspected the boarding halls and the various industries. They expressed so much pleasure and interest in the workings of the institution that they were a source of great help and encouragement. There were statesmen, lawyers, preachers, lecturers and educators among them and they left words of inspiration, that will never be forgotten by the students.

—*Schofield School Bulletin.*

The neat booklet announcing the commencement exercises of the Schofield Normal and Industrial Institute, at Aiken, S. C., on May 25th, bears on the top of the cover the school watchword, "Thorough." The Graduating Class consisted of twelve young women and three young men. Nine of these delivered orations. A post-graduate gave an address on "Printing." Martha Schofield then addressed the class and presented the diplomas.

LONGWOOD YEARLY MEETING.

The Yearly Meeting of Profressive Friends, of which our Friend, Elizabeth B. Passmore of Oxford, Pa., is assistant clerk, will be held at Longwood, Sixth month 3rd, 4th and 5th. On Sixth-day morning, the 4th, Eli M. Rapp, Superintendent of Public Schools of Berks County, will speak on "Vocational Possibilities in the Public Schools." Discussion opened by Superintendents Addison Jones and George W. Moore. In the afternoon addresses will be given by Leslie Willis Sprague, on "The Fact of Progress and the Plain Duty of Man," and by John Haynes Holmes on "The Social Unrest of Our Times: Its Cause and Its Cure."

Seventh-day morning L. W. Sprague's topic will be "The Shield of Education and the Battle of Life"; Alice Paul will tell of "Woman Suffrage in England and America." In the afternoon H. D. Patton will speak on Temperance, Frederick A. Hinckley, clerk of the Yearly Meeting, will give an address on "The Outlook in Religion." On First-day morning there will be a memorial service to Theodore Parker, with an address by F. A. Hinckley.

Trains leave Broad Street Station for Rosedale at 7.15 and 11.04 a. m.; returning reach Philadelphia at 7.08 p. m. Conveyances at Rosedale to the Meeting House, one and one-half miles distant.

BALTIMORE FRIENDS' SCHOOL.

The graduation exercises of the Friends' School, Baltimore, will be held in the Friends' Meeting House, Park Place and Laurens Street, on Fifth-day evening, Sixth month 9th, at 8 o'clock. The program is as follows:

Scripture reading, Joseph J. Janney; address, Jonathan K. Taylor; address, Dr. Henry Wood, of Johns Hopkins University; subject, "The Sixth Sense, and its Use in Education." Presentation of Diplomas, Edward C. Wilson.

At the conclusion of the Commencement Exercises, all guests will be received by the Faculty and graduates in the library and school building. The drawing and manual training work of Primary and Intermediate departments will be on exhibition.

SWARTHMORE COLLEGE.

PROGRAM FOR COMMENCEMENT WEEK.

Sixth-day, the 3rd.—Meeting of Board of Managers, 2.15 p. m.

Seventh-day, the 4th.—Senior Luncheon, 1.30 p. m. Senior Banquet and Undergraduate Class Suppers, 6 p. m.

First-day, the 5th.—Baccalaureate Sermon by Joseph Swain, President, 11.30 a. m. Singing of Hymns, 7.30 p. m. Collection, 8 p. m.

Second-day, the 6th.—Class Day Exercises, 2 p. m. Ivy Exercises, 3.30 p. m. Senior Class Play, "The Tempest," 5 p. m.

Third-day, the 7th.—Fraternity Meetings and Reunions, 9.30 a. m. Annual Meeting of Alumni Association in College Library, 10 a. m. Dedication of Library Clock and Chimes, 11.30 a. m. Luncheon, 1 p. m. Grand Parade of the men of each Class to Whittier Field, 2.15 p. m. La

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day



Crosse Game, Toronto vs. Swarthmore, 2.30 p. m. Baseball Game, Franklin and Marshall vs. Swarthmore, 2.30 p. m. Alumni Banquet in Hall Gymnasium. Special Reunions of '75, '80, '85, '90, '95, '00, '05, '08, 6 p. m. Speeches, Songs, etc., Hall Gymnasium, 8 p. m. Fireworks on the Campus, 9 p. m. Master of Ceremonies, Samuel C. Palmer, '95, President of Alumni Association.

Fourth-day, the 8th.—Commencement Day. Managers, Faculty and Graduating Class meet in Somerville Hall, 10.30 a. m. Academic Procession starts from Somerville Hall, 10.45 a. m. Commencement, 11 a. m. Address by David Starr Jordan, Ph.D., LL.D., President, Leland Stanford, Jr., University. Conferring of Degrees by the President of the College. Address by Isaac H. Clothier, Chairman of the Board of Managers.

SWARTHMORE COLLEGE NOTES.

Sixth-day evening, the 22nd, a Public Speaking Recital was given by Susannah M. Gregg and Emma D. Marshall, assisted by Ruth Verlenden, Cornelia Lounsbury, Marie Sellers. "The Hazing of Valliant—a Story of Princeton," was given by Miss Marshall, and "Gunga Din" by Miss Gregg. Afterwards a short play, "Cured," dramatized from "The Tenor" by H. C. Bunner was given. Then "The Rime of Duchess May" and "Mr. Bumble's Wooing," were given by Miss Marshall and Miss Gregg respectively.

Sixth-day evening the following students were elected for the *Phoenix* Staff next year: Joseph H. Willets, Editor-in-Chief; William K. Hoyt, Associate Editor; Laurence P. Sharples, Business Manager, and Thomas Taylor and Ann Haines, the other two staff members. A new plan of *Phoenix* management has been adopted, which will be published in *The Phoenix*.

At the annual Phi Beta Kappa meeting Jean Walker, Anna Campbell, Gurdon Jones and Lodge Gephart were initiated. The Phi Beta Kappa poem was read by Alice W. Jackson and the oration, "Greek Conceptions of Immortality," was given by Dr. H. W. Smyth.

Dr. Samuel R. Lyon, pastor of the United Presbyterian Church of Richmond, Indiana, and a close personal friend of President Swain, spoke very eloquently and impressively in meeting last First-day. Many of his hearers agreed that this was one of the best sermons they have ever heard given.

The lacrosse team defeated the Johns Hopkins Alumni at Baltimore by the score of 6-4. This was an especially significant victory since five of the regular men were absent.

The track team won second place in the Harrisburg Meet. This closed one of the most successful track seasons the college has had for several years.

W. L. J., '10.

at 11 a. m. Adult School before meeting.

SIXTH MONTH 3RD (6TH-DAY).

—Longwood Yearly Meeting of Progressive Friends, at Longwood (near Rosedale, Pa.), continuing through First-day.

SIXTH MONTH 4TH (7TH-DAY).

—Whitewater Quarterly Meeting in Richmond, Ind., at 10 a. m.

—Prairie Grove Quarterly Meeting, in Prairie Grove, Iowa, at 11 a. m. Ministers and Elders same day at 9.30 a. m.

SIXTH MONTH 5TH (1ST-DAY).

—Baccalaureate Sermon, Swarthmore College, by Joseph Swain, President, at 11.30 a. m.

—Mickleton, N. J., Friends' Association.

—Moorestown Meeting (N. J.) at 10 a. m. Visited by W. J. MacWatters of West Philadelphia.

—At Middletown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting. Friends coming on cars, which connect at Washington and Orange Streets, Media, will be met at Lima.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

—Elizabeth Powell Bond expects to attend meeting for worship at Friends' Home for Children, 4011 Aspen St., West Phila., at 3 p. m.

SIXTH MONTH 6TH (2D-DAY).

—Swarthmore College Class Day Exercises, 2 p. m.; Ivy Exercises, 3.30 p. m.; Senior Class Play, "The Tempest," 5 p. m.

—Center Quarterly Meeting, in Fishertown, Pa., at 10 a. m. Ministers and Elders Seventh-day preceding, at 3 p. m.

SIXTH MONTH 7TH (3D-DAY).

Alumni Day, Swarthmore College. Fraternity Meetings, 9.30 a. m. Annual Meeting of Alumni Association, 10 a. m. Dedication of Library clock, 11.30 a. m. Games, etc., in afternoon and evening.

—Chesterfield Monthly Meeting of Friends held at Trenton, at 2.30 p. m.

SIXTH MONTH 8TH (4TH-DAY).

—Swarthmore College Commencement, 10.30 a. m. Addresses by David Starr Jordan and Isaac H. Clothier.

SIXTH MONTH 9TH (5TH-DAY).

—Salem Quarterly Meeting, in Salem, N. J., at 10.30 a. m. Ministers and Elders day before at 2 p. m.

SIXTH MONTH 11TH (7TH-DAY).

—Burlington First-day School Union at Arney's Mount Meeting House, N. J., at 10 a. m. Carriages meet train from Philadelphia at Birmingham station. Trains from Trenton will be met at Juliustown.

—New York Monthly Meeting, in Brooklyn, at 2.30 p. m.

SIXTH MONTH 12TH (1ST-DAY).

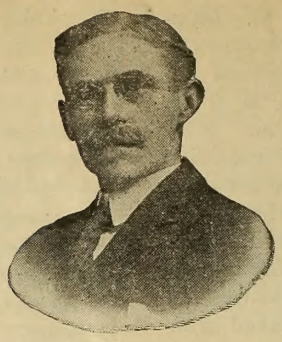
—Appointed meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Monthly Meeting. Elizabeth Lloyd expects to attend.

—First-day, 2.30 p. m., Conference at Avondale on Good Literature, to be addressed by George A. Walton, subject, "Spare Moments." Under care of Philanthropic Committee of Western Quarterly.

SIXTH MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m. Ministers and Elders Seventh-day before at 3 p. m. Friends of other meetings invited. For accommodations and information write to Rebecca J. Miller, Ashton, Md.

—Genesee Yearly Meeting in Coldstream, Ont., at 11 a. m. Ministers and Elders Seventh-day before at 10 a. m.



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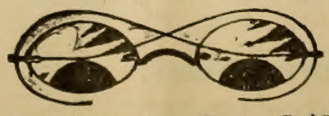
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SIXTH MONTH 16TH (5TH-DAY).

—George School Commencement at 10.30 a. m. A special train will leave Reading Terminal at 9.15.

—Haddonfield Quarterly Meeting, in Medford, N. J., at 10 a. m. Ministers and Elders the day before, at 3 p. m.

SIXTH MONTH 18TH (7TH-DAY).

—Reunion of Old Pupils' Association of Byberry Friends' School, at Byberry, Pa.

SIXTH MONTH 23RD (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, in Millville, Pa., at 10 a. m. Ministers and Elders the day before at 3 p. m.

SIXTH MONTH 25TH (7TH-DAY).

—First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, (near Fulton Ferry) Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m. See circulars for full information.

—Scipio Quarterly Meeting, in North St., N. Y., at 11 a. m. Ministers and Elders the day before, at 2 p. m.

The contents of this month's *Atlantic* are attractive. There are two stories, "A Knight" and "Jane," and one poem, "The Turbine." The other articles are "The Spirit of the State Universities," "The Secret of Golf," "A Night's Lodging in the Sixteenth Century," "The Clam-Farm," "The Pleasures of a Bookman," "The Roman Lady," "Some Tediums of Conversation," "Medical Education in America," continuation of Gideon Welles' Diary, "An Optimist's View of the Iron-Ore Supply," "Portulaca Corner," "Socialism and Sacrifice," "Ursa Minor," and the usual good things in the Contributors' Club.

In this month's *American Magazine* Ray Stannard Baker discusses the future of the Democratic party and prophesies that the next House of Representatives will be Democratic. James Oppenheim, as a result of his investigations among the almshouses of New York State, writes things that are almost unbelievable. It is hard to conceive of such human suffering as he describes. Jane Addams tells of the early undertakings at Hull House, Chicago. The department of "Interesting People" contains sketches of David Starr Jordan and others.

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To this month's *Review of Reviews* W. T. Stead contributes character sketches of Edward VII and George V. Three papers are devoted to America's great humorist, giving us Mark Twain, Artist, Mark Twain and the Subscription Book and Mark Twain as a Neighbor. Two articles deal with Foreign Missions and one paints Independence Day as the Modern Moloch.

BOOK NOTES

"The Picturesque St. Lawrence," described and portrayed by Clifton Johnson, the author-photographer, is the second volume in the new Picturesque River Series. "It drains an immense portion of North America," says the author, "and the amount of water it carries to the ocean is exceeded by no other river on the globe except the Amazon. Nearly all its feeders are clear woodland trout or salmon streams, and its purity is no less remarkable than its volume. Its waters shake the earth at Niagara; and 'The Great Lakes are its camping grounds, where its hosts repose under the sun and stars in areas like that of states and kingdoms.'"

The early explorer, the old cities along its course, the history of French and English settlers, and some account of the Ottawa and the beautiful Saguenay, make a volume worthy of the majestic river. (Macmillan.)

"Western Women in Eastern Lands," by Helen B. Montgomery, tells of fifty years of foreign mission work by devoted women. It is a moving narrative, from which we quote a typical passage:

"The solidarity of the world is strikingly shown by the fact that this reaching out of women for fuller freedom and juster opportunities is confined to no race nor country. With the evidences of the movement in Europe and America we cannot deal, but we believe that this and the movement in the Orient have a common source. They spring from the gradual penetration into the common consciousness of certain principles which Christ enunciated and of which the New Testament is full. These principles are (1) the supreme worth of the individual, (2) his direct responsibility to God, (3) the obligation of unselfish service laid on all irrespective of sex, (4) human brotherhood, (5) divine Fatherhood." (Macmillan.)

Serenity that comes from the constant desire that our own happiness be extended to others,—this is the serenity taught in the thoughtful and delicate essays of Vernon Lee, in her new volume entitled, "Althea: Dialogues on Aspirations and Duties." Chapters on such significant themes as Friendship, the Spiritual Life, the Social Question, the Use of the Soul, are cast in the form of deliberate conversations among a group of friends. The book is evidently the fruit of much meditation and abounds in beauful truths; as an example, we quote this: "Imperfect as we all are, we require each other's more perfect parts; and every true friendship, every noble love, will represent some fragment, smaller or larger, of a perfection that we require. For all noble love means such an adjustment, natural and spontaneous, that our loved ones will possess our higher qualities in higher degree, or other high qualities which we lack, and which we must borrow." (London and New York: John Lane Company.)

Winston Churchill's new book, "A Modern Chronicle," tells a story that is laid in the Riviera, St. Louis, Paris, and in other scenes in this country and Europe. The heroine's father is described as having been of gentle blood "which came from Virginia through Kentucky in a coach and six, and he was the equal in appearance and manner of any duke who lingered beside classic seas." It is a voluminous story, of many incidents; and readers will follow the charming heroine with interest, and will enjoy the scenes vividly portrayed.

(Macmillan.)

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SIXTH MONTH 11, 1910. | Volume LXVII. Number 24.

We still go serenely on in our slave-Pagan way, with the glorious phrases of Freedom on our lips. We shoot civilization into unconverted brethren with rifles; we seek to bring peace by battle-ships, to take the kingdom of Heaven by violence. We maltreat our criminals, they who "need a physician"; we hate those whose opinions vary far from ours, and we think we are Christians. So we need not be surprised that the Friends, who were simply discovering the Christian principle over again, did not know that they were to be pitted against monarchs, church institutions, slavery of man to man and of man to appetite, against armies and navies, and eventually, if they are loyal and true, against wage slavery and wealth slavery, against appropriation by the few of the world's treasures prepared for the many. Yet all these things come with the Quaker message of the universal divine leading—of the light that lighteth every man, of the law written in the human heart.
—Jesse H. Holmes at the Whitewater Centennial.

THE VOICE WITHIN.

At dawn it called, "Go forward without fear!
All paths are open; choose ye, glad and free."
Through morning's toilsome climb it urged the plea,—
"Nay, halt not, though the path ye chose grow drear.
At noon it spake aloud, "Make smooth the way
For other feet. Bend to thy task, though weight
Of sorrow press thee. Others dower, though fate
Deny thy secret wish." Through later day
It warns, "Climb on! Heights woo! The waning light
Bids haste! Yet scorn not those who lag behind,
Confused by lengthening rays that clear thy sight,
These, too, have striv'n all day their way to find."
At eve, when flaming sunset fades, O hear
Dawn's echoing call, "Go forward without fear."

—*Anna Garlin Spencer.*

Chicago newspapers report the members of a Sociology Club of the city of Chicago as making a study of "just how the city's poor live," by scrutinizing the places where they live. As far as it goes, good. But laboratory work of that kind can hardly be considered as complete without like study of "just how" the city's rich live. The House of Want cannot be understood unless the House of Have is understood also.

—*The Public.*

THE EDUCATION OF THE HEART.

[Address of Joseph Swain, President of Swarthmore College, to the graduates, on the First-day before Commencement.]

I count it a privilege to speak to you to-day because I have something I want to say to you.* One who occupies an executive position such as I have for seventeen years, has an excellent opportunity to see people both at their best and at their worst. To succeed in executive work as well as in other things where you must deal with people, one of the first lessons you must learn is that the heart and not the head is supreme. Most people are extremely human and you must work with human nature and not against it if you would be of service in the world.

I wish to present to you certain ideals which appeal to my experience, and my message to you is embodied in this sentence: "Keep thy heart with all diligence, for out of it are the issues of life." The sage who wrote these words simply means that the heart is the seat of the passions, the desires, the motives. All our motives for action come out of the heart.

The intellect is not the master but the servant. To train the intellect merely without keeping the heart with all diligence is to multiply the power for evil as well as for good. Indeed the training which sharpens the wits without purifying the heart, is more likely to bring a curse than a blessing. The intellect is to the rest of the human being what the pilot of a ship is to the ship.

The controlling forces of life are deep down in the region of the master passions. The dominant desires and racial instincts and impulses, are often indeed below the threshold of conscious intelligence.

The heart of man in the abstract is neither good nor bad, but it is filled with possibilities for good or evil or both. In the activities of most men there is a curious mixture of both good and evil. The heart is the spring of all our actions. So we have a good, tender, loving heart or a bad and selfish heart. It is the seat of our moral life and character. Above all, out of the heart comes our

*While what I have to say to you to-day is drawn chiefly from my own experience, I have not hesitated to get help from other sources and I am especially indebted to a book entitled "The Investment of Truth" by Frederick E. Dewhurst.

religion. "With most objects of desire," says the psychologist, "physical nature restricts our choice to but one of many represented goods. I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not if I could, be both handsome and fat and well-dressed and a good athlete, making a million a year; be a wit and a bon vivant and a lady killer; a philosopher and a philanthropist, a statesman, a warrior, an African explorer, as well as a tone-poet and a saint, but this thing is impossible. The millionaire's work would run counter to the saint and the bon vivant and the philosopher would trip each other up. The philanthropist and the lady killer could not well keep house in the same tenement of clay. Such different characters may at the outset of life be alike possible to man, but to make any one of them actual, the rest must more or less be suppressed. So the seeker after the truest, strongest, deepest self, must review the list carefully and pick out the one on which to stake his salvation."

So there must be certain dominant desires and purposes in the human heart. All cannot thrive equally well together. If we follow our better selves, religion will furnish our controlling ideals, for out of them are the highest issues of life. First then, let us remember that the intellect is not of primary importance. The great value accorded to extended knowledge and the dire calamity following from ignorance among men, has exalted the intellect in matters of education and led men to place the slave above the master. Because primitive man was hungry, the mind found a way to appease the hunger. Because he was naked, the mind found a way to clothe him. Because he was homeless, the mind found a way to give him shelter. In other words, because the human being has needs and desires, the mind has found a way to satisfy those needs and desires.

These needs in the animal life have been satisfied by instinct. The beaver needed its dam, and in some way a long time ago found a way to satisfy that need, and ever since by instinct has been building its dam in the same way. Likewise with other animals.

The human being has many habits of life that are the result of instinct, fixed in the race many generations ago through the efforts to satisfy human needs. A thousand picturesque and peculiar things which we see in the various races that come to our shores, are these racial habits which indicate the many ways the various peoples of the world have found for bridging over from the primitive demands of life to their satisfaction and fulfillment. It is a part of the tragedy of this re-making of peoples adapting themselves to different and perhaps better civilization, that the younger generations growing up in our surroundings easily imitating and adopting the customs into which they come, grow at length into a feeling of alienation from the old members of the race who migrated with them. It is an impressive enforcement of the fact that the issues of life and controlling forces of destiny are down in the heart, in the practical things of life, out of which the guiding impulses are born.

Again, while man like the animal satisfies many of his primitive needs in the same way from day to day, yet he has the power of growth and as he grows his desires multiply and he finds ways to satisfy his needs. Take for example the means of communication among men. There was among primitive men only the sign language. Then, through the ages, in the same way, the spoken language was invented; then many such languages. Because men desired to communicate with each other in a broader way, printing was invented; the telegraph and telephone were constructed and wireless telegraphy is now rapidly coming into use. So while primitive man had great difficulty in communicating with his near neighbor, one may now through the morning newspaper know the thoughts and desires of the world, civilized and uncivilized.

You have been growing in knowledge, in skill, and in discipline, but if you are to meet the highest tests which your friends impose on you, your greatest education is yet to come when you shall use this knowledge, and skill, and discipline in satisfying human needs, for this will be your work in life. The old idea of knowledge for knowledge's sake; culture for culture's sake; art for art's sake; training for training's sake, ends in a blind alley. Your college education is abundantly justified because you are better equipped to go out into the world to aid in the satisfaction of the needs of the human heart.

To briefly restate what I have said, out of the heart come the master passions. There is a tendency in man as well as in the animals, to form habits of life, satisfying human needs in the same way from time to time, but as he develops, new desires are to be satisfied, and the mind as the servant of the heart, invents the way to satisfy each new need.

You can grow in your garden for a time both flowers and weeds, but if you are to produce from your garden the maximum number of perfect flowers you must weed your garden that the flowers may have all the nourishment of the soil, rain, and sunshine. So in the heart there must be

a dominant and controlling passion. Shall weeds or flowers flourish in the garden of your heart? Where your treasure is, there will your heart be also. You will grow in the direction of the thing which deep down in your heart you value. If your treasure is wealth, or power, or place, there will your heart be also. Rafinesque said, "My heart was set on being a traveler. And soon," he adds, "I became one," If Napoleon is your ideal, then you will unconsciously, to the extent of your capacity and opportunity, become like Napoleon. If Lincoln, or Washington, or Maria Mitchell or Lucretia Mott be your ideal, then you will tend toward the manhood or womanhood of these noble characters.

"Now out of the heart comes adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings." But out of this same heart comes "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

Let it be remembered that in the same heart at any one time there cannot be two dominant and opposite master passions. Drunkenness and temperance; hatred and love; idolatry and faith; strife and peace; these are contradictory and cannot be dominant in any one heart at any one time. You or I will be irreligious or religious as the one or the other is in control. It it not given to mortal man to reach perfection. Each obstacle overcome prepares one for the greater tasks before him.

"We rise by the things that are under our feet
By what we have conquered of good or gain
By the pride deposed and the passion slain
And the vanquished ills that we hourly meet."

If we value our religious ideals above everything else in the world, we may be sure that they will dominate our lives. As you grow to mature years I trust that more and more you will find joy in these ideals which come out of the heart and through the study of the ideals of the wise and the noble in the history of our race, you will turn to the man of sorrows because the ideals which came out of that great heart of his will find a response in your own.

I know of no ideals which will do more to keep these hearts of ours aright than these three which Frederick E. Dewhurst has said are the three great essential doctrines of Jesus Christ: First, that this world of ours is a spiritual one. Second, that the human soul is of infinite importance, and third, that the highest duty of man is to grow in righteousness.

It matters little for my purpose whether these may be considered as spiritual ideals that come to us from within or from without. Certain it is, if we can make them living principles of action, our pathway may be full of satisfaction. First, this is a spiritual world. Professor Royce sums up a chapter in one of his books in these words: "This world then is such stuff as ideals are made of. But the world is not unreal. It extends infinitely beyond our brief consciousness because it is a world of a universal mind. What facts it has to contain, only experience can inform us. Absolutely the only thing sure from the first about this world, however, is that it is intelligent, relatively orderly, essentially comprehensible, so that all its problems are somewhere solved; all its darkest mysteries are known to the supreme self."

In other words, the philosopher sees in and through and above all this material world, a world of spirit which he calls the supreme self. Herbert Spencer sees in nature an "eternal energy" from which all things proceed. That material form is a cover of spirit, was to Agassiz a truth fundamental and self evident. Jesus, from the scientific standpoint, probably accepted the crude ideas of his day, "that there was a world about this terrestial world, which was the abode of God and the angels, and from that upper world divine power streamed into this in the form of miracles and special interventions, in answer to prayer." Thus, while Jesus probably did not recognize the world of science as we understand it, he did assume in all his teaching, the actual, living presence of God. In other words, the supreme, living reality to him in all the material world, was the actual presence of spiritual forces in, through, and above all things. He lived every minute with the profound confidence of the presence of some divine reality that was better than anything about him, and this spiritual reality dominated his heart and life. So. whether we turn to the best authorities in science, or philosophy, or religion, they all agree that in and through, and above all this material world of cloud and sunshine, or river and valley, mountain and sea, there is an eternal energy, a supreme self, or a loving father which makes this world amid all its appearances more a spiritual than a material one.

Second, that every human soul is of infinite importance. The philosopher, the poet, the scientist, and the religionist, all find that there is something in man that does not perish with the body. Professor Balfour Stuart and P. Guthrie Tate, two of the leading physicists, have written a book in which they claim that there is nothing in the whole region of science to lead us to suppose that

life is impossible after death. They do not claim to depict this future condition, nor do they assert their ability to show that there is an eternal life beyond the grave, but they do claim a future life. Whittier exclaims: "Why idly seek from outward things the answer inward silence brings?" The leading philosophers from Socrates to the present day have taught that physical death does not end all. The corner stone of the faith of Jesus Christ is a belief in the infinite worth of the human soul. "What shall it profit a man if he gain the whole world and lose his own soul."

Though the immortality of the soul emphasizes its importance, it is important only because the soul has value aside from immortality. The being that is made in the image of the Creator is himself a creator. There is something in the normal heart which if allowed to develop under normal conditions make good natural and evil unnatural. As Doctor Jordan says, "Evil is incompleted good," so the good and not the evil man is the normal man. No one can stray so far from the true ideals which Jesus taught the world that he does not still have faith in him. In the eyes of the little child, in the face of the harlot, in the thief on the cross, he saw the possibilities of human life, because however far it may be from its realization, there is in the heart of each one that divine life which gives to man his value and which cannot be measured by any material possession.

Third, it is the duty of man to grow in righteousness. The normal, growing, human heart has a divine sense of righteousness. Jesus felt it in himself and saw it in others and built upon it. The righteousness of to-day it not sufficient for the morrow . He said your righteousness must exceed the righteousness of the Scribes and Pharisees. One reason why many frauds of all kinds have come to light in financial institutions and halls of legislation is that certain men have been so busy in seeking worldly gain that they have not grown in righteousness. Meanwhile the public conscience has been quickened by a growth in righteousness. Those responsible for railroad rebates; the grafters in our great capital contracts, and other promoters of selfish ends, have accepted a low morality in the business of the period and have been satisfied, as were the Scribes and Pharisees, with the moral ideals of their times and have not grown in the finer things of the heart. Many of our business men and men in public life, have accepted the morality of their chosen field as they found it. The world in its evolution toward a better life demands of all men higher ideals, and thus demands of our business men a righteousness exceeding the righteousness of the Scribes and Pharisees. The man who steeps himself in worldly affairs and does not grow in righteousness is surprised at the public condemnation of his methods, and thinks himself wronged. It is your place and mine to re-examine ourselves from time to time, and see that we make the conditions favorable for our finer sensibilities to flourish. Jesus said: "Blessed are they which hunger and thirst after righteousness, for they shall be filled." This is a precious promise. If one hungers after wealth, no matter how much money he receives, he will want more. If one hungers after power, he will either want more power, or like Alexander will long for more worlds to conquer. If he desires distinction, he will be envious because some one sits at the king's gate. But if he hungers and thirsts after righteousness, his cup of joy will be filled.

Members of the graduating class, I have tried to say that each one of you has a heart full of passions and desires capable of almost infinite growth, which will take you along the pathway of good or evil. There will inevitably be some passion or desire more or less in control. Religion is one of these passions. Other passions must not crowd this one out. Let all other forces give way to those which make for righteousness. It does not so much matter whether our idea of this force in the soul is an eternal energy, a still small voice, the spirit of God or the Christ within, as that all our forces within and without are used to minister to the needs of the world. It does not so much matter what our creed or doctrine may be, how many doubts we may have, or with what church we may affiliate ourselves, but it is all important that these forces shall serve the needs of justice, mercy, unselfishness. To succeed in this is to be a religious man or woman.

If you permit religion to be the dominating power in your heart you will hunger and thirst after righteousness and amid all the struggles of defeat and victory, amid all the darkness and discouragement of life, you will find peace and joy. And, finally, how are you to know that you are following in the path of righteousness and not some mere whim or lust of the heart? I shall answer this by merely paraphrasing the lines of another: "Thou shalt know it when it comes, not by any din of drums nor by the vantage of its airs, nor by its crown nor its gown, nor by anything it wears. It shall only well known be by the holy harmony that its coming makes in thee."

That this holy harmony may be yours is the wish of your Alma Mater to-day. And so I say to each one of you. "Keep thy heart with all diligence, for out of it are the issues of life."

CONTRIBUTIONS OF ATHLETICS TO EDUCATION.

[Address given at the conference on Biology and Physical Training at Swarthmore, Fifth month 7th, by Dr. Edwin Fauver, head of the Department of Hygiene and Physical Education at Swarthmore College.]

In presenting a paper on this subject, I assume that we are all agreed that athletics have a legitimate and logical place in our institutions of learning, whether they are high schools, academies or colleges; Neither shall I discuss the question of physical danger which comes from participating in Athletics; because of the nature of some of our games, the element of danger must be accepted.

I am thoroughly convinced that any institution of learning can have just the kind of athletics that it desires; I speak now of the quality in the sense of purity and desirability of the sport and not of scores made. So thoroughly convinced am I of this fact that I believe scarcely an evil or fault exists which could not be eradicated, if proper methods were employed. If evils exist it is because the Principals, Presidents, Faculties and Trustees do not take the time or do not care to place athletics where they properly belong. How disgraceful it is that even now so many institutions are making a show business out of athletics, and are degrading them to an advertising medium.

By pointing simply to the results of games won they hope to increase the reputation of the school, the attendance, and the financial returns, although these victories may have been won by dishonorable means, by the sacrifice of the boys who have made these results possible, and by defeating the important purpose of athletics—that of serving the entire student body.

Athletics must first of all add materially to the health and physical development not of the few, but of the whole student body. This they must do, if they are to do their share in the training of students. Montaigne said: "We have not to train up a soul nor yet a body, but a man, and we can not divide him." There is good reason to believe that athletics in the broadest use of that term do more than any other physical activity to promote health and physical efficiency, and yet from the standpoint of health, criticism can be justly made against many schools for the manner in which they conduct their athletics.

In the first place all boys are not physically fit to engage in the most strenuous of our athletic contests, but there are few who could not with great profit take part in some game. The fitness of a student for any sport can only be determined by careful physical examination. It must be evident to all, on a moment's reflection, that the greatest physical good cannot be secured from athletics without such examinations. The students in the secondary schools are at just the age when athletics can do most to develop strong organic function. This is also the age when most harm can be done by over exertion. I question very much whether the two-mile run, or foot ball games of over fifty minutes, should ever be allowed in our secondary schools. I simply wish to emphasize the fact that athletics will contribute most to the physical development of our students only when such activities are based on a thorough physical examination. In this connection I cannot condemn too severely the practice which prevails in some secondary schools of allowing their teams to enter contests against college teams or against other secondary schools which by their numbers, their opportunity for training and superior coaching, clearly outrank their own teams.

Athletics contribute most to health not by over training, not by adding to the physical effort the mental strain produced by newspaper advertising and by the abnormal and unnecessary excitement attendant upon important games, but rather by emphasizing the fact that training should be done to promote health, that training is the means of building up a stronger and more useful organism. Students should be made to feel that the game is not the only goal, but that health and strength, and joy in living that come from these, result from habits of training. If students could only be made to appreciate this then the good results of a period of training would not be so largely lost by the dissipation of a few hours when the athlete breaks training; but training would then become habitual and athletics would then be the source of more lasting blessings.

Thus far I have talked only about what athletics should do towards promoting the health of the few, the so-called "varsity" men. But athletics should do more than this; athletics should make large contributions to the health of the whole student body, and this means that the mass of students must become actively engaged in athletic exercise. The interest in the varsity contests and teams which takes the student body out to practice the games and thus keeps them in the open air, serves a purpose, but if we are not to retrograde physically then some provision must be made for developing this side during the long years when the child and young adult is shut up in the school room. To make possible the active participation of all students means large equipment and a highly developed organization. It means more intra-institutional contests and fewer interscholastic games, it means that less attention

should be given to the varsity teams, but more to those who make up the larger part of the student body.

Athletics should and will, if properly conducted, send the student back to his class-room in the best physical condition to do his work, with a more active, alert and responsive mind. But this will not be the result when coaches are allowed to resort to hyperdermic of strychnine and are permitted to give whiskey to the boys, so that they will continue in a contest after they have reached the point where nature has sent forth her warning to stop. Nor can the best physical results be obtained when coaches and teachers urge boys into games when they are already suffering from injuries. Just last fall I saw a high school boy sent into a foot ball game, only a few days after he had suffered from a dislocated shoulder, and I saw him suffer from the recurrence of the injury only a few minutes after the game began, and even then it was with some reluctancy that he was removed from the game.

In the education of students in its broadest sense, athletics should contribute health. This can be brought about by basing athletic exercise upon the results of physical examination, by playing teams of equal age, development and training against each other; by lessening the emphasis placed upon interscholastic contest and varsity teams and increasing the emphasis placed on intra-institutional games and the student body as a whole; by making training stand out as something that brings health, strength and happiness as its own reward, and not something to be undergone for the sake of the game. The laws of hygiene, of normal living and the foundation of health can be better and more thoroughly put before boys in athletics than at any other time, because their daily work on the athletic field emphasizes these facts constantly. It seems to me that this is an opportunity that should be grasped to emphasize the pleasure that comes from health, strength and physical efficiency as contrasted with the imagined pleasure that comes from dissipations. I thoroughly believe that athletics can be made to produce these results.

Athletics should also assist in the training of the mental and the intellectual faculties. There is no doubt but that athletics have ruined many a good student, but it may be asserted just as positively that they have changed many a scattered-brained, never-do-well boy into a good all around scholar. Athletics should contribute both directly and indirectly to the education of the mental and intellectual faculties. No student can take an active interest in our complicated games, if he is well coached, without having his mental faculties quickened. One of the first demands of our games is that the player learn to think accurately. Under most trying circumstances, without hesitation and within a fraction of a second of time, a player is called upon repeatedly to solve difficult situations and act upon these decisions. There has been many a player who has lost a coveted position on a team, not because of physical deficiency, but because his intellectual faculties did not measure up to the standard required. No one who is at all familiar with the complicated system of team play would for a moment question the fact that athletics quicken brain action.

But indirectly as well, athletics should add much to the scholarship of the students. Because of the better health and more robust constitution, the athlete is better fitted to do his work in the class-room. For he has spent his animal spirits in such a way that it has rebounded in better fitness for strenuous mental effort. A high scholarship standard should be expected of every one who engages in any interscholastic athletics. The student body and public must be educated to look at this in the proper spirit, not with sympathy for the student who has failed, and animosity towards those in authority, but rather with just indignation that a player has brought disgrace upon his institution and a well-merited punishment upon himself, because he has not lived up to this wise regulation. It is wonderful to see how students who have consistently failed are brought to a better scholarship, because of their love for athletics and the hope of making a position on some team. If a high scholarship is demanded and if the boys are given proper training so that they do not leave the field unfit for study, class standing will be improved. If intercollegiate athletics do not make better students they can hardly be justified.

Athletics should also contribute much to the building up of the highest kind of morality. There can be no argument against the statement that athletics exert a tremendous force in developing character or in destroying it. I believe that in many institutions, athletics have been and in many others they will become, powerful positive factors for developing the moral nature of boys. But shame upon those institutions (and there are many of them) where athletics not only do not exert this positive influence, but even contribute much to the ruining of character.

Our athletes must be taught that it is dishonorable to wilfully break the rules of the game; to intentionally injure an opponent should be re-

garded as an offense against true sportsmanship and not to be tolerated, instead of being looked at as a praiseworthy act provided the official does not see it. Athletics are wonderful factors in teaching self-control. The true athlete cannot afford to lose his temper and allow his team to be crippled because of his removal from a game. The time is near at hand, when the boy who is taken from the game because of rough and unsportsmanlike conduct will be regarded as a disgrace by all, and severe censure laid upon the coach who permits such actions.

It has been said with truth that "athletics stimulate ideals, and through them positive moral qualities are brought into play. A fine athlete has a sense of honor; he is made to appreciate the claims of his fellow contestants, he must play the game fairly. Self restraint and control, patience and fortitude, are indirectly but forcibly inculcated in the practice of athletics." A large contribution to character, so it seems to me.

If the habits of life which the athlete observes in his training were observed throughout life, the use of alcohol and tobacco would soon cease to ruin the constitutions and lives of so many of our young men. Although gambling and betting on the outcome of games is a very common practice in some institutions, this I believe can in a measure be controlled if a proper man is in charge of the team. There is nothing essential in athletics that should encourage vicious habits, there is much which encourages virtue and right living. But the boys must be taught that unsportsmanlike conduct, unfairness to an opponent, betting on the games, the use of alcoholic liquors and other demoralizing habits, cannot be tolerated in athletics in any school. Boys need leadership in the moral side of athletics, but most of us have been too busy winning games to give any attention to this the more important side. And so I say that athletics should contribute to the physical, the mental and the moral education of our students, but they will make such contributions only when they are properly supervised.

A large part of the success of the whole matter lies with the athletic coach. I do not hesitate to say that the athletic coach is one of the most influential men in any institution. I believe as has been so often said that the so-called professional coach, one who is engaged to instruct a team for a season in any branch of athletics, and who has no other interest in the institution, as a rule is most undesirable. I have known and now know men of this kind about whom not one word of criticism could be passed. On the other hand many of them are men that no president or principal would allow to become members of their faculties and yet they consent to their taking charge of a team and bringing to bear upon these boys a very great demoralizing influence. The man who is to instruct our boys in athletics should be of the highest type. The coach who permits betting, who allows cursing and swearing, who sanctions rough and illegal play, who comes onto the field using tobacco or with his breath laden with alcohol cannot exert anything but a demoralizing influence upon the students with whom he is associated and through them upon the whole school.

Athletics then should contribute first of all to the health of the student body. This it can do only by interesting all to take an active part in them and in the kind for which they are best fitted. Secondly, athletics must contribute to scholarship, and lastly they should assist in developing the highest moral character. Unless they do this they are not fulfilling their greatest possibilities. You may say, Yes, athletics should do this, but how can they be made to produce these results? Let me answer this question briefly. The root of all the evil, the possibility of all the good, lies in the management of our athletic sports. Faculties and trustees should give their wisest thought to athletics as a regular department of instruction and not regard them as something to be governed by outside influences. The solution of the athletic problem, as I see it, is to put athletics under the control of the physical department. In the past students have managed them, and faculty committees; neither of these arrangements have been entirely successful. If there is no physical department in the school, then have a teacher come with a distinct understanding that a very important part of his duties will be the directing of the athletic activities. The man must be selected with special reference to his fitness for this work. He must not be simply an athlete, although he must be that, but he must be a man who thoroughly understands the possibilities of athletics for good or evil; a man of the finest qualities, of the best habits, and highest ideals; one who stands at all times unalterably for honesty, courtesy and sportsmanship. Make such a man responsible for athletics and then give him sufficient power to carry out his ideals.

The real object of athletics is *not* to win games. The expenditure of so many hundreds and thousands of dollars is not warranted by the good that comes to any institution from such successes, but their real value lies in the good, mental, moral and physical, that comes to those who take part in the games.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 11, 1910.

OUR LITTLE-USED MEETING HOUSE GROUNDS.

There is a persistent concern on the part of Friends and of the good people of the churches generally on account of the meeting houses and grounds, sometimes in the very heart of densely populated portions of cities and in good locations in country places that lie unused for the greater part of the time. Not only are the properties valuable in many cases but the maintenance of them and care necessary to have them ready for the few brief occasions when they are in use is expensive. If we were to count up the cost, including the interest on the investment, of having our meeting houses open for a few hours one day a week and for an hour for a very small number of people one other day of the week, we would feel that we were inexcusably wasteful. Such a consideration would put an intolerable burden on us if we were not so used to it as to take it as a matter of course. In the case of any such situation in connection with any business or ordinary matter of life we would not rest easy until we had contrived to do away with such unpardonable wastefulness. It would be matter for unclearness in answering the queries, if not for disciplinary care.

The Friends of Flushing, Long Island, have arranged to make their fine old meeting house and grounds of great practical value in the community, by making a playground of it for the children in the neighborhood who have no place but the street. The Friends having provided the grounds and the unused carriage sheds for shelter, others have made contributions of some five hundred dollars to cover cost of maintenance.

The Friends of Philadelphia also have under consideration a similar proposition for the use during the summer of their grounds at Race Street. The meeting house here is more used than many others, being filled at the time of mid-week meeting by a large company of children from the schools on the grounds. But its use is confined to two hours on First-day morning, about an hour Fourth-day, one evening a month for business meeting, once in three months two hours for the Quarterly Meeting, and the week of Yearly Meeting. There is an occasional evening meeting, but this is rather a rare event. On the same grounds stands the large Cherry Street meeting house that is used but one week in the whole year.

The proposition, however, now under advisement by a Committee of the Monthly Meeting is not at all for the use of the meeting houses but only of the brick paved yard. This is a splendid move and will not only result in much relief and physical and moral help to the children of the crowded and forlorn side streets of the neighborhood, but also in the strengthening of the Friends of this meeting, and the opening up for them of new ways of being of use in the world. We shall hope to have more to report from this work as the summer progresses.

In an editorial upon the significance of the laymen's missionary movement, *The Century* alludes to the part played by the graduates of Robert College in the movement for the rehabilitation of the Bulgarian nationality, and reminds us that the two representatives of Bulgaria in the last Hague Conference were graduates of that college. Concerning the changed character of missionary work the editorial says: "It is interesting to note that the motives urged in this campaign have been the highest. The old appeal to terror has disappeared. It is not because the heathen are in danger of eternal punishment that these laymen are moved to send them the gospel; it is because they are our brothers, children of a common Father, and because we have light and hope and comfort which they need. The claims of humanity, the bonds of universal brotherhood, loyalty to the great Leader of Mankind,—these are the motives on which emphasis has been laid. The international value of the work—the cultivation of the friendship of nations—has also been made prominent; the hope has been cherished that the success of Christian missions would lead to universal peace."

An effort is being made to organize a national organization to be called the Boy Scouts of America. *The Springfield Republican* tells us that several prominent business men and philanthropists have become interested in the movement. An organization similar to this exists in England,

and while it has good features, it is the testimony of Friends there that it is in the main a training for war. Those opposed to anything that will increase the military spirit would do well, therefore, to use their influence against any attempt to introduce this new organization into our schools.

The Journal of the Friends' Historical Society, No. 2 for 1910, contains a variety of interesting matter, some of which comes from this side of the water. Four notes are furnished by Albert Cook Myers; one of which treats of James Logan's ancestors and refers to "Hannah Logan's Courtship." The department, "Friends in Current Literature," has notices of "Quaker Biographies," published at 304 Arch Street, Philadelphia, and Amelia Mott Gummere's "The Quaker in the Forum." A paragraph is also devoted to the new Friendly periodical, *The Woodnutt Visitor,* of Chicago.

A letter from Philadelphia dated 1837, referring to a meeting in the Arch Street Meeting House addressed by Joseph John Gurney, contains this passage: "There were many of our Hicksites present, he was very severe on their doctrines without any reference to them. I boldly dare to say (these were his words) that if any pretend to the guidance of Heaven and deny the Crucified and Incarnate One he is a liar and there is no truth in him."

The *Journal* may be obtained from Herman Newman, 1010 Arch Street, Philadelphia, for $1.25 a year or 50 cents a number.

A RIVER PILGRIMAGE TO BRISTOL MEETING HOUSE.

The following letter announces the plans of a pilgrimage to the Bristol Meeting House on the 18th. It is hoped that Friends will co-operate in making this trip and picnic supper known. Please send early replies with remittances to Eliza H. Worrell, 1426 N. Bouvier Street, not later than Sixth month 14th:

PHILADELPHIA, 6th Mo. 8th, 1910.

DEAR FRIEND:—On Seventh-day afternoon, Sixth month 18th, leaving Dock Street wharf at 1.30 p. m., there will be a friendly pilgrimage to the Bristol Meeting by a specially chartered boat, the "Henry A. Haber." Thee and thy friends are cordially and earnestly invited to join the party, and we solicit thy interest to make the affair a success. The ride up the river is an interesting one and should be conducive to a spirit of fellowship.

The meeting house is only a short distance from the wharf where, at 4.15 p. m., a concise historical sketch of Bristol Meeting and Friendly Interests in the Vicinity will be presented. The paper will be followed by a brief devotional meeting.

Friends will be expected to provide their own suppers, which will be eaten in the meeting house yard; and at 7.30 p. m. the boat will start home again, arriving about 9.30 p. m., after a two hours' ride by moonlight.

The charge will be 50c. each, which amount must accompany acceptances. The boat is covered, so we go rain or shine. The comfortable capacity of the boat is only 125, and friends will be booked in the order in which their remittances came to Eliza H. Worrell not later than Sixth month 14th.

Please do what thee can to make this pilgrimage a success. On behalf of the committee of Arrangements.

ELLIS W. BACON, *Clerk.*

RATES OF FARE TO OCEAN GROVE.

The Trunk Line Association has granted a special rate of a fare and one-half for the round trip within their territory, which includes all points east of Pittsburg, Wheeling and Buffalo. This concession is only of benefit west and south of Philadelphia. Therefore the regular excursion rates from New York, Philadelphia and west of Pittsburg are better than the special rates. Following are the different rates which Friends may take advantage of, those marked (Special) are the rates specially granted for the Conference. They are all round trip rates.

From New York, $1.70.

From Philadelphia, $2.75 via Broad St., good for 5 days.

From Philadelphia, $3.00 via Market St., good for 16 days.

From Philadelphia, $3.30, good to 7th Mo. 16th (Special).

From Philadelphia, $3.50 via Broad St., good for 16 days.

From Philadelphia, $3.50 via Reading Terminal, good for 16 days.

From Baltimore, $6.90 via Penn. or B. & O. R. R., good to 7th Mo. 16th (Special).

From Baltimore, $7.50, via Penn. or B. & O. R. R., good for 16 days.

From Baltimore, $8.00 via Penn. or B & O. R. R., good for 30 days.

From Washington, $8.40 via Penn. or B. & O. R. R., good to 7th Mo. 16th (Special).

From Washington, $9.50 via Penn. or B. & O. R. R., for 16 days.

From Washington, $10.00 via Penn. or B. & O. R. R., good for 30 days.

From Wheeling, $18.23 via B. & O. R. R., good to 7th Mo. 16th (Special).

From Wheeling, $23.30 via B. & O. R. R., good for 30 days.

From Cincinnati, $24.00 via B. & O. R. R., good for 30 days.

From Cincinnati, $28.00 via Penn. or Big 4, good for 30 days.

From Indianapolis, $24.00 via Reading, Buffalo and Scranton, good for 30 days.

From Indianapolis, $26.50 via Penn. and L. S. & M. S., Phila. & Washington, good for 30 days.

From Indianapolis, $28.00 via Penn. and L. S. & M. S., New York, good for 30 days.

From Richmond, Ind., $25.50 via Penn. and L. S. & M. S., and Big 4, good for 30 days.

From Richmond, Ind., $27.00 via Penn. and New York, good for 30 days.

From Chicago, $25.35 via Pan Handle or B. & O. R. R., Phila. or Washington, good for 30 days.

From Chicago, $25.50 via Pan Handle or B. & O. R. R., and New York, good for 30 days.

From Chicago, $26.70 via Fort Wayne, Phila. or Washington, good for 30 days.

From Chicago, $28.20 via Fort Wayne, New York, good for 30 days.

All of these tickets are good on any regular train, except those where an extra fare is charged. Information in regard to stop over privileges can be obtained from the R. R. Agents.

If the conditions of travelling and the number of Friends expecting to go from Philadelphia or Baltimore on Seventh month 6th, would seem to make it necessary, special arrangements for cars or trains will be made, probably by the Penn. R. R. via Market Street and the B & O, Reading and Jersey Central. But so far the responses received would not justify the committee making any such arrangements. Friends are reminded of the membership fee of fifty cents for all who attend the Conference, for which badges will be supplied.

John W. Hutchinson, Hempstead, L. I.

James H. Atkinson, 421 Chestnut St., Philadelphia

Joseph J. Janney, The Plaza, Baltimore, Md.

Clarence C. Mills, 355 E. Main St., Decatur, Ill.

Committee on Transportation.

THAT MEETING NEIGHBORHOODS MAY BE QUICKENED AND INVIGORATED.

There is no need to urge persons who have attended a General Conference to make all effort possible to be at Ocean Grove from Seventh Month 7th to 14th. All such will want to go again. But there are in every neighborhood many Friends who have never made the effort or had the privilege of attending one of these Conferences and who may not know what a social, intellectual, and spiritual force they are.

Every informed person should look about him and make an immediate and vigorous effort to arouse enthusiasm and to produce decisive action in those who may not be taking the subject of attendance at the Conference into serious consideration and endeavor to have all such make arrangements to go.

This is not that the Conference may be large and full of life; it will be that anyway. It is that its splendid spirit may permeate more lives and that more individuals and communities may be quickened and invigorated by the broad and deep and high spirit of good-fellowship and spirituality that always pervades our General Conferences.

Now is the time, and this is the Conference that all who can make arrangements should attend. Those held two or four years hence may not be so near nor the dates so convenient. Many a young Friend's interest and activity in Friendly matters and the high things of life have been aroused at these Conferences. They have there chosen the better part.

MARY H. WHITSON.

PHILADELPHIA'S WHITE SLAVE PETITION TO CONGRESS.

[The following reply has been received to Philadelphia Yearly Meeting's petition to the Senate of the United States concerning the "white slave traffic."]

I am in receipt of your communication in the form of a petition to the Senate of the United States urging the passage of the Bills now before the Senate providing for the suppression of what is known as the "white slave traffic." These measures are now before the Committee on Immigration, of which I am a member, for consideration and determination as to the scope within which Congress may legislate upon the subject. I have given this subject very careful and thorough consideration and have submitted the report of the sub-Committee to the whole Committee, which has not yet been acted upon. The Committee will meet during this week for its consideration. I assure you that it is the intention of the Committee to deal with the question so far as it may under the Constitutional limitations that govern national legislation upon such subjects. The reformation to be complete must be through the agency of the States. The Government can deal with the importation of such characters and with such trade through the immigration points. The more serious question is as to the extent Congress may deal with this subject after the parties have been landed and absorbed in the body of our citizenship.

The Report that will accompany the Bill when reported to the Senate by the Committee will deal with this question. You will doubtless be advised as to the time and character of the Report. If you will remind me of it after the Report is made I will be pleased to send you a copy.

The petition which you forward will be introduced in the Senate and referred to the Committee on Immigration and will receive careful consideration.

Sincerely yours,

May 16th, 1910. W. B. HEYBURN.

SWARTHMORE FELLOWSHIPS AND SCHOLARSHIPS.

FELLOWSHIPS:—The Joshua Lippincott Fellowship founded by Howard W. Lippincott, A.B., of the Class of 1875, in memory of his father, consists of a fund yielding an income of $450 per year, which is granted annually by the Faculty, with the concurrence of the Instruction Committee, to a graduate of the College to enable him to pursue advanced study under the direction or with the approval of the Faculty. This Fellowship has been awarded for the year 1910-11 to Samuel Copeland Palmer, A.B., 1895; A.M., 1907.

The Lucretia Mott Fellowship, founded by the Somerville Literary Society and sustained by the contributions of its members, yields an annual income of $525. It is awarded each year by a committee of the Faculty selected by the Somerville Literary Society, to a young woman graduate of that year, who is to pursue advanced study at some institution approved by this committee. This Fellowship has been awarded for the year 1910-11 to Jean Hamilton Walker.

The John Lockwood Memorial Fellowship of $450 per year, was founded by the bequest of Lydia A. Lockwood, of New York, in memory of her brother, John Lockwood. It was the wish of the donor that the Fellowship be awarded to a member of the Society of Friends. It is to be awarded annually by the Faculty with the consent of the Instruction Committee, to a graduate of the College to enable him to pursue graduate studies under the direction or with the approval of the Faculty. This fellowship has been awarded for the year 1910-11 to Edwin Carleton MacDowell, A.B., of the Class of 1909.

PHI BETA KAPPA:—The Swarthmore Chapter of the Phi Beta Kappa, an organization for the recognition of high scholarship, has made the following elections from the graduating class of this year: Anna Frances Campbell, Roger F. Gephart, Gurdon Blodgett Jones, and Jean Hamilton Walker.

SCHOLARSHIPS:—Three Scholarships are offered for work done in the College during the past year. They are of the value of $200 each for resident and $100 each for non-resident students, and are awarded in each instance to that member of the respective classes who shall be promoted without conditions and shall have the best record of scholarship upon the regular work of the year.

The Deborah Fisher Wharton Scholarship to a member of the Junior Class has been awarded to Anna Heydt. Honorable mention is made of Joseph Henry Willits, Dorothy MacDowell Plack, Anna Broomell Allen, and William Worrell Hill, Jr.

The Samuel J. Underhill Scholarship to a member of the Sophomore Class has been awarded to Edith Neal Swayne. Honorable mention is made of Eugene Edmund Ayres, Jr., William Darrach Halsey, Cornelia Lillian Lounsbury, Horace Carroll Jenkins and Anna May Haslett.

The Anson Lapham Scholarship to a member of the Freshman Class has been awarded to Iva Adele Appleby. Honorable mention is made of Arthur Underwood Ayres, Louise Marie Lawton, Marian Redfield Stearne, and Alden Bliss Jones.

The University of Pennsylvania Scholarship: A friend of Swarthmore College and the University of Pennsylvania offers a scholarship of $100 for the College year 1910-11 to a graduate of Swarthmore College taking work in any department of the University. This Scholarship has been awarded to George Dock Fussell of the Class of 1910.

The Senior Medal is given by Owen Moon, Jr., B.S., of the Class of 1894. It is placed in the hands of the Faculty without restriction for such disposition as may be deemed best. The medal for this year bears the inscription "Character and Scholarship" and has been awarded to John Johnson.

The Avalon Library Prizes, founded by a friend of the College for voluntary reading in the Library of a course of English and American Classics, have been awarded to Dorothy MacDowell Place, Class of 1911; Roger F. Gephart, Class of 1910; and Miriam White Hines, Class of 1910, with honorable mention of Francis Willard Pancoast, Class of 1913.

THE DOWNINGTOWN INDUSTRIAL AND AGRICULTURAL SCHOOL.

On the 24th of Fifth month was held the commencement of the Downingtown Industrial and Agricultural School, for colored boys and girls, marking the fifth anniversary of its founding. The exercises were held in Pennsylvania Hall, a large stone building, the work of the boys with the help of colored mechanics furnished by the Armstrong Association; the stones were gathered from the farm and the sand brought from Brandywine Creek. As they truly say, this institution is not for the "well-to-do" but for the poor. One hundred and three pupils were on the roll, twelve of whom were graduates. Their essays were all interesting and instructive. Aiming at no subjects beyond their reach they chose for their themes practical questions and treated them well. "The Value of Early Training," "Self Help through

Self-Work," "The Poor Boy" and "The Poor Girl," —delivered without any prompting, with ease and fluency, articulating every word with distinctness and with voices well trained and filling every part of the house. The Salutatory and Valedictory, would have been remarkable on any school platform; and would compare favorably with any that it has ever been my good fortune to hear. With the natural adaptability of their race, these pupils of five years' standing, beginning as it were at the foot of the ladder, were easy and graceful in their manner and address, fluent in their speech and rich in their voice tones.

We came away feeling that the occasion had the freshness of a new enterprise, carrying with it the zeal of other days enkindled by fresh success.

And now as these young people go forth to "fresh fields and pastures new," upon whom lies the responsibility of lending a helping hand?

R.

MEETING AT YORK.

On First-day, Fifth month 29th, we had with us Dr. O. Edward Janney and wife, of Baltimore, Md. A goodly number assembled in our quaint old meeting house and in the opening silence the message of peace and rest seemed to float in through the open doorways. Dr. Janney appeared in prayer and made us to feel anew the blessing of the Father.

Some one then repeated the 23rd Psalm, with its wonderful faith and uplift. Dr. Janney took for his subject, "The Light," and in a most forcible and clear manner spoke of the great need for each one of us to earnestly seek for Divine guidance and wisdom to perform the duties of each day aright. Do not forget that we have this great Friend and Counsellor right near us continually, ever ready to help us in times of need.

After the close of meeting the lesson for the day was read by the superintendent. The subject being the life and character of Abraham, it seemed to blend nicely with the thought of the morning. Questions upon the lesson having been prepared were handed to several present. A most interesting and helpful half hour was spent, after which pleasant social greetings were exchanged.

BERTHA K. CLEAVER.

According to the United States Census Bureau only two of the Protestant bodies have a majority of their membership in the principal cities—the Church of Christ, Scientist, 82.6 per cent. and the Protestant Episcopal Church, 51.2 per cent. Of the membership of the Jewish congregations, 88.7 per cent. are in the principal cities.

COLLEGE PARK ASSOCIATION OF FRIENDS

[From a report sent by James Bean.]

The Forty-second Annual Meeting was held in the Meeting House, College Park, San Jose, Cal., on Fifth month 7th, 1910. At the morning meeting for worship the speakers were Lydia Cox, Walter E. Vail, Joel Bean, Wilhelmina B. Jones, Elizabeth H. Shelley and Hannah Moore.

In the business session which followed reports were received from the Good Cheer Club, the Japanese Mission, the Indian Association and the Mission at Ramallah, Jerusalem.

After a recess for lunch and social mingling the meeting reconvened at 1.30. A letter from Tong-Sing Wong, the twelve-year-old son of the Chinese Quaker, Tong Sing Kow, beautifully composed and written in English, and addressed to his American grandmother, Wilhelmina B. Jones, was read by Lily Cox. "In Memoriam William Walton" was read by Rebecca Satterthwaite; Joel Bean and others spoke with feeling of the personal loss and the loss to the meeting sustained by the death of this valued Friend. "Personal Recollections of Joseph Bevan Braithwaite" were given in a paper by Joel Bean. Seven or more who had met the subject of this paper in England spoke of his work and value as a Friend.

Although Augustus Murray had gone to the Eastern Yearly Meeting and the Summer School at Haverford, Pliney Goddard was absent in New York, and William Walton and other dear ones could mingle with them no more, the gathering was one of the largest ever held and was felt to have been "a precious meeting."

"AGAINST A PROFESSIONAL MINISTRY."

Because I was unavoidably absent when the committee returned their report on the above subject to the Yearly Meeting, and because the verdict of the committee and meeting has been a very heavy weight upon my mind I send these lines to the *Intelligencer*. Surely, in the language of one of old, "my people do not know, they do not consider" that there has been taken from our Book of Discipline a phrase, back of which was the very need of our existence as a religious body. It leaves us no longer with any protest against a system of belief which not only was blinding but binding to the souls of men in the time of George Fox, but which still stands in the minds of professing Christendom with this very hurtful tendency, and which the enlightened in so many religious communions to-day are endeavoring to free themselves from, while we now stand without any testimony whatever against it and are there-

for by this attitude not only weakening ourselves but must also be a great source of weakness and stumbling block to the enlightened minds about us. Surely true Quakerism cannot follow such leadership as this!

I speak thus because of a sense of responsibility that I cannot evade, but with the tenderest love because I feel we have not seen the great weakening effect to ourselves and others in the position that we have taken and I sincerely trust that the highest court of decision and appeal may not have been so reached that we may not still consider this very weighty subject.

Philadelphia. SIDNEY S. YARNALL.

THE SOUTH IS GOING "DRY"

The towns and cities where intoxicating liquors can be legally sold at retail in the South are few and far between. New Orleans, Louisville, Galveston, Houston, Baltimore and tide-water Virginia together with a few smaller places are practically the only "wet" sections left in "Dixie."

In the fifteen states south of Mason and Dixon's line there are 1,325 counties. Of these, 1,115 are "dry," while only 210 have one or more saloons. It is also a significant fact that the total number of saloons now in operation in all sections of the South is only about 6,500, while the number of saloons in the single city of Chicago is over 7,000.

The 210 "wet" counties of "Dixie," however, do not in reality show the relative proportion of territory under saloon rule, for large sections of these "wet" counties are "dry" and in many cases the saloon territory is limited to a single town or city. The real proportion of "wet" and "dry" territory is better shown in square miles. There are 850,000 square miles in these fifteen states; 750,000 square miles are under no-license. Thus it will be seen that in reality the proportion of "wet" and "dry" territory in the South is almost eight to one.

In the matter of population, the proportionate difference between no-license sections is not so great, owing to the fact that so many of the large cities still retain the saloons. The total estimated population of all these Southern states is 29,837,689, of which number 24,020,176 live in "dry" territory. This shows something of how much farther advanced the people of the South are when it comes to the anti-liquor reform. These Southern states have about one-third of the total United States population, but of all the people in the United States who live in "dry" territory, the Southern states contain more than one-half.

—*The American Issue.*

FRIENDS' ASSOCIATIONS.

HOCKESSIN, DEL.—The Association held a business and social meeting on Seventh-day evening, Fifth month 28th, at the home of I. Harvey Flinn. The meeting was opened by Edith Mitchell reciting "A Laughing Chorus." The following officers were elected: President, Henry C. Mitchell; vice-president, George L. Ewart; secretary, Alice Mitchell; treasurer, Elizabeth T. Mitchell. We then had music, by Elizabeth Mitchell; recitation, "The Welsh Classic," by Ellen Mitchell; recitation, "The Mustard Seed," by Edith Mitchell; duet by Elizabeth and Edith Mitchell; recitation, "By the Aid of the Wireless," by Lillian C. Mitchell; music, Elizabeth Mitchell. All present were then asked to take part in a peanut hunt. After the refreshments we had the Virginia Reel, and music. After this enjoyable social hour, we adjourned until Ninth month.

ELLEN H. MITCHELL, *Secretary.*

OXFORD, PA.—On Fifth month 28th, the association was opened by the president's reading the 100th Psalm. The Life of John Woolman was the subject of a paper prepared by Mrs. Isaac Walton and read by Mrs. Harkness. Charlotte Way gave readings from Woolman's Journal, followed with a recitation by Ruth Taylor. The Woolman Method was discussed by Ella Thomas. James Frorer, of West Chester, then favored us with a recitation. Whittier's Poem, "To——, with a copy of Woolman's Journal," was read by Mary Pugh. Philena Thomas recited "The Quaker Widow." Current Events prepared by Mrs. Chandler, were read by Benjamin Passmore. Eva Pugh then gave a recitation. Adjourned to meet Sixth month 11th, at 8 o'clock.

MARY E. POWLEY, *Secretary.*

JUNE.

The bright soft skies, the gentle airs of June,
Its fields of daisies nodding in the breeze,
Its fragrant hay-fields ripening for the scythe
On upland slopes, its clover drowsy-sweet
With stored-up honey,—who can e'er forget
These charms of mild mid-June, or e'er desire
More beauteous memories than those of days
When great white clouds sail over wheat-fields green,
With sweep of mighty shadows, and afar
Fade out beyond the hill, while every hedge
And leafy grove is musical with song,
With twitter and cheeping of the joyous birds
Heart-full of sunshine. O the magic hours
Unmatched of this all-perfect month,
Young golden-hearted June, queen of the year!

From The Farm Calendar. JOHN RUSSELL HAYES.

BIRTHS.

CARPENTER.—On Seventh-day, Fifth month 7th, 1910, to Howard and Esther Rogers Carpenter, of Eldora, Col., a daughter, who is named Margery Rogers Carpenter.

RUSHMORE.—At Roslyn, N. Y., Sixth month 2nd, 1910, to Leon Augustus and Mary Seaman Rushmore, a son, who is named Leon Augustus Rushmore, Jr.

TROUT.—At Spring Lake, N. J., Fifth month 22nd, 1910, to Harry W. and Anna Schanck Trout a daughter, who is named Elizabeth Schanck Trout.

DEATHS.

FURMAN.—At his late residence, 1713 Girard Avenue, Philadelphia, Samuel T. Furman, in his 94th year; a member of Race Street Monthly Meeting. He is survived by three daughters, Anna C. Johnson, Abigail F. Marshall and Rebecca F. Paxson.

GAZLEY.—At Fairport, N. Y., Fourth month 18th, 1910, Elizabeth A. Gazley, widow of Alonzo D. Gazley, aged 68 years. A member of Rochester Monthly Meeting.

KEYES.—On Fifth month 29th, 1910, Charles Townsend, infant son of Dr. Charles and Emily Longstreth Keyes.

LEEDOM.—Suddenly, on Fourth month 22nd, 1910, Lewis Walter, husband of Zaidee T. Leedom and son of Joseph and Emily P. Leedom, aged 41 years. The high esteem in which he was held was shown by the large gathering of relatives and friends at his funeral. Interment at Haverford Friends' Burying Ground. In the passing away of this young Friend Haverford Meeting has lost an interested member and a regular attender.

LIPPINCOTT.—In Cleveland, Ohio, Fifth month 15th, 1910, Darling Conrow Lippincott, aged 65 years; a member of Philadelphia Monthly Meeting of Friends, held at Race Street.

PATTERSON.—At her home, in Oxford, Pa., the 25th of Fifth month, 1910, Elizabeth Patterson, in the 82nd year of her age. She was born in Fulton township, Lancaster Co., Pa., a daughter of Vincent and Mary E Stubbs. By a fall on Christmas day, 1909, she sustained a severe injury to her hip which caused weeks of helplessness and suffering, all of which was borne with resignation and without complaint but it doubtless hastened the end. On Eleventh month 13th, 1851, she married Dr. Ashmore Pusey Patterson, who died only a few years after their marriage. She was a birthright member with Friends, a member of Baltimore Yearly Meeting and Nottingham Quarterly Meeting. Hers was indeed a most lovable nature, sympathetic, kindly yet forceful, always thoughtful of and solicitous for the welfare of others. Her gentle helpfulness and cheerfulness in the sick room and elsewhere during her many active years affords us a beautiful example of a well spent life which inspires to better things all who knew her.

PAUL.—In Lambertville, N. J., at the home of her son-in-law, George English, S. Margaret (Case) Paul, formerly of Brownsburg, Bucks Co., Pa., in the 62nd year of her age.

NOTES AND ANNOUNCEMENTS.

The following is quoted among the notes of *The Friend* (Phila.), without comment:

"A late Friends' paper says: Alice C. Wood will receive her B. D. degree at Hartford Theological Seminary this week. Her thesis is 'An Outline of a Suggested Hymnal for the Friends' Church.' As far as is known, she is the first married woman belonging to Friends to receive a B. D. [Bachelor of Divinity.]"

On First-day, the 12th, Joel Borton, of Woodstown, N. J., expects to attend the meeting at Yardley, Pa.

John Comly has just had bound a few hundred copies of Benjamin Hallowell's "Young Friends' Manual," a book that was much used in our First-day schools thirty years ago. It contains a statement of Friends' doctrines in clear and simple language. It is in the form of a catechism, and teachers of intermediate classes will find much in it that is helpful. It may be obtained from John Comly, 1529 Centennial Avenue, Philadelphia, for 30 cents, postage 4 cents extra.

Phebe Jane Noxon writes from Honeoye Falls, N. Y., (neighborhood of one of the old Farmington Meetings): "We have 41 volumes of *Friends' Intelligencer* bound and 13 volumes fastened together with pasteboard covers on the outside. When I get tired of other reading I get a volume of the later date and always find something interesting. We wish sometimes that there were a little more of the doings of Friends; being isolated we love to know what is being done. Meetings are held every week in our house; only four are members of Friends' Society, but others come in. A sermon is read and sometimes remarks made. We enjoy this more than to attend any of the churches in the village."

At Pilesgrove Monthly Meeting, held at Woodstown, N. J., Fifth month 31st, six new members were received. Last year twenty members were added to this monthly meeting.

W. J. MacWatters, of West Philadelphia, was a visitor at the Moorestown, N. J. meeting, as the guest of William Coles and his wife. The meeting was well attended and a spirit of deep devotion prevailed. The message was "a call that our Society shall lead in all righteous living, Purity, Peace and Perfection being our aim." Although the First-day school had adjourned its session for the summer months, the conference class held an adjourned session that they might finish their review and select a leader for the sessions of the coming fall and winter; Lewis Evanson was again chosen. The social mingling after the meeting was of a most Friendly character.

GEORGE SCHOOL COMMENCEMENT.

The Commencement Exercises of George School occur Sixth month 16th, at 10.30 a. m. Dr. Augustus T. Murray of Leland Stanford University, will deliver the address "Education and Citizenship." Four students will deliver orations representing the class.

A special train will leave Reading Terminal, Philadelphia, for George School at 9.15 a. m., stopping at Columb

Avenue, Wayne Junction, Olney, Fox Chase, Woodmont, Southampton and Churchville.

A cordial invitation is extended to all interested in the institution. JOS. S. WALTON.

COMMENCEMENT AT ABINGTON.

Abington Friends' School will hold its Commencement on Sixth month 15th, at 10 a. m. The address on the occasion will be given by Prof. G. H. Hallett, of the University of Pennsylvania, on "The Essentials of Education." The class will number six members as follows: Marie I. Caldwell, Kennett Square, Pa.; Clark A. R. Pearson and William D. Ridgway, of Philadelphia; Anna P. K. Stapler, of Abington, Pa.; J. Percy Weir and Ethel R. Hamel, of Jenkintown, Pa. All interested in the school or its students are invited to be present. Class day exercises are held immediately after the Commencement, then a luncheon for all present, with athletic sports in the afternoon and the meeting of the Alumni Association in the evening.

TRACK MEET AT ABINGTON.

The Athletic Association of Abington Friends' School conducted a very interesting track meet on Seventh-day afternoon, the 4th, on the school athletic field. This was the first attempt of the school to hold an Interscholastic Meet and the results were very gratifying indeed. The participants were from three schools, Friends' Select School, Cheltenham High School and Abington Friends' School. The events were the 100-yard dash, pole vault, running broad jump, hammer throw, shot put, 220-yards dash, high jump, relay race, 880-yards run. The total number of points scored by the different schools were: Abington, 35; Cheltenham High, 24, and Friends' Select, 11. This resulted in Abington's being awarded the beautiful silk banner as a memento of the occasion. The contestants winning first or second places in the various events were: Butler, Pearson and Ridgway for Abington; Butterworth, Renninger, Scribner, Slifer, Thorne and Lorimer for Cheltenham High, and Godfrey, Cooper and Reeve for Friends' Select. Silver and bronze medals were given to those winning first and second places in the various events. Good records were the rule and the attendance of some hundreds of enthusiastic spectators was very gratifying. The afternoon was an ideal one and the field and track in the pink of condition, and altogether it was one of the most interesting events ever held on the Abington Athletic Field.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

SIXTH MONTH 11TH (7TH-DAY).

—Burlington First-day School Union at Arney's Mount Meeting House, N. J., at 10 a. m. Carriages meet train from Philadelphia at Birmingham station. Trains from Trenton will be met at Juliustown.

—New York Monthly Meeting, in Brooklyn, at 2.30 p. m.

SIXTH MONTH 12TH (1ST-DAY).

—Appointed meeting at Old Providence Meeting House, Montgomery Co., Pa., at 3 p. m., under care of Gwynedd Monthly Meeting. Elizabeth Lloyd expects to attend.

—First-day, 2.30 p. m., Conference at Avondale on Good Literature, to be addressed by George A. Walton, subject, "Spare Moments." Under

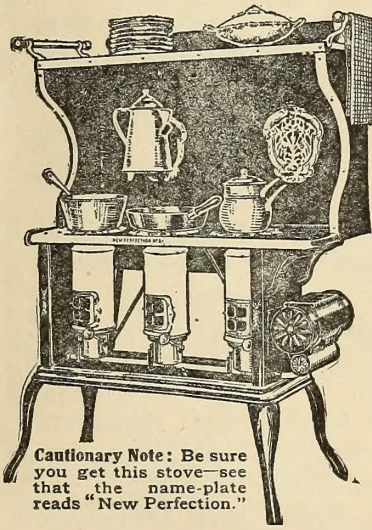
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The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows.

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—Meeting at Yardley, Pa., 10 a. m., attended by Joel Borton.

—Friends' Meeting for Worship at the Delaware County Home, near Lima, Pa., in afternoon.

SIXTH MONTH 13TH (2ND-DAY).

—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m. Ministers and Elders Seventh-day before at 3 p. m. Friends of other meetings invited. For accommodations and information write to Rebecca J. Miller, Ashton, Md.

—Genesee Yearly Meeting in Coldstream, Ont., at 11 a. m. Ministers and Elders Seventh-day before at 10 a. m. For program see Fifth month 28th.

SIXTH MONTH 15TH (4TH-DAY).

—Abington Friends' School Commencement. Take Willow Grove trolley to Jenkintown. See page 383.

—Philadelphia Monthly Meeting of Friends at 15th and Race Sts., at 7.30 p. m.

SIXTH MONTH 16TH (5TH-DAY).

—George School Commencement at 10.30 a. m. A special train will leave Reading Terminal at 9.15.

—Haddonfield Quarterly Meeting, in Medford, N. J., at 10 a. m. Ministers and Elders the day before, at 3 p. m.

—Green Street Monthly Meeting of Friends, at 4th and Green Sts., Phila., at 7.30 p. m.

—Quakertown, Pa., Friends' Association, at home of Mary Kitchin.

SIXTH MONTH 18TH (7TH-DAY).

—Reunion of Old Pupils' Association of Byberry Friends' School, at Byberry, Pa.

SIXTH MONTH 19TH (1ST-DAY).

—Cornwall, N. Y., Friends' Association, in the meeting house.

SIXTH MONTH 20TH (2ND-DAY).

—Haverford Summer School for Religious and Social Study, Sixth Mo. 20th to Seventh Mo. 16th.

SIXTH MONTH 23RD (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, in Millville, Pa., at 10 a. m. Ministers and Elders the day before at 3 p. m.

SIXTH MONTH 25TH (7TH-DAY).

—First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, (near Fulton Ferry) Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m. See circulars for full information.

—Scipio Quarterly Meeting, in North St., N. Y., at 11 a. m. Ministers and Elders the day before at 2 p. m.

SEVENTH MO. 7TH (5TH-DAY).

—Friends' General Conference at Ocean Grove, N. J., 7th Mo. 7th to 13th inclusive.

Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review. —Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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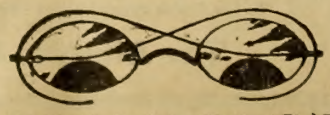
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FATHER TABB.

No booming cataracts of song
Entrancing thrilled thy little lyre,
Nor Alpine heights where visions throng,
Full of a poet's wild desire;
But common things across the mead
Gave minstrel wisdom to thy heart;
Now fronded fern and elfin seed
Wear well the halo of thine art:
As if dead leaves on beechen trees,
So pitiful 'neath wintry skies,
Should feel this wind an Easter breeze
And rise a June of butterflies.

—*Michael Earls, in the Atlantic.*

MARK TWAIN.

It is a tribute to Mark Twain's originality and spontaneity that he has never had an imitator. During a career reaching back almost to the second series of the "Biglow Papers," he has held the primacy as master of both gentle and ironic wit. Other humorists have come and gone, but he has remained a standard, national and, with all his flavor of the soil, unprovincial. He was in his way as truly American as Abraham Lincoln.

—*Editorial in the Century.*

BOOK NOTES.

"This is the kind of novel that Thackeray might have written if he had lived in America." Thus has "Nathan Burke," by Mary S. Watts, been spoken of. In leisurely length at least, the book might be likened to one of Thackeray's. The author has vivid powers of description, as witness this account of a city parade: "It was a raw, drizzling day in January—that being the season humanely selected by our authorities for all such civic celebrations in the open air....There was the usual protracted wait, the usual dashing up and down of important gentlemen in glorious regalia on horseback, the invariable policemen, the scurrying dogs, the bewildered but resolute old lady who *will* cross the street—no parade ever took place without these accessories." (Macmillan.)

Japanese
PORCH SCREENS

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"English as We Speak It in Ireland," by P. W. Joyce, gives many a curious and humorous bit of Irish-English usage, and examples of brogue.

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Of a young man who died of injuries received in a fight, a friend said: "They made at him in the house and *killed him* there; then they dragged him out on the road and *killed him entirely, so that he lived for only three days after*....to be murdering him like that—it is terrible!" The book abounds in just such delightful humor.

(Longmans, Green & Co.)

Prof. Shailer Mathews, of the University of Chicago, writes for the every-day man in his new work, "The Gospel and the Modern Man." He has studied the problems of modern young men, and he offers in deeply religious, yet practical guise, some solutions of the vital questions of life. Prof. Mathews appreciates the outlook of the doubter, and he clears away many an error for such men. He pleads for a "complete personalization of humanity in the teaching of Jesus."

(Macmillan.)

"At the Sign of the Hobby Horse" is a book of sensible and amusing essays by Elizabeth Bisland, who professes that she has various hobbies. These she parades in very pleasing style, and amid her gentle irony and playful humor she gives us many a wise piece of thinking, as witness this, "When life will become sufficiently intense through its joys; when we may be so exquisitely attuned that, like wind-harps, a mere breath may set quivering golden vibrations that will give us the immense sense of life for which we yearn, there may come a time when the silent glories of 'the incomparable pomp of eve' will awake as enormous a response as now we achieve only through the thunders and horrors of war. There may come a beautiful day when the dreaming passion of the nightingale's voice through the dewy darkness will give us all the heartache we require. When the sweetness and color of roses will arouse that ecstasy that is as delicious as pain. When that time comes, we may at last put aside all noise and clamour, all garish, savage means of assuring ourselves that we live, and once more walk in the Gardens of Paradise in the cool of the day, innocent and content, sure of being alive at last through mere perfection of delight." (Houghton, Mifflin Co.)

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Continued on page iii

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Thomas Smith, one of our oldest inhabitants of Barret Township says the weather will not change until the sun crosses the line, the 21st of this month. He is sure of that. But James Shoesmith who came to the township from the metropolis in modern times once said "These mountainous people don't know nothin'," so perhaps Thomas is mistaken. Our good friend who has charge of the weather at Buck Hill says conditions will remain stationary until T. Roosevelt reaches America, when it is likely to be warm.

What Buck Hill needs is some warm, dry weather. While the number of our guests is running ahead of the same period last year and all are comparatively well and happy, still two clear days in ten is an unsatisfactory average. But as one philosophical guest put it yesterday "If we have to have weather like this I do not know any nicer place to endure it than Buck Hill, we have so much room to move about."

The mistress of "As You Like It," one of our chalet like cottages, says the patter of the midnight rain on the shingle roof is a joy to her, only she sleeps so well she never hears it.

There is no doubt the best partner of the summer resort business is Mr. Sunshine and that ruin and despair follow in the footsteps of the present Damp Weatherman.

Still it will be warm and dry and even hot some time and forehanded folks are engaging their rooms and renting cottages and making plans for the summer and very few are building arks.

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*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SIXTH MONTH 18, 1910. | Volume LXVII. Number 25.

To labor for a perfect redemption from the spirit of oppression is the great business of the whole family of Jesus Christ in this world.

JOHN WOOLMAN.

THE COLLEGE CHIMES.

(To Swarthmore College the Bells and Clock in this Tower were presented by Morris Lewis Clothier, betokening his Love and Loyalty, and Commemorating the Twentieth Anniversary of the Graduation of the Class of '90.)

I.

Long may these mighty bells peal forth,
Long throw their voices on the air,
And celebrate through far-off years
The Class whose noble name they bear;
Long may they mark the rolling hours
With mellow music wild and sweet,
And solemn harmonies that surge
O'er college hill and village street!

II.

I love their solemn harmonies,
Their pensive and pathetic notes;
I love the golden carillon
That from the belfry grandly floats.
I love to think how grey old men
And little children pause to hear
These sweetly-chiming bells that make
Our Swarthmore campus yet more dear.

III.

No war-alarums may they ring,
But only tranquil songs of peace,
And messages of brotherhood
O'er fields where blessings never cease.
No navies may they hail but those
That calmly sail the summer blue,
The vast cloud-fleets that float on high
And fade like phantoms from the view.

IV.

Soft will their mellow echoes fall
Among the bookish aisles below,
Soft will they toll the precious hours
For eager hearts that come and go.
Soft will they sound for him who reads
And weighs the words of ancient sage,
And softly blend their harmonies
With every well-loved poet's page.

V.

Long may they pour their pensive notes,
Their mellow music wild and sweet,
Their solemn harmonies that surge
O'er college hill and village street;
Through sun and storm, through joy and woe,
Long may they peal across the air,
In token of the loyalty
Of Swarthmore's son whose name they bear!

JOHN RUSSELL HAYES.

SWARTHMORE COLLEGE COMMENCEMENT.

The Commencement was held on Fourth-day, the 8th. David Starr Jordan, President of Stanford University, made the address.

President Joseph Swain presented diplomas to fifty Bachelors of Arts and to eight Bachelors of Science. Three graduates of earlier years were granted the degree of Civil Engineer and one that of Master of Arts. (The names of all receiving degrees will be found in another column.)

The address of the Chairman of the Board of Managers, Isaac H. Clothier, was in full as follows:

Friends of Swarthmore, especially the Members of the Graduating Class:

On this, your Commencement Day, you have been greatly favored to have as part of the exercises, the eloquent address of one of the masters of instruction and expression of our day, as also the touching farewell words of your own beloved President.

It would therefore seem there is nothing left for the representative of the Board to say that it is worth while to say, as you, with full hearts, and happy, though to-day, sobered memories, lay down your College lives and pass on into the great world which is waiting and holding places for you as for every other earnest and true-minded young man and woman.

But I follow the precedent set by the Chairmen of the Board of Managers on thirty-seven Commencement Days preceding this, and as I have personally seen the departure of every Class from 1873 until now, excepting twice when abroad, I naturally feel an almost fatherly interest in the great body of Alumni, of which in the last half-hour you have become a part. And while I know, and am glad to know that the College spirit prevails throughout the land, and of the loving loyalty to their Alma Mater of each of the more than six hundred schools of college and university rank throughout the country, yet I cannot but believe that the Alumni of Swarthmore College, in addition to the usual loyalty of all true men and women to their foster mother, are also the fortunate possessors of another honorable distinction.

All through the country, especially in New England, the descendants of those who landed

from the historic "Mayflower," are considered as having a heritage somewhat akin to a title to nobility. We all honor the Puritan spirit as well as the little band which came over in the little ship to Plymouth Rock in 1620, to escape religious persecution abroad, and we do so notwithstanding some of their descendants a couple of generations later did some unpardonable things in the name of religion, which History will remember and not palliate. Sixty years later, another ship came sailing westward, and passed up the river which is in full sight from this hill—the River Delaware, and the ship was the good ship "Welcome," bearing William Penn, and with him the first company of Quakers to the then wilderness, now the truly imperial domain of Pennsylvania; and they made their first landing at the site of the fair city of Chester, which lies almost at our feet.

All this you will remember was told us in eloquent phrase by the Professor of History at the memorable meeting held on the east campus last autumn—the first of what we trust will be a long series of Founders' Meetings on these grounds.

The study of the Puritan pilgrim and the Quaker pilgrim is a most interesting one, both historically and as illustrative of human nature. Both terms "Puritan" and "Quaker" were originally applied as derogatory.

The dictionary definition of "Puritan" is: "One who is scrupulous and strict in his religious life; one who practices, or affects great purity of life, sometimes used derogatory."

I will not presume to define to this company the meaning of the term "Quaker."

Whittier in his introduction to the "Pennsylvania Pilgrim" wrote "The Pilgrims of Plymouth have not lacked historian and poet. Justice has been done to their faith, courage and self-sacrifice, and to the mighty influence of their endeavors to establish righteousness on the earth. The Quaker pilgrims of Pennsylvania, seeking the same object by different means, have not been equally fortunate. The power of their testimony for truth and holiness, peace and freedom, enforced only by what Milton calls 'the unresistible might of meekness,' has been felt through two centuries in the amelioration of penal severities, the abolition of slavery, the reform of the erring, the relief of the poor and suffering,—felt, in brief, in every step of human progress."

John Bright a few years before his death said in the English Parliament: "I am a member of a small but somewhat remarkable sect, a religious body which had a remarkable origin, and in its early days at least, a somewhat remarkable history. It is of all the religious sects the one that has most at heart the equality and equal rights of men."

But in case even the saintly Whittier and the great Englishman, as both were members of the Society, might be considered not altogether impartial in their judgments, I quote a single sentence from one in no wise associated with Friends, Elisha Mulford, who was a Presbyter in the Episcopal Church, and an author of standard works on religion and philosophy a generation ago. In his work "The Nation," he says: "The historical forces with which no others may compare in their influence on the people, have been those of the Puritan and the Quaker."

A comparison of the two historical characters named may perhaps be made by naming a few of their prominent representatives. On the Puritan side—Sir Harry Vane, Governor Endicott, Captain Miles Standish, Cotton Mather. On the Quaker side—John Woolman, William Penn, Elizabeth Fry, John G. Whittier and Lucretia Mott.

If the intrepid strain of blood from the "Mayflower" permeated all New England, surely that from the "Welcome" has equally leavened the descendants of the founders of Pennsylvania. You who listen to me to-day, with myself, may not be able to trace direct descent from those who came in the "Welcome," as all New England cannot claim the "Mayflower." But as there is a pride of ancestry in the latter, we, the Friends of the twentieth century, living in the State and City founded by William Penn, are in the eyes of mankind equally of an honorable ancestry; and you of the graduating class—from whatever State you come—have been educated in the College of the Friends, and have a right to your share of the heritage.

I believe in heredity and that every honorable, inspiring effort of human life goes down the generations with an effect on character and an influence that is never lost. But do not forget, if you trust to any noble ancestry, and leave unused, or imperfectly used, your own God-given gifts and opportunities, your lives will not be fruitful, and you dishonor your ancestry and wrong your posterity, by not duly performing your part of the work of the world.

You should therefore have a just pride in your inheritance, and it is a solid foundation on which to build the structures of your lives, but unless you emulate the virtues of the Fathers, and strive to be even more than worthy of their example, you are not true descendants, and your lives may be failures, and instead of a help, even a drawback to your posterity.

In contrast with the militant spirit of the Puritan, the Quaker spirit has always been for peace,

and the avoidance of strife; and despite the smallness of their numbers, they have had a remarkable influence on both Church and State during the past two and a half centuries. They have been styled "a peculiar people," and indeed in the earlier days the name was undoubtedly fitting.

In extreme "plainness of speech, behavior, and apparel," in seeming disregard of the conventionalities and the refinements of life, and their almost ascetic methods of living, they were indeed "a peculiar people"—a people set apart from the world. Extremists they were, as pioneers generally are, and viewed from the usual standpoints of human life, their methods and deportment have been at times seemingly even grotesque.

Dr. Weir Mitchell has told us

> "Of all life's loveliness,
> They took the thorn, without the rose."

and this characterization was not altogether inapt, for I fear that the mortification of the flesh in the service of God was not uncommon in the early days with these deeply concerned and humble servants of the Master. And they were certainly led into extravagances of speech, of dress, and of manner, which nowadays, would weaken the force of their testimonies. I would not be misunderstood; I yield to no one in my veneration for the Fathers of our Church, and I believe that conditions existed at the time of the rise of the Society which required violent reaction, which reaction naturally found expression in the extremes referred to. But I also believe the necessity for such character of expression is long past, and that the cardinal testimonies of simplicity of faith and of life, to which we must continue to cling are far from incompatible with—are, in fact, served best by Christian refinement and scholarly culture. I also believe that in no Christian homes are the real refinements of life to be found nowadays in greater measure than in some of the homes of the people called Quakers.

It is the mission of Swarthmore College with its uplifting educational influences to lead in its day in the great work of elevating and refining the methods of Friendly influence in the world, thereby making it more effective, while always striving to maintain and strengthen the simple testimonies of the Friends. The gentle and refining influences referred to are in this day a part of Christian duty, and coupled with consideration for and service of others, form in themselves a component part of the Christian religion.

Through the regenerative influences now at work throughout the Society of Friends, foremost among which in breadth and efficiency I have indicated our own Swarthmore College, it is hoped the organization may enlarge its numbers, continue to uphold its ancient testimonies—still greatly needed—and with increased vigor through widening circles, divested of needless and hindering eccentricities, and reinforced with Christian refinement and all educational and uplifting influences, go forward to enlarged usefulness in the world.

Members of the Class of 1910:

You now go out into the world to face its trials and temptations, and to do your part of its work.

I trust that success will come to each and every one of you, and I would have you remember that in the last analysis true success is measured by what you do for others, not what you accomplish for yourselves, though true also it is that you owe the first duty to yourselves and families, and the greater success you are able to achieve through the indispensable qualities of industry, energy and thrift, the more you are enabled to help others. May you, in the crucial period, when the first decade of your real lives has passed, be able in your inmost consciousness to feel that you have stood the test and withstood all temptation. I do not mean, of course, in your case temptation to wrong doing, but of yielding to personal ease, of shortcomings in failure to comply with the call to highest duty. It is no holiday pastime to which you are bidden, but on the contrary, to a rugged task which will test every fibre of your manly and womanly natures, but if successfully achieved, will result in rich and abiding recompense to you and your posterity. And this task is faithfulness to the traditions—still more—the ideals of your foster-mother, the College of the Friends.

Friends of Swarthmore, especially Members of the Alumni, present and absent:

One year ago to-day I spoke to you concerning the present and future of our College and the greatly needed, even indispensable, Endowment Fund of Five Hundred Thousand Dollars, which it was our purpose to raise to make the resources of the College what it is absolutely necessary they should be if we are to maintain the high standard of scholarship which we have set for Swarthmore.

One week ago I attended the Commencement Exercises at Bryn Mawr College, and heard the gratifying announcement that their Endowment Fund of Five Hundred Thousand Dollars had, after much discouragement at times, and great labor, been fully made up. Putting aside temporarily its own travail of spirit Swarthmore College to-day rejoices with and heartily congratulates its sister College of Bryn Mawr.

I have now an announcement to make concerning our own fund, and it is the *unwelcome*, but, I hope, *stimulating* announcement that our fund is *not* made up, but on the contrary, stands just as it was a year ago, without one dollar of addition. There is, however, a sufficient explanation for the financial inactivity of the year, which has not otherwise been a year of general inactivity by any means. It seems unnecessary to take the time to repeat in detail the story told last year, that the General Education Board wisely required of us, as of all other Colleges which receive the benefit of their assistance, that the stock feature where it exists, should be eliminated first. As stated then, over 14,000 shares out of the total of 20,000 shares had years ago been placed in the hands of the Managers, thereby giving them complete control, but the technical form of organization could not be changed except by judicial decree, which could not be obtained until nearly all the remainder had been likewise surrendered. To this work the Committee of the Board has devoted an amount of time and attention the past year which would scarcely be believed by those not informed of the nature of the work, which has been difficult because nearly all the original subscribers of more than forty years ago, have passed away, and while scarcely any objection exists in the minds of the descendants to the propriety and desirability of the movement, yet it has been difficult to trace many of the descendants.

Without attempting to explain the legal formalities, I can say that all the success which could be reasonably hoped for, under the circumstances, we believe has been attained, and we believe that in the near future we shall be in a position to avail of the subscription of $125,000 offered by the General Education Board. This, however, is conditioned on our raising $375,000 to make up the needed $500,000. As stated by the Chairman of the Committee last year, one-half the amount, or $187,500 had been subscribed by a number of near friends of the College. The situation that confronts us to-day is that we must secure the promise of the remaining $187,500 or the project fails.

The matter has been one of such deep concern, the need of the added equipment and endowment is so very great and so pressing as to time, that failure, or even long delay would seem fatal.

But where is the money to come from?

Bryn Mawr College had $380,000 to raise, just about the same amount as ours. That College, so much in the public eye of late, is located in a wealthy neighborhood and a considerable amount of their fund was naturally raised from neighbors, as a matter of local interest and pride. Besides a number of their students had wealthy parents, who generously aided, and under the leadership of their accomplished President, its large body of Alumni and students organized and appealed to a widespread and wealthy constituency, and properly availed also of the sympathy which naturally goes to a woman's college of such high standards and ideals.

Our College has none of these things to depend on. Its constituency is among Friends, and great as is the general interest among them, the number of wealthy members is quite inconsiderable, and now that the issue is before us, the Committee scarcely know which way to turn to secure the balance needed.

We are one of three Friends' Colleges in the east—Haverford, by the bequest of more than a million dollars some years ago, with less than half our number of students, and a proportionate teaching force, is on a most desirable financial basis, able to pay its professors as liberally as we hope to be able to do after awhile, and of Bryn Mawr I have already spoken.

One is a Woman's College, the other a Man's College. Swarthmore faces the double problem of the care and education of both sexes, and therefore a broader work, and she cannot do it as it must be done with resources less than either of the others with their single problem.

It is not doubted that every member of the Board will aid all they can, not only by voluntary personal subscriptions, but by endeavors to influence others; and should not all Friends and Friendly people interested in the testimonies of the Society and in the culture of our young people under Friendly influences, contribute to this fund according to their means?

Large sums, of course, will be most acceptable, but if every one will contribute according to their means, no matter how small, the desired result should be reached.

I am far from forgetting the Alumni. All the Colleges and Universities have been largely aided by their graduates—whose thoughts naturally turn to their Alma Mater when they have been "diligent in business" whether or not "they have stood before kings." And this is as it should be.

Swarthmore's Alumni are not so many nor so far advanced in life as the Alumni of the larger and older Colleges, but they are growing in numbers and in age, and success has been achieved by many of them. In this time of deep concern, but also of calm hopefulness, we look to them—the glory and the hope of Swarthmore, and rest in their loving hands the future of their foster-mother.

THE ALUMNI OF SWARTHMORE.

The day before Commencement, Third-day, is Alumni Day at Swarthmore. This year it was of especial interest, being the twentieth anniversary of the Class of 1890, and the College being presented in the name of that class with a clock and chimes for the Library, by one of its members, Morris L. Clothier.

The Alumni Association held its annual meeting in the morning. At 11.30 the chimes were presented with an address by Ellis B. Ridgway, of Downingtown, Pa., President of the Class of 1890. In the afternoon all assembled on Whittier Field to see the games of basketball and lacrosse. The Alumni banquet was held in the gymnasium at 6 p. m.

Among the addresses on this occasion, that of William E. Sweet, of the Class of 1890, was of especial interest. It was in full as follows:

This is certainly a very unusual and happy occasion for me; unusual because it is the first Alumni Day I have attended since President Magill handed me my parchment twenty years ago. You who have often been present on such occasions can scarcely appreciate the keen delight of greeting your classmates, some of whom you have not seen for twenty years. This pleasure I believe must be experienced to be appreciated and it is unlike any other experience which we have in a lifetime.

Of course that which first recurs to our mind on such an occasion is to recall the old college days of twenty years and more ago, when Wharton Hall and Somerville Hall and this splendid gymnasium, whose walls will stand for generations to come, were but dreams in the minds of the Board of Managers and the students. But we love to recall most of all people, and no individual connected with Swarthmore can ever stand out in my mind quite as clearly and as fondly as dear old Dr. Magill, of sainted memory, that noble type of Quaker gentleman. I came to Swarthmore a mere lad of fourteen, in 1884. Those were the days of the Prep. School. At the end of my Sophomore year, like so many of my fellow-students then (I understand the fever has quite abated now) I was in a great hurry to go to work. It seemed so long, you know, before you could really be making a living—for two. Well, in some way Dr. Magill heard of our intentions, I mean *my* intentions, and called me to his office for an interview. The result was that I concluded to graduate, a fact for which I shall ever feel grateful to Dr. Magill. I can see him now walking across from the old President's House to Parrish Hall, a little bent, square-shouldered, always wearing a frock coat, deep in study. His face, you recall, had a serious, almost sad expression, but it lit up with a kindly smile, almost a twinkle in his eye, when he was engaged in conversation. Who of us who were here twenty years ago and more can forget his kind personality, his eager interest in the welfare of every student?

Of all my college recollections, one that will abide with me the longest is the memory of the old college bell. Its tones were joyous or sad, depending upon the situation in which it found us when it rang out the hour "ten minutes of," "ten minutes of." I can hear it now after a long Saturday afternoon on a rainy day. We had been to the gym from two until three. From three until five we ruminated at the Greek root, and then, spick and span for supper, how gladly we heard the sound of the college bell, summoning us to a hot oyster stew or a tough beefsteak. I hear it again when wet and grimy, tired and worn, we football men hurled ourselves out of our togs and into our clothes in less time than it takes to tell it. I hear it again when out late the night before, always upon the written permission of the President, it seems as though we had hardly retired when clang—clang—clang—the old bell stopped and we hit the floor with a slam half asleep with nine and one-half minutes between us and the closed door of the dining room. With collar in one hand, necktie in the other, our coat on our arm and one shoe laced, we did a ten second flat gait for the first floor only to find the door shut just as we hit the last step in our wild flight. The college bell—who can forget thee, who *would* forget thee if he could!

In the days of long ago student government was little known and the rules of the college were strict, but at the Senior Receptions the bars were let down. These annual receptions caused our good friend Susan Cunningham many hours of anxious worry and anxiety. Prof. Benj. Battin is authority for the statement that more understandings were reduced to certainties and finally settled Senior Reception night than at any other time, and if Ben denies it, which he won't, there is E. Lawrence Fell, and Prof. J. Russell Hayes and scores of others to confirm my statement.

Speaking of Russell Hayes reminds me of an incident which occurred when Russell was a student. It was the habit then, as now, for the students to repeat passages sometimes from the Scriptures and sometimes not, at First-day Meeting. Russell's verse that morning was "Truth is mighty." With that wit for which he has always been noted, he added the word *"scarce"*; "Truth is mighty scarce." It came Russell's time to recite, when out it came—"Truth is mighty

scarce." Now it happened that good sister Elizabeth Lloyd was present. After a period of silence she commented on the various passages, especially one she was sorry to hear since it contained a most grievous error. This happened much to the discomfiture of Russell.

I understood several years ago there was great anxiety among some of the Alumni lest Swarthmore should become a girls' college. It is said that the girls' basket ball team was winning so many games that a famous foot ball team had to be organized in order to maintain the prestige of the college as a co-educational institution. It was about this time that I received a letter from my classmate, Morris Clothier, reading as follows: "Dear Billy:—In spite of all I can do, Swarthmore seems likely to become famous as a girl's college. In the *Press* this morning was an account of the proposed new gymnasium for women with a swimming tank capable of holding 50,000 gals."

Your worthy Chairman in writing me about the program this evening said that he thought the mistake in former years had been that the speeches were too few and too long. He did not explain how long was too long, but he did say that I might have fifteen or twenty minutes, and he expressed the wish that I speak on the subject, "The College Man—His Opportunity." In the brief time remaining I can only mention one opportunity of the college man, the opportunity for leadership.

James Russell Lowell in one of his essays makes this declaration. "My life please God shall be a challenge and not a truce." Every young man of ambition with a will to succeed has thrown down to him a challenge. To the lawyer comes the challenge to so read and expound the law that courts shall decide as he suggests because of the clearness and fairness of his argument. To the physician there comes the challenge to so study that he may correctly diagnose and prescribe that lives may be saved and the knowledge of medicine be increased. To the young engineer there comes the challenge to so construct those mighty public works that the problems of transportation may be solved, that rivers may be diverted to make glad the waste places by irrigation, that streams may be harnessed and by means of electrical energy made to turn a thousand wheels. To the business man comes the challenge to so expand in trade and commerce that American goods may be made known unto the uttermost parts of the earth. In this we recognize a legitimate field of effort calling for the best our manhood affords. But I do not believe it is this the poet meant when he said "My life, please God, shall be a challenge and not truce." I believe he meant rather to say tha with the help of God he would be found stemmin the tide of selfishness which every where abounc ed. He proposed to go against the tide of popu lar thinking and acting when this was not jus and right and true.

Such leadership it is the obligation of the co lege man to take in the community. And Amer ica has produced at least one such college leade in the person of our beloved and honored Ex-Presi dent Roosevelt. Some years ago he was attend ing a class reunion at Harvard College. It wa after he had gained considerable reputation a a public man. Some one asked Mr. Roosevelt th secret of his success. He replied: "I believe i is because I have been willing to do the thing which everyone knows ought to be done when n one else will do it." I have not time to analyz the truth of the statement in this remarkabl man's career, but no sentence could so correctly it seems to me, give the reason for his splendic leadership. In a word, men and women, Alumn of Swarthmore, have the elements been so mixed in us here at Swarthmore, that we shall see the thing that needs to be done and with a leadership born of conviction *"Do* it."

In 1907 Rev. Chas. H. Brent, Bishop of the Philippine Islands for the Protestant Episcopa Church, delivered the William Belden Noble Lectures at Harvard University. In six lectures he discusses four qualifications for leadership: viz., "The Power of a Single Motive," "The Power of the Human Will," "The Power of the Blameless Life," and "The Power of Fellowship with the Divine." I would call your attention to the fact that these four qualifications for leadership are the result of the development of the soul of man, of his ideals, and not the activities of his head or his hands. These are not things but forces. The power of Christianity is not alone in its ethic but in its dynamic. If I rightly estimate the value of a college education it does not wholly lie in equipping a young man or woman to gain a livelihood. I would not depreciate by so much as a single word the effort put forth here to train men and women for places of usefulness in commercial and professional life, but, friends, if a college does that and that only it falls far short of its mission. If as it seems to me it is the business of the college to train leaders, then it behooves her to see that here shall be established in the lives of men those great ideals which shall produce only the highest type of leadership. Education does not consist alone in training the mind into a cold intellectualism, but it consists as well in enlarging the souls of men who above

l else desire to spend themselves in self-sacrific-ıg service. Who to-day is the most successful ıan measured by the highest standard of success? answer the most successful man is the most seful. Wealth may come in the career of our usiness and professional men, but, friends, if is sought with the highest motive it will be that may increase one's usefulness. The motive to ain wealth for the purpose of pleasure or to ave to one's family is not big enough for the ıan who would live the noblest life in the world -day. I cannot escape the conclusion therefore ıat above all else our college man should have ained the power of a pure and exalted Motive, ıe power of a well-trained will to overcome ob-tacles and to conquer temptation, the power of righteous life, and the power of a life knowing ıe fellowship with the Divine, a fellowship which s as normal as fellowship with man.

Men and Women, Alumni of Swarthmore, "un-o whom much has been given shall much be re-uired." Upon you and me rests the responsi-ility of unselfish devotion to the highest ideal vhich came to us within these gray granite walls f Swarthmore. Up to this hour have we been rue to this obligation in the communities in which ve live? If not, Swarthmore has not done for s all that she should have done.

Leadership—The world is hungry for leader-hip. May ours be sound to the core, born of con-viction, pure as the living spring.

Swarthmore—Alma Mater.

"Stately halls and towers will crumble, brick and stone return to dust,
All the treasures men can gather prove a prey to moth and rust;
But the life of Alma Mater waneth not with passing years,
On her brow "Time writes no wrinkles;" in her steady eye appears
Not a trace of age or dimness, in her locks no streak of gray,
For her life is life immortal, and she knoweth not decay."

In a paper entitled, "The Equipment of Teach-ers in Children's Sunday Schools," Florence B. Reynolds, of Westhill [England], gives many practical hints to teachers on organization, ap-paratus, lesson courses and lesson preparation, with emphasis on the importance of a knowledge of child nature. The square pamphlet, which is nicely got up, is issued by the Friends' First-day School Association [England], 15, Devonshire Street, E. C. [London] at 2½d. post free.

—*The Friend (London).*

THE GRADED INTERNATIONAL LESSONS.

Some time ago we published extracts from the outline of the Primary Course in this series. It will interest our First-day school workers to keep track of the general plan that is being worked out in the new course, which is the first effort of the international committee to publish graded material. The Junior Course is designed for students from nine to twelve years of age. The outline covers four years. We submit the general outline for two years, and selections from the detailed lessons which will suggest to teachers the general plan. The lessons from the detail outline are prepared by each denomination for its own use and will naturally vary a good deal.

JANE P. RUSHMORE.

OUTLINE OF MATERIAL—FIRST YEAR.

I. Stories of the Beginnings. Lessons 1-7.
II. Stories of Three Patriarchs. Lessons 8-20.
III. The Story of Joseph. Lessons 21-26.
IV. Stories of Moses and of his Times. Lessons 27-39.
V. Stories that Jesus Told. Lessons 40-48.
VI. The Journeys of Moses. Lessons 49-52.

PROPOSED OUTLINE OF MATERIAL—SECOND YEAR.

I. Stories of the Conquest of Canaan. Lessons 1-8.
II. Opening Stories of the New Testament. Lessons 9-11.
III. Incidents in the Life of the Lord Jesus. Lessons 12-26.
IV. Where the Lord Jesus is now. Lessons 27, 28.
V. Early Followers of the Lord Jesus. Lessons 29-35.
VI. Later Followers of the Lord Jesus. Lessons 36-43.
VII. Stories of the Judges. Lessons 44-52.

DETAIL OF SOME OF THE LESSONS.

15. Abraham Willing to Offer Isaac.
Teaching Material: Genesis 22: 1-19.
Pupils' Reading: Genesis 22: 1-19.
Memory Text: Shew me thy way, O Lord; teach me thy paths. Psalm 25: 4.

16. Rebekah at the Well.
Teaching Material: Genesis 24: 1-67.
Pupils' Reading: Genesis 24: 1-27.
Memory Text: Let not kindness and truth forsake thee: so shalt thou find favor and good understanding in the sight of God and man. Proverbs 3: 3a, 4.

17. Esau's Folly and Jacob's Cunning (Temperance Lesson).
Teaching Material: Genesis 25: 27-34; 27: 1-40.
Pupils' Reading: Genesis 25: 27-34; 27: 1-17.
Memory Text: Desire earnestly the greater gifts. 1 Corinthians 12: 31a.

18. Jacob's Vision of a Ladder to Heaven.
Teaching Material: Genesis 27: 41—28: 22.
Pupils' Reading: Genesis 28: 10-22.
Memory Text: And, behold, I am with thee, and will keep thee whithersoever thou goest. Genesis 28: 15a.

19. The Meeting of Jacob and Esau.
Teaching Material: Genesis 32: 1—33: 20.
Pupils' Reading: Genesis 32: 3-21; 33: 1-4.
Memory Text: Say not, I will do so to him as he hath done to me. Proverbs 24: 29a.

FRIENDS' INTELLIGENCER

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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 18, 1910.

THE SWARTHMORE CHIMES.

One of the memorable events of a memorable Commencement week at Swarthmore was the presentation on "Alumni Day" of a tower-clock and bells for the Library. The skies matched the gladness of this day of many reunions; and there was much picturesque grouping of the Faculty and members of the Class of Ninety, the Alumni and undergraduates and interested friends, upon the Library steps and the slopes nearby, for the ceremony of the presentation.

It was an open secret that Morris L. Clothier was the donor; but it was apparent now as last year, that he did not wish to stand a lonely hero upon the heights of munificent giving, but that his own happiness was assured by associating with him the members of the Class of Ninety. Ellis B. Ridgway, president of the class designating itself as "twenty years after," in his presentation address, reviewed with affectionate appreciation, the college life of twenty years ago, recalling the devoted service of their President, Edward H. Magill.

President Swain who never forgets to pay tribute to those who have done pioneer work in the College was most happy in his acceptance of the gift of clock and bells, as enriching not only the College, but the College community as well. It was his prayer and his belief that the tones of the bells would awaken responsive vibrations in the hearts of the present generation of students and of generations to come, not only of gratitude for this noble gift, but also of aspiration toward the noblest harmonies of the soul.

It was fitting that the Class of Ninety associated with itself on this happy day the allied Class of Eighty-eight, by inviting J. Russell Hayes to celebrate in rhythmic lines the ministry of the tuneful bells. As this delicate tribute closed, the chimes pealed out the hour of twelve, first in the melodious strains known as the Westminster Chimes; and then in the deep tones of the bell announcing the hour.

When first I heard of this gift of the bells, the words of Dryden came to my mind:

> "From harmony, from heavenly harmony,
> This universal frame began."

It seemed to me most fitting that the hours and days of college life speeding toward the "heavenly harmonies" of the Infinite should be marked off by the harmony of these sweet bells. One association with the chimes that has been long in my own mind, I would like to pass on to such as might find satisfaction in it. In a story of English life read long ago, the chimes of a certain cathedral were an important feature—their oft recurring harmony bringing to mind the Psalmist's promise:

> "Behold, He that keepeth Israel
> Will neither slumber nor sleep."

In our ears it may sound:

"Behold, He that keepeth Swarthmore not less than Israel
Will neither slumber nor sleep."

ELIZABETH POWELL BOND.

The *British Friend* notes: "The Biennial Conference of the 'Hicksite' branch of Friends is to be held at Ocean Grove, N. J., from July 7th to 14th, this year. Dr. Jesse H. Holmes will address the Conference on 'The Sense of Larger Fellowship,' and Dr. A. C. McGiffert, of Union Seminary, New York, will lecture on 'The Present Trend of Religious Thought.' Social and educational subjects will receive much attention, the addresses on these subjects including 'The Religion of Boys and Young Men,' by Dr. Isaac Sharpless, of Haverford College, and 'Conditions that make for War,' by R. Barclay Spicer, Editor of the *Friends' Intelligencer*." [The last mentioned address has since been assigned to Edward C. Wilson, of Friends' School, Baltimore.]

SPECIAL TRAINS FOR CONFERENCE.

Joseph J. Janney has arranged for a special train for Ocean Grove from Washington and Baltimore, to leave Baltimore about noon on Fourth-day, the 6th, and has already booked about 250 passengers. Others who desire to go on that train should write to him at 1923 Park Ave., Baltimore.

No arrangement has yet been made for a special train from Philadelphia. All who expect to leave Philadelphia after noon on Fourth-day, the 6th, should write to James H. Atkinson, 421 Chestnut St., Philadelphia, without delay, so that ample accommodations may be provided by the railroads.

EARLY APPLICATIONS FOR ACCOMMODATIONS AT OCEAN GROVE.

The Committee of Arrangements feel that as most of the better rooms have been reserved in many of the houses they have selected for Friends during the time of the Conference at Ocean Grove, any who have not already engaged their rooms should do so as soon as possible, through some member of the committee, for they believe they will be better served in that way. All communications after Seventh month 1st should be directed to the Committee of Arrangements, or Joel Borton, Rebecca B. Nicholson or Harry A. Hawkins, care of The Arlington Hotel, Ocean Grove, N. J.

Should any come to the Conference without having arranged for their accommodations beforehand, if they will come direct to the Arlington, which has been selected as headquarters, and is *very* near the Auditorium, they will find some one who will be pleased to assist them in finding a place.

The boarding accommodations are ample and none need remain away for fear of being crowded.

JOEL BORTON,
401 Chestnut St., Phila.
REBECCA B. NICHOLSON,
523 Cooper St., Camden, N. J.
WILLIAM C. COLES, Moorestown, N. J.
HARRY A. HAWKINS,
373 West 123rd St., New York City.

THE JOINT COMMITTEE ON PEACE OF ALL BRANCHES OF FRIENDS.

The Joint Committee of the two New York Yearly Meetings has called a Conference of all the Committees appointed by seventeen bodies of Friends to consider what can be done to promote the Cause of Peace, to be held at the Orthodox Meeting House, on East 20th Street, New York, on the 15th of Seventh month. It is proposed to arrange for three sessions, the first to open at 10.30 a. m., the next session the same afternoon and the third on the morning of the 16th. All of the sessions will be public, and it is hoped that Friends interested will make arrangements to attend, after the adjournment of the Conference at Ocean Grove on the 13th.

If Friends who propose to attend these meetings will send word to either of the undersigned, arrangements will be made for their entertainment.

HENRY M. HAVILAND,
197 Water St., New York,
Chairman of Joint Committee.

ANNA M. JACKSON,
Broadway and 122nd St.,
Chairman Com. on Entertainment.
JOHN WM. HUTCHINSON,
Hempstead, L. I.,
Chairman Com. of Arrangements.

WESTERN FRIENDS AND THE CONFERENCE.

The General Conference date is now only one month off and those who can possibly arrange to go should do so as the trip, the arrangements, the program and the chance for social Friendly mingling look more attractive all the time. Interested Friends who have never attended a conference are urged to go this time, and those who have been there will go if they can.

I desire to announce to our Western Friends that the rate from Chicago to Ocean Grove will be $26.70, or thereabout, over any direct line. By way of New York the fare will be $28.20. Tickets will be on sale daily and are good for thirty days, and will have a number of stop-over privileges. Tickets may be made to read via Baltimore and Washington, if preferred, at same price. Early application to the home agent for price on round-trip tickets will likely enable many to save some money. Routing will probably be made from these local stations through some of the principal stop-over points to through lines for the east.

Our Friends from every locality should take the matter seriously and determine if the pleasures and the profits of the trip are not worth a little sacrifice. If Western Friends can join at common points along same route, and go on together, it will add much to the enjoyment of the trip. Teachers and students are urged to join the party for Ocean Grove next month. The larger and more enthusiastic and determined the party, the greater the benefit. CLARENCE MILLS.

Decatur, Ill.

WILLIAM PENN'S COMPLETE WORKS.

There stands on the top of the Public Buildings in Philadelphia a fine statue of the founder of that city. Some critics believe that a more complete realization of the ideals for which William Penn stood would be possible in the administration of the city's public affairs, and in the public and private conduct of the many officials whose offices crowd the City Hall. Certain it is that the citizens of Philadelphia and Pennsylvania, and of the world in general, in this day and generation, could learn a great deal more than they

know at present about the ideals of the great Quaker statesman; and certain it is that a far greater memorial of William Penn could be erected than even the fine statue which stands on Philadelphia's Public Buildings. Even though the remains of the Founder should be brought across the Atlantic and placed beneath the dome of Philadelphia's City Hall, the impression made thereby upon the minds of the present and succeeding generations would be far less than the impression which would be made by the literary memorial of him which has been proposed recently by Albert Cook Myers.

This proposed memorial is a complete edition of Penn's writings, including everything extant which came from his fertile brain and warm heart. Such a monument as this would recall his name and fame in every city and in many of the rural districts throughout the English-speaking world; it would prove beyond the shadow of a doubt that Penn was not only one of the world's greatest statesmen, but that he was a genuinely Quaker statesman as well; and most important of all, it would not fail to influence for the better the character and conduct of the multitude of citizens who would be enlightened and strengthened by a familiarity with his best thought and highest ideals. Fortunately, the plan to erect this memorial in Penn's honor has been conceived at this time and in the city which he founded. For now and here is found an editor, Albert Cook Myers, who is admirably fitted by training and temperament to edit the great volume of his writings. It is earnestly to be desired that members of the Society of Friends, who owe so much to the precepts and achievements of William Penn, and who ardently desire that the Truth so signally illustrated by him shall prevail more and more on earth, will unite in making this great and promising task a successful one. WM. I. HULL.

Swarthmore College.

THE COMMUNION OF LIFE.

The Swarthmore Lecture for 1910, under the auspices of the Woodbrooke Extension Committee, was delivered in the Large Meeting house, Devonshire House, London, by Joan Mary Fry, daughter of Sir Edward Fry, her subject being "The Communion of Life." This is the third annual lecture arranged for by this Committee; William C. Braithwaite, the Lecturer of last year, presided. Quite a full report is given in *The Friend,* from which we shall make several extracts in other issues of the *Intelligencer.*

Joan M. Fry began with a brief reference to the two preceding lecturers and their stores of philosophical and historical knowledge. She said the Committee had asked her to present Quaker ideals from the standpoint of a woman's everyday experience, and therefore in her title she had sought to draw attention to the endeavor of the Society of Friends so to base its organization on fundamentals as to show clearly the intimate connection of religion with ordinary affairs.

In considering whether religious organizations are still needed, she pointed out that their bases are deeply embedded in the nature of man, who from the earliest times has felt his need to associate himself with others in his search after the highest. The essentials of religion she declared to be, not ritual, creed or priest, but spirit, matter, personality. As to Church membership she asked whether, even in our complex civilization, it is not still practicable to hold individuals together with the simple tie of discipleship, by which Jesus bound his immediate followers to Himself. In her closing passages she dealt with the adoration aspect of worship as the last and most important link in the golden chain that binds the world "about the feet of God" in the communion of life. "In wanderings many and stumblings oft, man blindly pursues his upward way, until, meeting One upon that way, he understands. Henceforth, in glad consciousness of his sonship and his home, he passes onward to a worship wherein his whole being, his very self finds expansion, union, consummation of wonder in communion with the Divine Self-giver, the Heart of Love."

JESSE H. HOLMES.

[This biographical sketch, from the Sixth month issue of *Human Life* (Boston), is headed by a lifelike picture of our Friend.]

Of more than ordinary interest is the personality of the man who has been chosen to represent the Society of Friends at the International Congress of Religious Liberals, to be held in August in the city of Berlin.

Dr. Jesse H. Holmes, professor of the History of Religion and Philosophy in Swarthmore College, stands out as a striking figure in the religious world of to-day. Though born a Friend and tracing his Quaker ancestry back to the time of George Fox, he has associated himself with the more liberal thinkers among the Quakers, and is known among them to-day as "the acknowledged prophet of the Hicksite Friends." Fearless in his exposition of truth as he sees it, he has won through his original and striking views the attention not only of his own denomination, but of the religious world at large.

At the annual convention of the Religious Edu-

cation Association held early in March, in Nashville, Tennessee, his remarkable paper on "The Public School and the Church" made a profound impression.

The story of Dr. Holmes' life is in fine harmony with the fearless outpush and independence of the man. Born in the little town of West Liberty, Iowa, he early showed a keen love of nature and of books. He graduated from the High School at the age of fifteen.

After his graduation, the family moved to Lincoln, Nebraska, in order to give the boy the advantages of a university education; but as his father's health was poor at this time, his further advance into the fields of knowledge depended largely upon the efforts of the boy himself. The eight or ten years that followed were ones of unremitting hard work and self-denial.

He graduated from the University of Nebraska in 1884, and spent one more year there in post-graduate work. But the goal was not yet reached, and after a summer spent in tutoring, he started east, entering Johns Hopkins University in the fall of 1885 with the intention of taking his doctor's degree. At the end of the year, however, he found it necessary to go to work in order to continue his course. He spent the summer doing surveyor's work on one of the big railroads then building in Colorado. The two following years he taught in the Friends' School in Washington —the school attended by Archie Roosevelt while his father was in the White House. The intervening summers he spent in the Government employ, collecting botanical specimens for the national Museum. One summer he was sent to the Rocky Mountains to collect specimens of grass-seed, the object being to find a seed to cross with native grass that would grow in arid belts.

He was then enabled to return to Johns Hopkins, and took his doctor's degree there in 1890. After three more years of teaching in the Friends' School in Washington, during which time he married, he was called to be one of the original faculty of George School, a noted Friends' School near Philadelphia. During six years of work there his reputation as a scholar and a thinker was rapidly growing, and in 1899 he was called to the chair of Religion and Philosophy in Swarthmore College. Before entering upon his new work, he spent a year in special work at Oxford University. After an extended trip through Europe and the Orient, he returned in the fall of 1900 to Swarthmore College, where for the last ten years he has done a notable work, marked by an originality of view-point and an independence of expression that has challenged the attention of the religious and educational world.

"IN MEMORY OF WHITTIER."

Our living Quaker poet, John Russell Hayes, has written nothing tenderer and stronger than his latest poem,* "In Memory of Whittier." This has been printed in an artistic 12mo of forty-six pages with seventeen full page illustrations. In addition to the illustrations are several extracts from Whittier's best loved poems, introduced to complete the thought in the comment that is made upon them.

The book is inscribed to Charles F. Jenkins. The frontispiece is a portrait of Whittier in his old age. Other illustrations are "The Merrimac by Moonlight," the Meeting-House at Amesbury, "Our Hearthfire's Ruddy Glow," Elizabeth Whittier, the home of Whittier's boyhood, Whittier's garden at Amesbury, Whittier's room at Centre Harbor, N. H., and the fac-simile of page of a letter to Hannah Cox, of Longwood, Pa.

Perhaps no passage that we could quote would better give the flavor of the book than the following concerning Whittier's paeans and hymns:

> "They flame with inspiration straight from God;
> They shine with heavenly hope and heavenly grace.
> Where shall we find more comfort, greater cheer,
> Than in these hymns and prophecies! What words
> Apart from Holy Writ can equal quite
> 'The Eternal Goodness' in wide charity
> And child-sweet faith in the All-Father's love?—
> His most majestic utterance, most informed
> With his heart's deepest faith. I never hear
> Its sad and lovely cadences from lips
> Of earnest worshippers, but that I say—
> *Here is a creed for all the tribes of earth!*"

SLAVERY TO-DAY.

The comfortable idea that Slavery is almost extinct in our modern world will receive a rude shock in the mind of anyone who looks through the April issue of the *Anti-Slavery Reporter and Aborigines' Friend* (51, Denison House, Vauxhall Bridge Road, S.W., fourpence), and notes that slavery in some form is in full sway not only in Portuguese West Africa and the Congo, but in certain parts of Peru and Mexico; that slave-trading is still carried on in Morocco and the Soudan, that forced labor is found even in Uganda, and that the system of convict leasing, which involves many of the evils of slavery, still persists in Texas and others of the Southern States of America.

—*British Friend.*

Unless we are always changing things for the better they are always changing themselves for the worse. G. K. CHESTERTON.

*"In Memory of Whittier," by John Russell Hayes. The Biddle Press, Philadelphia. Price 50 cents, postpaid.

BLUE RIVER QUARTERLY MEETING.

[A report of the Quarterly Meeting held near Salem, Ind., read in Clear Creek Monthly Meeting, Putnam Co., Ill., by M. Gertrude Shinn, one of the representatives.]

Blue River Quarterly Meeting was held last Seventh-day, the 28th of Fifth month. Both clerks were present and presided—Ortis Baynes and Gertrude Trueblood. Nine representatives answered to the call of their names from the four meetings and fifteen visiting Friends were in attendance from Bedford and Jeffersonville, in Indiana; Magnolia, Chicago, Hoopeston, Fairbury, Holder and Decatur, Illinois.

The silent meeting was broken with the 23rd Psalm repeated by Mary Overman. This was her first attendance at meeting for some months, she having been confined to her home with rheumatism. Another quotation followed. Three others spoke to us in words of encouragement and admonition suited to our various needs. The distinction between heaven and hell was pointed out, showing us that the former is the home of a God of love, and of all who choose to follow His guidance; the latter exists only within us as we allow it to come in.

The turn to the business session was proposed by E. Hicks Trueblood, one of the pioneers of the meeting, who observed his eightieth birthday on the following day.

Three queries were read and openly discussed. The one on "Free Gospel Ministry" was opened by Edward Coale; he recalled the incident of Sunderland P. Gardner, who studied his notes as he plowed in the field and found that if he did justice to the one, he made a failure of the other. He told how he himself thought about and studied subjects during the week; but yet when he entered the meeting house never has he had a thought as to what he should say; the mind must first be prepared and inspiration follows....

Regarding salaried ministry it was said that a Methodist preacher does not have as good a chance for the future, financially, as a Quaker preacher. Some advocated missionary methods as a solution to free ministry. One stated that a man of ability does not enter the ministry for money only. He could make more in other vocations. Another said that it has a narrowing influence to preach to a creed.

As the next query was taken up, one asked—What is unjust criticism? This was answered by another that it matters not so much what is said as *how* it is said. We must not antagonize other churches. Respect is had for those churches when they speak out on that which appeals. Criticism is very important and yet we are apt to wear our feelings too near the outside. Unjust criticism is done without understanding. Christ was criticised and crucified because of being misunderstood.

The third query taken up, on amusements, perhaps caused the most heated discussion; as some of the young people have a tendency toward card playing, this was a subject for general interest. Both sides of the question were discussed. One speaker considered the subject of amusements as one that agitates thinking people. Another referred to a croquet ground in the neighborhood where young Friends congregated on First-days to play. A preacher of another denomination, passing, commented on this sport on this day by these young folks as being inconsistent for church members. So if it offends it must not be right. In the words of Paul, "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

One Friend said the best thing about the Quaker Church is that it develops individuality. Where amusement does not conflict with duty, it is right. Another, who was brought up in childhood where Sabbath observance was very strict and grew from that to dread the day, said: Children should be taught the basic principle of right living. When taught to rely upon themselves they can decide many things for themselves. She has high regard for her neighbor's feelings, yet feels that children must be taught and allowed privileges so that they will like and not dread First-days.

A neighborhood practice led a young man to *sneak* off on First-days to play cards. This father told his son to come into the house and bring the boys, but not to play in the barns. The result was he was tired of the game, brought the cards in, called his mother's attention and threw them in the stove. This brings out the idea of condemning the way and not the act.

Another stated he would rather find his son playing an honest game of cards on First-day than cheating at games on Second-day. This is not to advocate First-day playing, but to illustrate the principle of honesty.

A boy that has never learned to play is safer out in the world than the other kind. There are many card parties that offer prizes, which feature is an objectionable one.

One stated that he plays cards, has never seen any evil effects and enjoys the amusement. He does not believe it necessary to carry it to excess. This should be left with each individual to decide.

The speaker following said: "It is not only, Does it hurt me, but does it hurt my associate?"

Another thought was, "There is no smoke without some fire. Because of so much talk about cards there must be some harm."

This discussion was then closed by one who said that in the army just before a battle, in front of each tent would be found strewn upon the ground many packs of cards, because the soldier boy didn't want to be found dead with a deck of cards in his pocket.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—Horsham Friends' Association held a meeting on First-day, Fifth month 29th. The meeting was opened with a Scripture reading by Charles S. Kinsey, a part of the 7th chapter of Matthew.

Florence J. Williams read a chapter from "Jesus of Nazareth in the Light of To-day." Anna Mullen continued the reading from John Woolman's Journal, which the Association has taken up. Benjamin Park then recited a poem entitled "The Vision."

Anna D. Hallowell, having been appointed to speak on current topics, gave a very interesting account of some of the happenings in our recent Yearly Meeting.

The meeting then enjoyed a talk by Elizabeth Lloyd, of Philadelphia, concerning the Third Query, which has been widely discussed. This subject aroused the voices of several, among whom were two visitors from Doylestown Meeting, T. Ogborn Atkinson and Harry J. Shoemaker.

After sentiments and a short silence, the meeting adjourned to meet Sixth month 26th.

MARTHA WOOD, *Sec.*

MANSFIELD, N. J.—The Association met at the home of Lewis Taylor on the Fifth month 21st, with 32 members in attendance. The president read the tenth chapter of St. Luke. Elizabeth Bowne read a paper on "The Recent Progress Against the White Plague." She said, "That physicians are agreed that fresh air, a high altitude, no work, nutritious and easily digested food are necessary items in the treatment of this disease. The simple life and sane living without excess of any kind seem to be its chief preventives." "No Sect in Heaven," was a poem read by Anna E. Kirby; B. Frank Rockhill followed with Current Events; "The Rural Telephone" was read by Martha Zelley; Mary R. Moore gave a reading entitled "Mandy." The meeting adjourned to meet Sixth month 30th, 1910, at the home of Benjamin R. Kirby. ANNA C. SCOTT, *Sec.*

MICKLETON, N. J.—On the evening of Sixth month 5th, Clarence Heritage opened the Y. F. A. by reading a portion of the 10th chapter of John. Benjamin C. Heritage gave a very good report of the Friends' Association evening during Yearly Meeting. Grace and Walker Bond, with assistants, entertained us with selections from the English and American poets, Tennyson, Wordsworth, Whittier and Lowell. We surely all spent a very profitable and instructive evening. We adjourned looking forward to having Prof. Batchellor with us at next meeting.

CORA D. HERITAGE, *Sec.*

MT. HOLLY, N. J.—The Association met at the home of Tylee B. and Annie S. Engle, Fifth month 24th, with about 35 in attendance.

Franklin Zelley opened the meeting by reading from the 4th chapter of Thessalonians.

The literary program was opened with the question, "Do we observe Decoration Day the same way we used to do?" Geo. Bullock, Herbert Killie and others said they thought the day was not observed with as much enthusiasm as formerly, but was more of a general holiday. Miss Kellar then sang "Good night, little girl"; a humorous reading was given by Hannah Engle entitled "The Art of Decorating"; "Jamie" was recited by Annie U. Hansell; Caleb Dudley gave a selection, "How our country's flag was nicknamed 'Old Glory' "; next was a vocal solo, "The Japanese Love Song," by Miss Kellar; Martie Engle recited "Too Progressive for Him"; "Jacob Bleiberstein and Teeny" was read by Louisa Dudley, followed by "The Six-shooter Convert," by Albert Hansell, Jr.

After roll call we adjourned to meet at the home of Albert and Eliz. E. Hansell, Jr., Sixth month 21st. MARY R. ENGLE, *Sec.*

NEWTOWN, PA.—The last meeting of the Association was held Second-day evening, the 6th, at the meeting house, and was one of the most interesting of the year. The president, Herbert L. Slack, read the second chapter of Hebrews; Anna E. Worthington read a paper, "Christianity and Buddhism"; Emma T. Schofield read an original poem, "Reminiscences of Makefield Meeting"; Esther L. Slack gave a reading, "Every-day Philanthropy"; Marietta Janney reported current events. After roll call and sentiments the meeting adjourned to meet again Tenth month 12th.

MARY G. WILSON, *Sec.*

OXFORD, PA.—In the absence of both president and vice-president the meeting of Sixth month 11th was opened by Philena Thomas reading the

14th chapter of John. It was agreed to discontinue the meetings after Sixth month 25th, which is to be a social, until the second Seventh-day of Ninth month. Josephine Cope read a paper on "Lucretia Mott in London." "Were the Friends justified in conducting the Underground Railway?" was answered by Harry Thomas, Granville Coates and others. Ethel Reynolds then read a paper on "The Christiana Riot," and "Ruth—A Ballad of 36," was the subject of a recitation by Anna Smedley. The meeting was closed by Ella Thomas reading an account of Rachel Wesley's escape from slavery.

ANNA SMEDLEY, *Sec'y pro tem.*

PASADENA, CAL.—On the evening of Fifth month 25th, the Association held its regular meeting at the Meeting House. Anna K. Duncan presented a sketch of Woodbrooke, telling of its establishment, its aims, and the deep spiritual influence felt by all its students. An outline of a day at the school was also given. She read a letter from Harriet M. Cooper, of Pendleton, Indiana, giving glimpses of her term at Woodbrooke, emphasizing both the pleasure and profit received. Woodbrookers in America and what they are doing, was another interesting phase of the sketch, and the readings from "The Story of Quakerism" told of the establishment and plans of the adult schools, started in 1845 by William White. A short discussion closed this presentation.

A. Elizabeth Lawrence in Current Events gave an interesting resumé of happenings in the field of science, philanthropy, and some of the methods of government and the problems confronting several different nations. Further discussion followed on the subjects of the evening, and the missionary work of some of the Friends in the Orient.

MARY E. YEO, *Secretary.*

YOUR RELIGION.

A thousand cults and a thousand creeds:
Is one a rose and the rest but weeds?
Or is each one suited to meet some needs?
Is your own so great that the rest seem small?
Then keep it and live it; that's all.

Pagan or Christian, Gentile or Jew,
How else may you know that Your Own is true,
Not for him or for me, or for others, but *you?*
To live by, to die by, to stand or to fall?
How? Keep it and live it; that's all.

When the wolves of the world are upon your track,
Does it help you to beat the mad horde back,
And to laugh at the snap of the snarling pack?
Does it leap to your heart like a huntsman's call?
Then keep it and live it; that's all.

When the strong are cruel and the weak oppressed,
Does it help you to help? Does it sting your breast?
Does it sob in your soul with a wild unrest?
Will it fight against might and let nothing appall?
Then keep it and live it; that's all.

When the last fight comes and you make your stand,
When the sword of your strength breaks out of your hand,
When the earth below turns to shifting sand,
Does it sing! when your back is against the wall?
Then keep it; it's *yours* and that's *All.*

—Edmund Vance Cooke, in the American Magazine.

BIRTHS.

IRWIN.—In Christiana, Pa., on Fifth month 23rd, to Dr. T. S. and Estelle Brinton Irwin, a son, named T. Stevens Irwin.

PASSMORE—On First-day, Fifth month 8th, 1910, to Roy H. and Dorothy P. Brinton Passmore, of Christiana, Pa., a son, who is named Horace Brinton Passmore.

MARRIAGES.

THOMAS—BARTLETT.—At the home of the bride, near Easton, Md., Sixth month 1st, 1910, Pauline de Waele, daughter of the late John C. and Matilda J. Bartlett, and Arthur Abbott Thomas, of Providence, R. I.

DEATHS.

CARVER.—At Penn's Park, Pa., on Sixth month 5th, 1910, Hannah H. Carver, aged 85 years. Interment in Wrightstown Friends' Ground.

HARLAN.—On Sixth month 6th, 1910, near Beloit, Ohio, Joseph Harlan, aged 88 years, 3 months and 12 days. An esteemed Elder of West Monthly Meeting. The long life of this friend was spent on the same farm where he was born. He was a firm believer in the guiding hand of the Divine Father, was ever faithful in attendance of meeting as long as strength permitted, having been confined to a wheel chair for many months. The suffering incident to this deprivation was met with cheerful fortitude. In Fourth month last they celebrated their sixtieth marriage anniversary. His aged wife, one daughter, one son, several grandchildren and great-grandchildren survive him. One son "passed on" a number of years ago.

His life was exemplary—that of a true Christian—and he will be missed in the home and community and by the Friends of his Meeting. M. H.

LIPPINCOTT.—Suddenly, at her home, in Conshohocken, Pa., on Sixth month 9th, 1910, Annie Cooper Lippincott, aged 73, widow of Ezra Lippincott.

SATTERTHWAITE.—At his home, near Langhorne, Pa., Fifth month 23rd, 1910, Amos Satterthwaite, aged nearly 74 years. The funeral at Langhorne Friends' Meeting House was largely attended, and many loving tributes were given to his memory. The death of this dear friend is a loss, not only to his immediate family, but to the community at large. His genial, social disposition and his strict maintenance of what he believed to be right, won him the respect and admiration of all who knew him.

NOTES AND ANNOUNCEMENTS.

Walter S. Bright McLaren, who has lately been returned to Parliament as member for the Crewe Division, is a member of the Society of Friends, and his election brings the number of Friends in the present House of Commons up to ten. He is a son of the late Duncan McLaren, and his mother, Priscilla Bright McLaren, was a sister of John Bright. He represented the same Division from 1886 to 1895. —*British Friend.*

The Summer School at Haverford College, which (as mentioned in our March issue) is to last from June 23rd to July 16th, is to be preceded by the Educational Conference of the American Five-years Meeting, which is also to be held at Haverford, beginning on June 20th. The main subject at the Conference will be "Preparation for Service (Social and Spiritual)." The chief lecturers at the Summer School will be Herbert G. Wood, M.A., Dr. G. A. Johnston Ross, Dr. George A. Barton, Dr. Rufus M. Jones, Henry J. Cadbury, M.A., Dr. Augustus T. Murray, and Prof. Elbert Russell. An examination will be given at the end of each course for the benefit of those who are able to study systematically. Information from Dr. Rufus M. Jones, Haverford, Pa. —*British Friend.*

The girls of Makefield Young Friends' Association held their first sewing circle at the home of Joseph K. Walton, on Seventh-day, the 4th inst. The sewing circle has been started with the idea of furnishing not less than twenty-two garments a year. The garments are to be turned over to the Guild of Help for distribution. In the evening the boys were invited for supper to partake of the bountiful supply of good things prepared by the girls.

The Friends' Meeting for worship at Newtown, Bucks County, Pa., on First-day mornings, will be held at 10 a. m. from Sixth month 15th to Ninth month 15th, instead of at 10.30 as heretofore.

THE PICNIC OF NEW YORK AND BROOKLYN FRIENDS.

It is hoped that only a very few people have the mistaken impression that the annual picnic of New York and Brooklyn First-day schools has already taken place. The date named for it in several issues of the *Intelligencer* is the correct one:—Seventh-day, the 25th of this month, and by many Friends, old and young and middle aged, the event is looked forward to as one of the most delightful of the summer. Disappointments as to the weather have been many this month, but a long record will be broken if the 25th, the day of the picnic, is not blessed with glorious sunshine, clear skies and balmy air. For details see calendar. C. F. U.

CLASS DAY AT SWARTHMORE.

The annual class day exercises were held at Swarthmore College on Second-day, June 6th. A crowd far too vast to be accommodated in the spacious Collection Hall was early assembled, and those who were fortunate enough to gain admittance were well rewarded. The room was artistically decorated with peonies and roses—many declared they had never seen it look so beautiful.

The President's address of welcome was delivered by William Jenkins, after which Miriam Hines read the Class History, Priscilla Goodwin gave the Prophecy, and Elsie Fenton the Class Poem. These exercises were closed with the Presentations by George Corson.

Then the audience adjourned to the Library to hear the Ivy Oration by Gurdon Jones; which was followed by the presentation of the spade to the Junior Class.

At five o'clock there were about a thousand people gathered to see "The Tempest." The leading roles were taken by Priscilla Goodwin, as Miranda; Gurdon Jones, as Prospero; Marie Sellers, as Ariel, and William Jenkins, as Caliban.

DEGREES CONFERRED BY SWARTHMORE COLLEGE, 1910.

BACHELOR OF ARTS.

With the Major in Biology,—George Dock Fussell.

With the Major in Chemistry,—Frederick John Blatz, Philip Triest Sharples, Arthur Percival Tanberg.

With the Major in Economics,—Samuel Joseph Bunting, Jr., George Cadwallader Corson, Edward Watson Fell, James Gibson Lamb, James Austin Stone, I. N. Earl Wynn.

With the Major in English,—Esther Barnes, Hazel Brown, Pauline Ruby Fay, Priscilla Cooper Goodwyn, Anna Bassett Griscom, Miriam White Hines, William Lancaster Jenkins, Gurdon Blodgett Jones, Virginia Drysdale Keeney, Margaret Fulton Means.

With the Major in French,—Mary Linton Hallowell, Edna Clayton Jones, Jean Hamilton Walker, Marguerite Carswell Wallace, Irvana May Wood.

With the Major in German,—Ethel Mary Albertson, Louise Keene Cockran, Alma Daniels, Elsie Fenton, Beulah Reece Green, Bertha Brooke Hepworth, Sara Kelsall Kirk, Grace Frances Lee, Helen Lukens, Adelaide Stuart McGinnis, Helen Christine Maynard, Hattie Knox Pentz, Marie Sellers, Florence Estelle Wallworth.

With the Major in Latin,—Anna Frances Campbell, Mary Beatrice Dunlevy, Rodger F. Gephart, Annie Stagg Pollitt, Mary Winifred Rennard, Martha Ellis Soyars.

With the Major in Mathematics,—Guy Carroll Carr, John Himes Pitman.

With the Major in Philosophy,—Jesse Charles Roberts.

With the Major in Chemical Engineering,—Chris Bockius.

With the Major in Civil Engineering,—Lewin Hepbron Usilton.

BACHELOR OF SCIENCE.

With the Major in Chemistry,—Frank Hastings Griffin.

With the Major in Civil Engineering,—Joseph Franklin Gaskill, John Johnson.

With the Major in Mechanical Engineering,—Riley Anton Bressler, Robert Montgomery Marr, Frederick Willits Seaman.

With the Major in Electrical Engineering,—H. Lawrence Beecher, John Norman Ogden.

MASTER OF ARTS.

Mary Eliza North, A.B., 1907, with the Major in English.

CIVIL ENGINEER.

George Lupton Broomell, A.B., 1906; John Horace Ervien, B.S., 1903; Andrew Bracken White, A.B., 1909.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

SIXTH MONTH 18TH (7TH-DAY).

—Reunion of Old Pupils' Association of Byberry Friends' School, at Byberry, Pa.

SIXTH MONTH 19TH (1ST-DAY).

—Cornwall, N. Y., Friends' Association, in the meeting house.

—Conference under care of Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting House at Langhorne, Pa., at 3 p. m. Subject, Temperance. Addresses by Prof. Paul M. Pearson, of Swarthmore College. and Samuel J. Bunting and Joseph H. Willets, students of the college.

SIXTH MONTH 20TH (2ND-DAY).

—Haverford Summer School for Religious and Social Study, Sixth Mo. 20th to Seventh Mo. 16th.

SIXTH MONTH 21ST (3RD-DAY).

—Mount Holly, N. J., Friends' Association, at the home of Albert and Eliz. Engle Hansell.

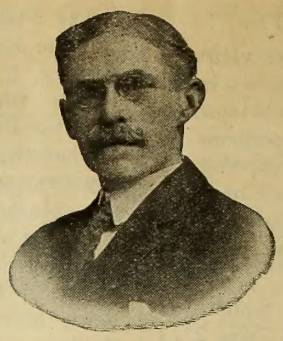
SIXTH MONTH 23RD (5TH-DAY).

—Fishing Creek Half-Yearly Meeting, in Millville, Pa., at 10 a. m. Ministers and Elders the day before at 3 p. m.

SIXTH MONTH 25TH (7TH-DAY).

—First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, (near Fulton Ferry) Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m. See circulars for full information.

—Scipio Quarterly Meeting, in North St., N. Y., at 11 a. m. Ministers and Elders the day before at 2 p. m.



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SIXTH MONTH 26TH (1ST-DAY).

—Philanthropic Conference at Birmingham Meeting, at 2.30 p. m., under care of Concord Quarterly Meeting Philanthropic Committee.

—Horsham, Pa., Friends' Association, in the Meeting House.

SEVENTH MO. 7TH (5TH-DAY).

—Friends' General Conference at Ocean Grove, N. J., 7th Mo. 7th to 13th inclusive.

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[The following verses were copied from a much-worn clipping carried for years in the pocket-book of a motherless young man.]

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Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break,
So cherish that mother, my boy.

You have only one mother, who will
Stick to you through good and through ill,
And love you although
The world is your foe,
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay;
Who for you must spare
Self-sacrifice rare—
So worship that mother alway.

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24-in.	26-in.	41-in.	40c	30-in.	39-in.	45-in.	50c
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You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you—
What have you for her ever done?

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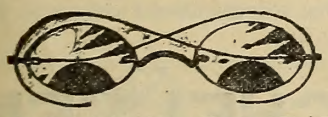
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Friends' General Conference

For the General Conference to be held in Ocean Grove, July 7 to 13, the Pennsylvania Railroad has quoted a specially low rate of fare. Excursion tickets will be sold to Asbury Park and Ocean Grove on July 5, 6 and 7, and will be good returning to reach original starting point on or before July 16.

For exact fares and stop over privilege consult Ticket Agents of the Pennsylvania Railroad.

BOOK NOTES.

"Our Garden Flower," by Harriet L. Keeler, is a delightful companion for all garden-lovers. It is a popular study of the original lovers, life histories, and relationships of our favorite flowers and plants. Ninety pictures explain the subject. Several hundred varieties are dealt with and at the end of the book we find the old-time sweet herbs,—sage, thyme, marjoram, savory, sweet basil, fennel, etc. The names of the flowers form a fragrant list,—marigold, cornflower, lavendar, barebell, campanila, lobelia, rosemary, bergamot, convolvulus, phlox, verbena, cowslip, primrose, salvia, and many scores of just such names endeared by long association and old family memories.

In addition to a botanical account of each plant, is given a pleaasnt discussion of its beauty and charm, as for example,—"There is something marvellously fine about the Poppy. Its robust health, the nodding grace of the buds, the airy poise of the fully opened flower, the silky tissue of the petals, and the bold riot of color which 'against the light or with the light is a flame and warns the wind.'" Many beautiful quotations, from poets and other writers, enrich the descriptions. (Scribner's.)

Doubting is the cowardly dodging of the best, while trusting is the bravely taking of the worst that may seem to come to pass. —*Life Liver.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 25, 1910.

Martha J Warner

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Still plenty of room over "the Fourth" at the Hall, but this is a condition that will not be likely to last long, particularly as the rest of the Buck Hill Falls settlement is filling up rapidly.

Rooms are available for the first two weeks of July, covering Conference time; after that, there are only a few until the latter half of August.

Buck Hill Falls is pretty nearly the quietest spot in the country to spend the noisy Day of Independence, and Griscom Hall is about the quietest spot in Buck Hill Falls. This therefore is *the* place to avoid the ear-splittings and nerve-rackings of what is coming to be known as Dynamite Day.

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WANTED—BY A FRIEND OF WIDE EXperience, position as matron at a Friends' Home by 9th mo. 1st, or managing housekeeper and caretaker of an invalid combined. No. 49, this office.

WANTED—AT ONCE FOR THE SUMMER in a cottage at Buck Hill Falls, a settled Protestant women for general housework. Address No. 56, this office.

WANTED — YOUNG REFINED WOMAN, with daughter ten years old, wishes position as housekeeper or companion. Address R, this office.

WANTED—A YOUNG WOMAN OF ABOUT 25, in a very small family in Germantown, as a mothers helper, or companion, other help kept. Must be healthy, and have pleasant address, state previous experience, if any, also salary expected. Address, Companion, this office.

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Dr. Abner P. Way, who is a tutor of considerable experience in college preparation as well as in general teaching, will be at Buck Hill Falls during July and August, and wishes to do general tutoring. Hours for instruction or supervision of study may be arranged now. Address him care of the Penington, 215 East 15th Street, New York City.

We need an outdoor kindergartner to take charge of the children's play ground. Anyone exceptionally qualified for a position of this kind should apply to M. F. Atkinson, Buck Hill Falls, Pa., who will furnish details.

The Philadelphia city authorities while prohibiting the use of pistols, have not placed a ban on fire crackers, so the "Glorious Fourth," will probably be as noisy and unpleasant as usual. Plans are being made for a sane and reasonable observance of the day at Buck Hill.

The writer met a young lady a few days ago at a hotel in Northern New Jersey who said that one of the pleasantest memories of her visit to Buck Hill several years ago was the delightful "Fourth of July."

As the settlement is rapidly filling accomodations for over this holiday should be engaged at once.

Miss Flanigan who had charge of the swimming pool and gave instructions in swimming has returned and is ready for work.

The rhododendron will be coming into bloom.

BUCK HILL FALLS CO.

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Single copies, 5 cents.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME. WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates which will be furnished on application.

No advertisement inserted for less than twenty cents.

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N. W. Cor. Fifteenth and Cherry Sts.
Philadelphia.

*** TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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EDUCATIONAL

EDUCATIONAL INTERESTS
Philadelphia Yearly Meeting
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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SIXTH MONTH 25, 1910.

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We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life....When we of the so-called better classes are scared as men never were scared in history at material ugliness and hardship; when we put off marriage until our house can be artistic, and quake at the thought of having a child without a bank-account and doomed to manual labor, it is time for thinking men to protest against so unmanly and irreligious a state of opinion. —*William James.*

LIFE'S VOYAGE.

I have made a voyage upon a golden river,
'Neath clouds of opal and of amethyst.
Along its banks bright shapes were moving ever,
And threatening shadows melted into mist.

My journey nears its close—in some still haven
My bark shall find its anchorage of rest,
When the kind hand which every good has given,
Opening with wider grace, shall give the best.

—*Julia Ward Howe.*

In the Woman's Journal.

FRIENDS' GENERAL CONFERENCE.

At Ocean Grove, N. J., Seventh month 7th-13th:

FOURTH-DAY, SEVENTH MONTH 6TH.

8.00 P. M.—Meeting of Sub-committees on First-day Schools, Philanthropic Labor and Education, Memorial Tabernacle.

FIFTH-DAY, THE 7TH.

9.00 A. M.—Devotional meeting at Auditorium.

10.00 A. M.—FIRST SESSION OF CONFERENCE. "The Sense of Larger Fellowship." Address by Dr. Jesse H. Holmes, Professor Biblical Literature, Swarthmore College.

2.00 P. M.—Meeting of Committee for Advancement of Friends' Principles, at Memorial Tabernacle.

3.00 P. M.—Meeting of Central Committee Friends' General Conference, at Memorial Tabernacle.

8.00 P. M.—SECOND SESSION OF CONFERENCE. "Social Religion; a discussion of the Place of Social Welfare in a Religious Program."

Address by Dr. Scott Nearing, of the Department of Economics, University of Pennsylvania and Swarthmore College.

SIXTH-DAY, THE 8TH.

9.00 A. M.—Devotional Meeting at Auditorium.

10.00 A. M.—THIRD SESSION OF CONFERENCE. "Religious Education of Boys and Young Men."

Address by President Isaac Sharpless, of Haverford College.

2.00 P. M.—Meeting of new Committee for Advancement of Friends' Principles, at Memorial Tabernacle.

3.00 P. M.—Meeting of new Sub-committees on First-day Schools, on Philanthropic Labor and on Education, at Memorial Tabernacle.

8.00 P. M.—SOCIAL, at Young Peoples' Temple.

SEVENTH-DAY, THE 9TH.

9.00 A. M.—Devotional Meeting.

10.00 A. M.—FOURTH SESSION OF CONFERENCE. "The New Penology and How Far it can be Adopted in Practice." Session under care of Anna M. Jackson, of New York. Address by Dr. Katherine Bement Davis, of Woman's Reformatory, Bedford, N. Y.

Address: "Defectives and Social Welfare," by Elizabeth E. Farrell, Inspector of Ungraded Schools, New York City.

2.30 P. M.—Meeting of Executive Committee of General Conference of Friends' Associations, in Memorial Tabernacle.

8.00 P. M.—FIFTH SESSION OF CONFERENCE. "The Present Trend of Religious Thought."

Address by Arthur C. McGiffert, Professor in Union Seminary, New York.

FIRST-DAY, THE 10TH.

10.00 A. M.—MEETING FOR WORSHIP, at the Auditorium.

8.00 P. M.—Meeting for Worship, at the Auditorium.

SECOND-DAY, THE 11TH.

9.00 A. M.—Devotional Meeting, at Auditorium.

10.00 A. M.—Sixth Session of Conference."
"The Society of Friends and the Present Trend of Religious Thought,"
Address by Henry W. Wilbur.
"The Upbuilding of a Religious Society," Address by Dr. O. Edward Janney, of Baltimore.

8.00 P. M.—Seventh Session of Conference.
"Friends and Political Life."
Address by A. Mitchell Palmer, member of Congress from Stroudsburg, Pa.
"Women and Political Life."
Address by Frances Squire Potter, of New York City.

THIRD-DAY, THE 12TH.

9.00 A. M.—Devotional Meeting at Auditorium.

10.00 A. M.—Eighth Session.
Progress of the Society of Friends during the past two years in its various activities and Interests.
Philanthropic Labor: Charles F. Underhill, of Brooklyn, N. Y.
Education: Edward B. Rawson, Superintendent of Friends' Schools, New York City.
First-day Schools, Herbert P. Worth, West Chester, Pa.
Advancement of Friends' Principles, Henry W. Wilbur.

2.30 P. M.—Ninth Session of Conference.
"Amusements of the People."
Addresses by Elizabeth Stover, Belle L. Israels, Mary Agnes Best.

8.00 P. M.—Entertainment.

FOURTH-DAY, THE 13TH.

9.00 A. M.—Devotional Meeting at Auditorium.

10.00 A. M.—Tenth Session of Conference.
Progress of Religious Education:
"The Place of Religion in Education."
Address by Joseph Swain, President of Swarthmore College.
"The Religious Schools."
Address by Jane P. Rushmore, General Secretary First-day Schools of the Society of Friends.

8.00 P. M.—Eleventh Session.
"Conditions that Make for War."
Address by Edward Clarkson Wilson, Principal of Friends' School, Baltimore.

TRAVEL NOTES OF THE SECRETARY OF THE PURITY ALLIANCE.

In the small towns of Southern California, where "the world is so new and all," I found active women's clubs interested in matters affecting the social life of the country where the desert is being reclaimed. These clubs were providing rest rooms next door to libraries; they were holding meetings of parents and teachers in beautiful new school buildings, which seemed to have sprung as marvelously into being as the fields and groves and rose gardens. These women were interested in all moral education movements, and from several local clubs came invitations asking me to bring a message from our headquarters. Nowhere have I spoken to more intelligent or sympathetic groups than I found at these gatherings of the women of the frontier. A large proportion of them are college women. A good many have gone from the Eastern and Northern States to make homes in the new country. They are making their impression upon the community life in the rural districts and in the new towns, which, by the way, are "no saloon" towns. The men and women who have undertaken to reclaim the desert in Imperial Valley are people of courage and healthy industry, who know the joy of making two blades grow where not even one grew before, and the social atmosphere they make is a clean, wholesome growing atmosphere. Here, not far from Salton Sea, I found school buildings beautiful to look upon, and within them I found the most progressive educational work that it has been my good fortune to encounter anywhere. The atmosphere of the schools I visited there was delightful. How much the silent influence of the Brownlee method of suggestive teaching helped to make it I know not, but there was freedom and self-government in those schools. There was joy in the exercise of creative power. It means something to be part of a community that is making a new world teeming with life out of stretches of arid land. From the Nature Study classes in the kindergarten and primary schools, through the biology, and botany, and agriculture, and manual training, and civics and history, there ran the splendid story of the possibilities of knowing and doing. I recall with especial pleasure half an hour in a history class where

the Lincoln administration was being reviewed. It was live discussion that was going on. How the dark eyes of one boy flashed as he declared that every man in the North put in the place of the men in the South and made to realize what the labor problem meant to them would have taken their view of slavery! And how earnest were the level-browed blue eyes of the boy who said, "No, the best men were abolitionists because they knew that a nation where men are slaves can't live. Whatever it is that makes slaves is bound to ruin a nation."

There are still cabins in the western frontier of this country where emancipators are being bred. I came from Imperial Valley more impressed with the significance of the development of social conditions and what is being done for the making of men and women than I had been even by the wonders of its vegetation and its multiplying industrial plants. I wondered if the spirit that fought threatened destruction as these people did when they were wrestling with the Colorado River might not meet menacing social currents with the same splendid hope and patient persistence and with as certain good effect upon the nation.

And, again, in the sociology classes of Whittier College I felt hopeful, for the young men and women being trained for social service had the long look and the wide horizon. The healthy optimism of the open-air environment was in their discussions and they were facing their problems squarely.

The Imperial County Teacher's Institute was in session several days while I was in El Centro. The State Superintendent and other educators from Los Angeles were there, so I caught echoes from the Public School System of California which accounted in part for the local conditions that so amazed me in this valley that is geographically below sea-level and so near the mountain peaks in its educational enterprise. If I had not recognized very familiar lines in the sketches of the Western professor, who with characterstic humor and breeziness, described "the wild animals he had known," I might have felt myself alien—a stranger from the effete East. But the young caged things for whom he spoke are the same the world over.

All teachers know that there are two sorts of mischievous boys and girls, one the kind that never gets caught, and one that sometimes does. I found some of the Professor's "wild animals" who had been caught and caged in the California State School to which pupils are committed from the juvenile court. Boys so much like boys in the schools where I have taught that it was hard to believe that they were either less free or more wicked than "my boys" who were working in the shops and gardens and playing ball and studying history. Girls, who to the casual observer would seem very like your girls, were behaving much as school girls usually behave when there is a visitor in their assembly room. They sang for me and I told them some legends suggested by the Spring Song. Their faces were very expressive. In the dullest there was indication of a mind groping for "more light." Out of the eyes, some of them a little hard and challenging, looked souls groping for "more life."

I visited four cities on the Pacific Coast learning what I could of movements, organizations and institutions. The activity of the Parent Teacher Association, an organization that brings the mothers and guardians of the children where they meet on common ground, was one of the indications of the social conscience astir. Stories were told me of conditions in schools very different from those I found in the Imperial Valley towns. That some of these stories were pitifully true I learned from some of the institutions where foundlings of unacknowledged parentage find shelter. I attended meetings of missionary societies, conferences of circles engaged in philanthropic work, and meetings of women's clubs. I heard lectures on social problems, visited the State Reformatories, attended classes of sociological students, and talked with individuals whose information and experience in social service work might be helpful to others.

Among those with whom I talked about the conditions in the West there was difference of opinion as to what had actually been accomplished by the "reform wave" that directed a good deal of attention to the vice district of Los Angeles a few months ago. All, however, admitted that something had been done to improve conditions, and it seems certain that the municipal house cleaning had sent brooms into some particularly noisome corners. But perhaps one of the most hopeful signs was the quickened interest of the well-to-do women and the wakened sense of the responsibility for the weak and the unprotected who drift into the ranks of the wicked. The motherhood instinct had been stirred; and movements generated by the protective impulse were looking toward moral safeguarding of the young people in the schools and shops and mining districts. All along the way I found indications that women are facing conditions that have grown up through neglect and changing environment, and that they are asking that the Jericho roads shall be made safe.

ELISABETH STOVER.

In Vigilance.

THE FRIENDS' MESSAGE IN AUSTRALIA.

The visit of English Friends, younger and older, to Australia is still bearing fruit, according to reports that appear in *The Australian Friend,* of Fourth month, 23rd. The possibilities of Quakerism in this thinly settled country are hinted at in an extract from the Journal of Violet Hodgkin, written shortly after the Wellington Conference:

"One thing struck me very much, and that was what a wonderfully flexible instrument we have in our Quaker organization. Here we were, a large company of very ordinary men and women, taken suddenly from all sorts and conditions of life and dumped down to transact business together. Most of us were absolute strangers to one another, and there were plenty of strong individualities with widely different, not to say conflicting views. And yet this one method that we had in common, the Quaker method and tradition, was enough to transform us into an organized body in a very few minutes, with absolutely no time wasted over red tape and rules. We chose a clerk and gave him a two-penny minute book, and there we were. The "sense of the meeting" did the rest and was amply sufficient to deal with the most varied and knotty problems as they arose. That sort of disciplined flexibility is surely a very valuable possession in the world to-day."

After the departure of the English visitors a Young Friends' Conference was held in Sydney, of which the report says: "The clearest of blue skies, bright warm sunshine, the green foliage of Australian and English trees and shrubs made fresh by recent rain—such were the ideal conditions under which twenty-two young Friends gathered at 11 a. m., on the morning of March 25th, at "Burdoe," Northwood, for the All-Day Conference to which many of us had looked forward with keen anticipation. . . . .

"Attention was drawn to the fact that, within a radius of 20 miles of Sydney, dozens of churches are closed against public worship on two or three Sundays in the month, because ministers are not available to fill the pulpits. At the public meetings held during the recent camps, we found our method of worship appreciated, and we were asked, "Cannot such meetings be held again?" There is, in these three instances, a direct appeal for a return to original Christianity, and for worship which, stripped of the mummy-wrapping with which the past centuries have clothed it, makes possible direct contact of the individual soul with God. What response are we going to give to these appeals?"

At the close of the morning session tables were laid for dinner on one of the wide garden paths under the shade of the gum trees, and there fun and merriment were rife.

In the afternoon the principal address was Thomas Wardell's "The Quaker Message," from which we extract a few paragraphs:

"What then is our message? We shall, I think, be assisted in our quest if we consider what is the fundamental principle of Quakerism. William Penn writes: 'That which the Quakers lay down as a main fundamental in religion is this: That God, through Christ, hath placed his spirit in every man to inform him of his duty, and to enable him to do it, and that those who live up to this are the people of God, and those that live in disobedience to it are not God's people, whatever name they may bear or profession they may make of religion. . . . It is to this spirit of light, life, and grace that this people refer all, for they say it is the great agent in religion, that without which there is no conviction, so no conversion or regeneration, and consequently no entering into the Kingdom of God.'

"The acknowledgment, therefore, of the immediate guidance and teaching of the spirit of God, tested and confirmed by an inspired Bible, is the basic principle of Quakerism, and led our forefathers to abandon many religious doctrines as non-essential to acceptance of the Gospel of Christ."

"Superficial systems of salvation are alien to the spirit of Quakerism. Belief in Christ must carry with it a true belief in brotherhood. If, therefore, our allegiance to Christ is loyal and sincere, we cannot neglect our duty to our degraded and oppressed neighbor. As citizens we must accept our public responsibilities and take our part in political life."

After quoting from Dr. Rendel Harris and from a Western American paper to show that Jesus denounced national sins and preached social as well as individual regeneration, the speaker continued:

"The rich man, from a real dread of losing what wealth he has accumulated, must jostle and scramble and scheme, oblivious to the fate of his competitors, and in the process utilizing not the highest and most worthy traits of character, but the meanest and most selfish. At the other end of the scale, the dread of starvation is the motive in the life of the worker. This is the position today in Sydney as elsewhere; we are all actors in it and all participate in the guilt and respectability of it. Our mission is not so much preaching holiness of life, but as individuals and more especially as a Society (because we have infinitely more influence in the world when speaking as a body of serious-minded Christians than as units)

our mission, I say, is to fearlessly contend for a reconstruction of society on the pattern outlined in the Sermon on the Mount."

In the evening W. Carrit presented his thoughts on the meaning of Christ's death. One of the speakers said: "We may differ in the statement of our ideas respecting this greatest of all human mysteries, but we agree in this, that touching the deepest in life, it represents to us the absolute and eternal love of God." Another speaker reminded Friends that in Christ's life our hope lies.

"Thus," says the report, "the day full of hope and inspiration closed, and now our desire is in the strength and power of Christ to move together ever *Onward, Forward* and *Upward.*"

THE QUAKERISM THAT IS WORTH PERPETUATING.

"The Quaker of the olden time!
How calm, and firm, and true,
Unspotted by its wrong and crime
He walked the dark earth through
* * * * * * *
And, pausing not for doubtful choice
Of evils great or small;
He listened to that inward voice
Which called away from all."

—*Whittier.*

The spirit which inspired the Quakers of George Fox's time would make the Quakers of to-day a band of men and women just as uncompromising as were their ancestors. It is because the Quakerism of to-day is full of the spirit of compromise, that it has not yet risen to its proper place as a *leader,* in the struggle for human freedom which is being waged to-day with an intensity hardly equalled in the time of Cromwell. It is because the light which was so carefully sought after and followed so religiously by our fathers, has with us become dim and obscured by continued conformity to the worldly spirit, that other men and other organizations are being used as instruments to give utterance to that Truth which sets men free always when it is known and its voice followed.

But the Quakerism which is worth perpetuating is a Quakerism which stops not to count the *cost* of obedience to the still small voice; but is ready to sacrifice ease, comfort, worldly possessions, and social standing in absolute non-conformity to the demands of a society which cares only for the leisure, the luxury and the power, that come with the possession of wealth.

The distinctive dress of the Quakers of the olden time was an outward sign of a spirit of non-conformity with the customs of the world, because it was found to be impossible to serve two masters; absolute obedience to the still small voice can alone bring that heavenly peace which comes to those who love truth supremely and who cleave to her alone. But the Friends' minister of to-day is no longer distinguished by his plainness of dress. He often changes the business suit which he wears in the gallery for the full dress cut away coat which is the distinguishing mark of his compliance with the customs of a society where the possession of great wealth is the open sesame to every door. Emerson, whose keenness of insight in spiritual matters was unrivalled, has endorsed by word and deed the wisdom of the early Friends in advising plainness of dress, sincerity of speech and straightforwardness of manners. Where the desires are strong for costly dress and for luxury in living it is easy to perceive that a hardness of heart and lack of sympathy is engendered for the poor and wretched wage slaves whose labor produced the wealth which makes costly dress and luxurious living possible.

Industrial slavery to-day is quite as cruel and as regardless of human suffering as ever African slavery has been. It is far more wasteful of human life. In its baleful shadow stalks that white slavery of women, which would be utterly impossible were the opportunities for honest labor at fair wages open to women, and worst of all, the lives of helpless children are coined into dividends in our mills and factories, in order that holders of stocks may spend in one day, often all that a little child can earn in a year at the machine. A Quakerism that is worth perpetuating will now, as in the days of John Woolman and William Penn, first clear its own skirts of the oppression of its fellow men; and then teach the rest of the world the path to Peace; by renouncing every means for acquiring riches which come through oppression of any kind. All the past history of Friends marks them out as the chosen people to accomplish this great work. What moral heroism can we point to greater than that of the Friends of Pennsylvania just before the American Revolution, who not only freed their slaves, but who paid them for the long years of labor which had been unpaid for while they were slaves. I believe that the spirit of the Quakers of the olden time is in their descendants to-day; and that Friends will feel the call, and rise to the occasion

"Turn and o'erturn—O—outstretched hand,
Nor stint nor stay,
The years have never dropped their sand
On mortal issue vast and grand
As ours to-day."

Wilmington, Del. WILLIAM CANBY FERRIS.

A STATEMENT OF PRINCIPLES.

The question is often asked by those outside of our Religious Society and sometimes by those within it, What do Friends believe? or for what do they stand? There has never been any accepted Creedal answer. The "Divine Immanence" is the distinctive characteristic of their belief. If we conceive the Divine principle to be the embodiment of those elements which make for Righteousness, and which we find implanted in our innermost being, causing us to feel and know what it means to be just, tender, truthful, patient, forgiving and consequently loving, seeking the highest and best good of our fellow-beings, then we are practical illustrations of the "Friendly Ideal."

This is true, whatever may be our intellectual understanding of those things which we call doctrinal, and which have always been associated more or less closely with the entire subject.

Religion from the standpoint of a Friend is a life to be lived more than a creed to be believed, and when reduced to its simplest terms, it is to live our lives, embracing all that comes into life's complex combination, according to the best light and knowledge we have.

If we strive to live as though *always* in the presence of Infinite Purity, there will be a growing more and more toward that condition, and we shall realize more and more sensibly, that Infinite Love and Wisdom guide and guard us.

As we come into the things of the Spirit, our interest in secondary things does not have the same hold. We hold it essential and important above all else, to base our judgment upon the fruits of the Spirit as set forth in the life, whether of ourselves or others.

This gives us liberty in the intellectual domain, for a wide diversity of thought. Surely the world will be better the more men come into the acceptance of this ideal and conformity to it.

Let not pride possess us because of our great blessing and privilege of the consciousness of the Divine. Rather being clothed in the spirit of humility, let us remember that we still occupy human habitations, with their weaknesses and frailities, and perpetually need watchfulness and prayer, lest we enter into temptation.

To sum up the whole. It is the Spirit alone which endures, and gives life its greatest value. The individual being unfettered from Dogma or Creed may hold the thought or view of things, theological, historical or speculative, that best meets his convictions of truth, the value of which is determined by the help that is received therefrom in promoting the things of the Spirit as they are expressed in life. MARGARET P. HOWARD.

ANCIENT DISCIPLINE.

[Extract from Manuscript Discipline of Philadelphia Yearly Meeting, held at Burlington, 1704; printed in the Philadelphia *Friend*.]

And lett all be watchful against immoderate and indecent smoaking of Tobacco in all places, and especially in Publick Houses, where the Temptation to that, as also to ye excess in Drinking seems most to be: all therefore ought for the Truth's Sake, and their Poor Soul's Sake, to be exceeding watchfull at such and all other Places, and be carefull that they do not forgett themselves through much needless discourse, or other ways, so as to sitt Smoaking, Tipling and Drinking to Excess whereby they dishonour their Christian Profession, make an ill use of ye Blessings of God, disorder their own Bodies, Hurt, if not destroy their souls and bring a Grief and Exercise on their Brethren when they see, or hear of such Things. And its very unseemly, and not like the gravity that Truth leads to for any to walk or ride in the Streets or Highways, with a Pipe in their mouth, for we ought in all our Conversations rather than to give any Occasion of Scandal or Offense to any, to take up the Cross to our desires, and appetites, minding the Grace of God that brings Salvation, which teaches to deny ungodlyness, and worldly lusts, and live Righteously, Soberly and Godly in this present World, that we may adorn ye Gospel of our Lord and Saviour Jesus Christ, and so shall we feell His Blessing, and be instrumental in His Hand for the good of others.

A CONTRIBUTION TO PRISON REFORM.

The Prison Reform League of Los Angeles, Cal., has rendered a distinct service to the cause for which it exists by the publication of a volume entitled "Crime and Criminals." The book bears this inscription: "To Leo N. Tolstoy, the world's great interpreter of the immutable law of inheritance—whereby like springs from like, love begetting love and hate a progeny of hate—this book is dedicated with profound respect." On the same page is the following quotation from President Taft: "I believe, and I regret to say it, that throughout this country the administration of the Criminal Law and the prosecution of crime are a disgrace to our civilization."

The secretary and principal organizer of the League is Griffith J. Griffith, who spent two years in San Quentin, the Los Angeles county jail, having been found guilty of assault with a deadly

weapon, despite his insistence that the affair was accidental. In the fourth chapter of the book he describes San Quentin as he knew it; the brutality of the officers and the tortures inflicted upon the prisoners are hardly surpassed by the horrors of the Inquisition. Since his release from prison he has been working for an indeterminate sentence bill, a better parole measure, the segregation and grading of prisoners, and other needed reforms. He attributes the evils of St. Quentin largely to the fact that the officials are appointed as a reward for political service. This would be remedied to a great extent if reformatories were to take the place of prisons in California, for "not one out of a hundred of their appointees could pass such an examination as any decent reformatory system would impose as a prerequisite to employment."

The titles of other chapters of the book are—Crime Increases, Capital Punishment, Deterrence Worked to the Limit, Southern Convict Camps, Breaking the Will, Deterrence by the Police, The Fee System, County and City Jails, Probation, Parole and the Indeterminate Sentence, Juvenile Delinquents.

The objects of the Prison Reform League are stated to be: the abolition of capital punishment, reform of the administration of criminal law, and restraint for the sole purpose of protecting society and reforming the offender. There are no fees or dues, the officers receive no salaries, and the expenses are met by voluntary contributions.

FIRST-DAY SCHOOL STATISTICS.

Recently the statistics for First-day schools in Philadelphia Yearly Meeting were published in tabulated form from 1906 to 1910 inclusive. A concise comparative statement of this kind may reveal interesting and instructive facts. However, it is necessary to remember in all deductions made from First-day school statistics that the facts are less absolute than the membership figures of meetings, and that conclusions are, therefore, only relatively true. Each meeting has an absolute and carefully kept record of members, so that gains and losses are exactly computed. In First-day schools the greatest variety and laxity in keeping membership rolls exists. In some schools every person who has been in attendance during the year (except visitors from a distance) is placed on the membership list, in others the name is recorded upon occasional attendance, while it is usual in still other schools to record names only with the consent of those attending and in accordance with an expressed desire to be members of the school. Such conditions even prevail as no membership roll at all, in which case reports are founded upon approximate attendance. It is not unusual for adult classes to have no enrolled membership, and the report to be made from average attendance (estimated). The tendency in recent years is decidedly toward more methodical and exact computation, and toward a conservative attitude in not including casual attenders in the reports. It will be seen, therefore, that we not only have no absolute figures as to numbers of pupils, but that our comparative statements are worked out from variable bases of comparison. The figures are not without value if we use them for what they are worth, and indicate a general trend.

The special figures from Philadelphia above referred to show a decided increase in the number of teachers who are members, which seems to the writer a hopeful indication of the closer union of First-day school interests with the society as a whole. It shows also a larger number of pupils who are members. This may be construed to be a hopeful sign or quite the reverse. The increase in this direction is essentially in adult attendance, meaning probably that more of the older members of the Meetings are attending the schools. This is very good as far as it goes. If the decrease in the number of non-members who attend our schools, means that we are growing content to limit our efforts to conducting classes for our own members only, the indication is not a good one. Our First-day schools are meant for our own members and others not attracted to some other denomination, and our hope of life and increased usefulness as a Society, rests upon our ability to extend our teachings and principles outside our present narrow borders. It is in every way rational that we should expect pupils who have found a congenial home in our First-day schools to become members with us. The increase in the number of pupils with one parent a member is hopeful. These people are our most direct working field in extending our membership. We hope that a large number of pupils now listed under "One parent a member," may be transferred to the column, "Pupils who are members."

While we have called attention to the inaccuracy that characterizes our tabulations, we nevertheless regard them as of great value, and hope all of our members will not only watch the figures as they change, but will be interested in helping to make the changes betoken progress.

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 25, 1910.

THE CONFERENCE PROGRAM.

The program of the General Conference to be held in two weeks, is given in full in another column. Beginning the first session with a consideration of the Larger Fellowship that those of a religious Society such as ours are coming more and more to have with other workers in other fields of labor and with other traditions and methods and forms, with whom a closer acquaintance brings to light much that we have in common and ways in which we can increase our strength and effectiveness by co-operation.

In view of the social unrest of which we all are so conscious these days, we take up early in the Conference a consideration of present day social conditions more especially as they concern the shaping of the activities and endeavors of a religious society. Dr. Scott Nearing, who has addressed many of our Friendly philanthropic conferences in and about Philadelphia, is a clear headed student of social conditions and outspoken in expressing what seems to him to be the right things, and the next things to be done. His address will not leave us in doubt as to the conclusions to which his studies have brought him. This session is likely to give material for consideration throughout the remainder of the Conference.

The social problem is taken up in a more detailed way in the sessions that follow. The newer view of crime and criminals and defectives, about which the advanced students of these things know so much more than society generally is putting into practice in dealing with these classes and their fallings short in social responsibility. The amusements and recreations of those who live in the crowded centers of life, about which there is so much concern, and yet which are a most essential part of the life of the people, will be introduced by social workers who have gained their knowledge by first hand contact in efforts to help these people in working out the solution of the recreation problem. Among those who will take part in this session will be Mary Agnes Best, who has a wonderful knowledge of and a deep sympathy with those to whom the ordinary and necessary amusements and recreations of life are a serious problem, and who has an inimitable way of bringing vividly before her hearers the life of the people.

A fundamental study of the causes that make for war will give us a basis for more effective work than we have been able to do in recent years in this concern that was so vital a one with our fathers. Political life as it may be the concern of the workers in a religious society will be discussed by a Friend who has an active interest and part in the activities of the Society and who is successful and influential in public life. The place of woman in public life will have a special place in the program.

To the principles and methods of religious education two sessions will be devoted. President Sharpless, of Haverford College, will introduce the consideration of religious training of boys and young men; President Swain, of Swarthmore College, and Jane P. Rushmore, General Conference Secretary of First-day Schools, will introduce that on the progress and present status of religious education.

Any who cannot be present for the whole time will probably find of most interest the sessions of Seventh-day evening and that of Second-day morning, with the meetings of First-day between.

On Seventh-day evening Dr. Arthur C. McGiffert will speak on the Present Trend of Religious Thought. On Second-day morning this subject will again be taken up, more especially as it concerns the members of a religious society such as ours. Our Friends, Henry W. Wilbur and Dr. O. Edward Janney, will introduce the discussion, and there will be opportunity for general discussion.

This program, interesting as it is, will be but a small part of the advantages to one of being at the conference. The subjects introduced in the sessions will be discussed by Friends as they mingle informally with one another, and there will be group meetings called to take up such matters as especially take hold and about which it is felt that something must be done.

This Conference promises to be one of the most valuable of all that we have held.

It transpired last First-day that there were Friends even in Philadelphia, frequent attenders at meeting, who did not know that there is to be a Conference at Ocean Grove next month. No doubt the same condition exists in other meetings

and therefore the Committee on Arrangements asks that notice of the Conference be given out in all meetings and First-day schools, stating that the biennial General Conference, made up of Friends from the seven Yearly Meetings, will be held in Ocean Grove, N. J., Seventh month 7th to 13th inclusive, that there will be ample accommodations for all who wish to attend, at from eight to fifteen dollars a week, and that a cordial invitation is extended to all Friends and their friends to attend some or all of the sessions. Those desiring further particulars may obtain them from the members of the committee, Joel Borton, Woodstown, N. J.; Rebecca B. Nicholson, 523 Cooper St., Camden, N. J.; William C. Coles, Moorestown, N. J.; Harry A. Hawkins, 373 W. 123rd St., New York City.

We are in receipt of a map of Pennsylvania in which the twenty-nine counties whose representatives voted for a local option bill are white. The only white county east of the Susquehanna is Chester. Perhaps the large percentage of Friends in this county helps to account for its whiteness, but if this is the case why is not Delaware county white also?

TRAINS TO OCEAN GROVE SEVENTH MONTH 6TH.

Arrangements have been made for a special Penna R. R. train to leave Washington at noon, stopping at Baltimore, Magnolia, Havre de Grace, Perryville, Wilmington, Chester and West Philadelphia. This train will follow regular train No. 6, due at West Philadelphia about 3.40 p. m. Negotiations are pending to have a connection at Broad Street. Negotiations also are under consideration to run a special, to leave Market Street Ferry at 1.20 p. m., but enough responses have not been received to justify the railroad companies to do so. It would be well for Friends who expect to go that day to advise with James H. Atkinson immediately.

Friends are advised to mark their baggage distinctly, with their names, hotel and number of room (if they know it), and if there be a baggage agent on the train, it will save time and confusion to exchange checks with him.

Announcements for Philadelphia trains, too late for insertion here, will be found on page 416.

JOHN W. HUTCHINSON,
Chairman Com. on Transportation.

THE WORLD PEACE CONGRESS AT STOCKHOLM.

The Eighteenth Universal Peace Congress will meet at Stockholm Seventh month 30th to Eighth month 5th. Though primarily a convention of delegates of the five hundred and more peace societies now in existence it will enroll representatives from trade and labor associations, churches, philanthropic societies, civic clubs, educational and other institutions,

The peace congresses go back to 1843 when an international convention of the friends of peace, promoted by the American Peace Society, was held in London. This was three years after the publication of William Ladd's Essay on a Congress of Nations, a work that anticipated the Hague Conference which the peace congresses of to-day support. Other congresses followed at Brussels 1848, Paris 1849, Frankfort 1850, and London 1851. Elihu Burritt, their inspiring genius, pleaded for a Court and Congress of Nations, together with a code of international law.

In these congresses Richard Cobden and many British publicists took part. Victor Hugo, who championed them, electrified the convention at Paris by prophesying a federated world governed by ballots instead of bullets and placed under the arbitrament of a great sovereign senate. "A day will come," he said, "when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been." Filled with the eloquent speaker's enthusiasm for humanity men in his audience embraced each other, waved their hats and handkerchiefs to him, and led by Cobden gave him rounds of hurrahs.

Organized peace work was seriously interfered with for a whole generation by the period of wars beginning with the Crimean War in Europe and the Civil War in America. Sentiment for it revived, however, partly as a reaction from these wars and, under the leadership of Hodgson Pratt, of England, and Frederic Passy, of France, the latter of whom has received the Nobel prize, the universal peace congresses were resumed in Paris in 1889. They have since been held nearly every year in some old world centre, but two of them have met in the United States, one in Chicago in 1893, and the other in Boston in 1904. The peace movement, leaving the realm of theory and entering upon its practical constructive stage, witnessed in fifteen years the first of The Hague Conferences, the establishment of an International Court of Arbitration and the beginning of the ninety or more arbitration treaties that bind together the nations under a regime of law.

The congress at London in 1908, the most mem-

orable of the modern series, was notable for receiving public recognition by King Edward at Buckingham Palace and for a banquet given it by the British Cabinet with an address by Prime Minister Asquith.

The eighteenth congress, which was to have been held at Stockholm last year, was postponed because an extensive strike threatened to interfere with travel. But this year the way is clear. Many Americans who are members of the American Peace Society or kindred associations will attend. The congress will be officially opened in the House of the Nobility. A reception will be given to the delegates and generous local hospitality shown by Swedish citizens.

Recent developments bid fair to make the discusions at Stockholm among the most interesting ever heard. These are the probable establishment of the Court of Arbitral Justice; the possibility of an international agreement for the limitation of armaments, which has been foreshadowed in President Roosevelt's Nobel address; the gradual change of public opinion in Great Britain in favor of the immunity from capture of enemy merchant ships at sea in time of war, a measure that if passed will do away with the necessity of naval protection for commerce, and, therefore, greatly reduce armaments; the removal from the category of war of questions of national honor, for which the public mind has been prepared by President Taft's recent speech; and the growing demand for treaty provisions pledging the nations not to take territory from each other by conquest, fear of annexation and of violation of sovereignty having hitherto been the chief cause of war preparations. Reports will be made on an international federation, a public international code, an international relief fund and new ideas for adoption by the Third Hague Conference.

Meeting in Sweden, the home of Alfred Nobel, founder of the institute which bears his name, and of King Oscar the arbitrator, in a country that, like its Scandinavian sisters, stands for a forward program, the Eighteenth International Peace Congress is likely to make as much advance in world organization and justice as any of its predecessors. JAMES L. TRYON.

According to statistics collected by the United States Census Bureau in 1906, the various Protestant bodies reported a total of 20,287,742 communicants, and the Roman Catholic Church 12,679,142. In the large cities the Catholics out number the Protestants. Philadelphia has the smallest percentage of communicants to the population of any of the large cities (38.8) and a little more than half of these are Catholics.

THE BRISTOL PILGRIMAGE.

The pilgrimage arranged by the Visiting Committee of Philadelphia Quarterly Meeting, of which Winfield Conard is chairman, was a very delightful affair. The carrying capacity of the boat chartered for the occasion was 125 and the actual number of the pilgrims was an even hundred. Most of these were on board by 1.30, the appointed hour, but the boat obligingly waited for the few who came hurrying along during the next fifteen minutes.

The trip up the Delaware from Philadelphia took nearly three hours, as the tide was running against the boat. That the sun was hidden by clouds during this time added much to the comfort of the passengers for the day was warm. The guest of the day was Walter Walsh, a minister of an independent congregation in Scotland, who has come to this country in the interests of universal peace and has addressed meetings in Friends' meeting houses of both branches.

Bristol meeting house is about two blocks from the boat landing. Here a number of Friends from Bristol and vicinity and others from Trenton were awaiting the Philadelphia visitors. Just as the last one reached the house the thunder crashed and the rain came dashing down.

The meeting house was filled down stairs, excepting half of one end, which was taken up by a table filled with cups and saucers. Ellis W. Bacon called the meeting to order and introduced Catharine Laing, who read a paper prepared by John Mall on the history of Bristol Meeting. This is one of the oldest houses now standing, a portion of it having been built in 1713, of bricks brought from England. Reference was made in the paper to the days forty and fifty years ago when this meeting house was filled every First-day, the ministers then being Rebecca Iredell and Elizabeth Paxson. Somewhat later Samuel Swain spoke very acceptably here and elsewhere. At the close of this paper a devotional meeting was held, during which there were several messages and intervals of impressive silence.

When meeting broke there was general social mingling, and lunch baskets and boxes were opened and their contents disposed of. The tea and coffee so kindly furnished by Bristol Friends made a very acceptable addition to the supper. For those too temperate to indulge in these there was hot water within the house, and ice water on the porch. By the time the social hour was over the rain had ceased and the walk back to the boat was made in comfort.

When the boat was fairly under way down the river the sun began to show below the clouds and when the full yellow orb appeared the pilgrims

spontaneously clapped their hands. On the homeward ride the guest from over the water sang Scotch songs and recited Scotch ballads, which added much to the evening's enjoyment. Between times the pilgrims joined in "Old Kentucky Home," "Old Oaken Bucket" and other familiar melodies. After the sun had disappeared the whole sky was illumined for a time. Just when the clouds on the west were a glory of crimson and gold and the clouds on the east were outlined in pink and purple, the Scotchman sang Burns' poem, "A Man's a Man for a' That," and all the pilgrims joined in the refrain, so expressive of the message of the Society of Friends,

"It's comin' yet, for a' that,
That man to man the warld o'ver
Shall brothers be, for a' that."

E. L.

PHILANTHROPIC WORK OF PHILADELPHIA YEARLY MEETING.

A meeting of the Yearly Meeting's Philanthropic Committee was held at 15th and Race Streets on Sixth month 11th, 1910, at 1.30 p. m. Thirty-two members were present.

Reports of the various sub-committees were read and a good deal of interesting discussion was raised. The committee on Indian Affairs told of letters being sent to all the members of Congress from New Jersey and Pennsylvania, urging the passage of the bill freeing the Apache Indian prisoners of war at Fort Sill, Oklahoma, and the allotting to them of land. Twenty-five members answered the letters, most of them promising to give the measure their support.

Peace and Arbitration—The committee reports two hundred exercises were distributed for Peace Day, May 18th, and two Peace Day meetings were held. At Moorestown a sane Fourth of July is to be held, a treat in the park for the children.

Many requests were made from schools all over Pennsylvania for literature for Peace Day. Much reading matter is to be purchased and the plan for the year is the spreading of peace ideas through literature.

Colored People—A full report of the last two years' work is to be made at the conference in Seventh month.

Purity—Much literature has been distributed.

Proper Publications—Four conferences are planned but there is great difficulty in getting speakers. Postal cards are to be printed and mailed urging Friends to protest to editors against the publishing of details of crime, and commending them when they do not.

Women and Children—The Flower Mission at the Neighborhood Guild began its summer's work on Fifth month 27th, and the flowers are given out at the door, as usual. There is a very urgent need for more help on Sixth-day afternoons. So many children come for flowers, and they seem to be of a much rougher class than used to be there. At least three or four people are needed each week. A man who could speak to the crowd of children for a minute or two and keep them under control would be a great help.

Equal Rights—A report of much activity in the work was made.

Temperance and Tobacco—An article, "The Rights of Non-Smokers," taken from the *Public Ledger*, is to be printed in leaflet form. Copies of the Temperance Year Book are to be sent to each member of the Philanthropic Committee. The meeting of the committee usually held on the third Seventh-day of First month was transferred to the fourth Seventh-day of that month.

NATHAN THOME,
JANE ATKINSON,
Clerks.

CYRUS CAMPFIELD'S WORK FOR SCHOFIELD SCHOOL.

Cyrus Campfield, one of the colored teachers and the financial agent of Schofield School at Aiken, S. C., has already spoken in several Friends' meeting houses, and is arranging for meetings in many more. Letters will reach him if sent to 125 E. 97th St., N. Y. His first address to a northern audience was in the Friends' School Building, Wilmington, Del. A Wilmington paper speaks of it as "a strong address to a large audience," and adds, "At its conclusion there was quite a discussion of the topic by the audience, which was notable for the large number of negroes present."

Cyrus Campfield spoke also in New York on Fourth-day evening of Yearly Meeting week. The *New York World* in its report of the proceedings says of him:

He made a plea for the negro brought to this country without his own consent, kept in slavery and now become an integral part of the nation's life. He argued that all plans to colonize or exterminate are futile. Coming without a language, religion or property, he said the negro has become a part of American life, losing all his African tradition and keeping but one word of his native tongue, "Buckra."

The speaker gave a brief outline of the methods employed at Schofield, established in 1868 by Martha Schofield, now seventy-one years old and still actively engaged in the work, this year for the first time sending a representative North to collect funds for a $100,000 endowment, having already by her own personal efforts raised $44,271 toward the full amount.

Three thousand graduates have gone out from the school equipped to train others for practical life in the South, it being the intent of the founder to fit the colored people for the work for which they are best suited, to farm, learn a trade and make good citizens. No false ideas of adornment are allowed. The girl graduates are not permitted to take their diplomas in a dress costing more than one dollar. Drawn work and fine stitches are the only trimmings permitted.

VISITORS TO ORANGE GROVE MEETING.

Friends in Pasadena, California, feel that they are highly favored in having vistors with them in their meetings from time to time.

Elizabeth Stover, of New York City, was present at the meeting for worship on Fourth month, 3rd, and spoke most earnestly. At her request a special meeting was held in the Meeting House on the evening of Fourth month, 5th, when she told something of the activities of the New York Monthly Meeting, and of many of the efforts in general for the betterment of the conditions of life of those needing encouragement. She also told how each person everywhere may share in some way, however small, in helpfulness to others. She brought a beautiful greeting from New York Monthly Meeting, which was greatly appreciated. Her visit, although very short, was felt by all to have been very helpful and encouraging.

On Fourth-day evening, Fourth month 27th, a very interesting meeting was held in the Meeting House, when Frances M. Robinson, of Richmond, Indiana, gave a fine paper prepared by her for another occasion, on "The Foundation of Our Faith." This Friend, with her two sisters, was in Pasadena for several weeks, and they were very helpful in both the First-day school and meeting.

Henry Gawthrop and wife, of Swarthmore, Pa., also brought cheer and encouragement by their presence, as have many others, all of whom have been greatly appreciated by all the members of Orange Grove Meeting.

FRIENDLY WELCOME TO ROOSEVELT.

Nassau County, Long Island, the home county of Mr. Roosevelt, took a prominent part in the celebration of his home coming. About four hundred of his neighbors, including Congressman Cocks, went down the bay and afterwards reviewed the parade on Fifth Avenue. At the termination of the festivities in New York, a special train conveyed Mr. Roosevelt and his party to Oyster Bay. Frederick C. Hicks of Port Washington, whose letters of travel have appeared in the *Intelligencer*, was chairman of the reception committee and on behalf of the county, presented the following memorial to Mr. Roosevelt:

MR. ROOSEVELT:

I am deeply conscious, as are all Americans and especially those who reside on Long Island, of the honor in greeting our most distinguished citizen.

The welcome we accord you, Mr. Roosevelt, is not merely because you have been a great Governor of the State and a still greater President of the United States, nor because there has been tendered to you, by the nations of the old world, honors without precedent in history, but largely because you are our fellow citizen, our friend and our neighbor, and in the name of the County of Nassau, I extend to you a cordial welcome home.

The receptions which you have received at the capitals of Europe, though more elaborate and impressive perhaps, were not and could not be more enthusiastic and genuine than is ours to-day.

The Nation honors you for the splendid services you have rendered mankind; honors you as the typical American of the age,—the exponent of fearless courage, of absolute honesty, of unswerving integrity,—expressing, fulfilling and living those high and noble ideals which are the heritage of the Anglo-Saxon race.

I feel that these lines of Sir Walter Scott are fitting and appropriate for the occasion:

> On his bold visage middle age
> Had lightly pressed its signet sage,
> Yet had not quenched the open truth
> And fiery vehemence of youth:
> Forward and frolic glee was there,
> The will to do, the soul to dare.

THE DUKHOBORS.

A report from the Dukhobor Committee stated that the Dukhobors in Canada are increasing fast in numbers and prosperity. They number now about 8,000, and are spread over forty villages, owning a large area of land. Very favorable accounts had been received of their progress, but they were still shy of education. Some discussion took place as to the disposal of a balance of about £400 remaining in the hands of the Committee, the Dukhobors having paid off a sum of over £1,000 advanced to them on loan. Some Friends desired that this might be utilized for the relief of the starving Armenians, but no decision was come to. A summary of the Tabular Statement of Statistics of the Yearly Meeting was read, showing a net increase of 233 members and nearly 400 habitual attenders during the year.

—*British Friend.*

FRIENDS' ASSOCIATIONS.

MAKEFIELD, PA.—The Association met at the Meeting House on First-day afternoon, the 12th. The president read a portion of the 13th Chapter of John. The following program was taken up: Reading, Mary Cadwallader, entitled "A Butterfly's Promise"; recitation, Enola Slack, "A Grandmother's Sermon." We had the pleasure of having with us Arthur C. Smedley, of George School, who gave us an interesting talk on the work a Young Friends' Association may do. He thought that a Young Friends' Association had a different phase of work from any other organization in our Society, and that there is always a broad field open for work. He also spoke of the individual responsibility of each member to a Society and a Society's responsibility to its individuals. The meeting concluded to meet in the Meeting House on Seventh month 17th.

E. M. W., *Secretary.*

QUAKERTOWN, PA.—The Association met on the 16th at the home of Elizabeth and Mary Kitchen with 28 members present. The president read the 55th Chapter of Isaiah. The *Association Journal* was presented by Annie B. Roberts. The editorial was just in the line of work needed for this portion of our program. A part of Dr. Swain's address to the students at Swarthmore was quoted. Mary Kitchen read a humorous article entitled "The Green Mountain Justice." Nellie Johnson gave us a few words from Margaret Richards, "When This is Done," which taught a lesson of keeping ideals through petty daily toil and being ready for greater emergencies. "Be Ye Therefore Ready" was read by Isaac W. Reeder. "The Origin of Old Glory" was read by Phebe Bewley. A recitation, "Mollie," was given by Annie Smulling. A poem, "June," was read by Lizzie M. Straun. "Simplicity," an article from the *Friends' Intelligencer,* was read by Frank Ball. After sentiments the meeting adjourned to the third week in the Seventh month, at the home of Jane M. Foulke. E. F., *Sec.*

RISING SUN, MD.—The Association held its closing meeting for the summer Sixth month 5th. The subject, "Object, Aim and Possibilities of the Association," was opened by an address by E. R. Buffington, and a paper by Belle Haines, after which there was general discussion. The prevailing thought seemed to be they had an inclusive purpose, embracing neighborhood and national problems, and if the opportunities for culture they offer are embraced, they will stand for much in every Friends' settlement.

SPIRIT OF POWER.

I hear a voice from out the mist that calls
And gently on my waiting spirit falls,
That like a whispering phantom speaks to me,
Bidding me eager seek thee, troubled sea.

Wrapped in a veil of mist, I see thy motion
And gaze upon thy flood, Oh! sighing ocean.
Spirit of power, from thee I draw new life,
Gather fresh courage for earth's ceaseless strife.

Drink of thy restlessness and find it peace,
Making my weariness to sudden cease,
So small, so trivial, in thy presence seems
The narrow limit of my little dreams.

Balm of my spirit, with unfettered roll
Thy welcome healing floods my fainting soul,
I here with thee, upon thy lonely shore,
My lesser self would lose forever more.

Philadelphia, Pa. H. PERCIVAL ALLEN.

MARRIAGES.

GAWTHROP—SMITH.—At Bridgeport, Pa., Sixth month 8th, 1910, Henry A. Gawthrop, of Norristown, Pa., and Mary Knoll Smith, of Bridgeport, Pa.

PHILLIPS—PAUL.—At the home of the bride's parents, in Ambler, Pa., on Sixth month 15th, 1910, by Friends' ceremony, Watson K. Phillips, son of Edward W. and Ellen R. Phillips, and Bertha Hannah Paul, daughter of Ellwood and Martha Ellen Paul, all of Ambler.

SMITIH—GRIGGS.—In Lafayette, Ind., Fifth month 18th, 1910, at the home of the bride's parents, Edna May, daughter of Frank and Mary Griggs, and Howard Eastburn, son of Horace T. and Rebecca E. Smith, of Buckmanville, Bucks Co., Pa.

DEATHS.

ASH.—At Friends' Boarding House, West Chester, Pa., Sixth month 14th, 1910, Alice H. Ash, aged 76 years. She was the daughter of the late Matthew and Mary Ash. Whilst health and strength permitted, she was a diligent and faithful attender of meeting, and her accuracy in the care of the Records was relied upon by her Monthly Meeting.

CHAMBERS.—In Avondale, Pa., on Third-day, Sixth month 7th, 1910, in his 79th year, Richard B., son of the late David and Phebe Ann Chambers.

COCKS.—At his home, Westbury, Long Island, Isaac Hicks Cocks, on First-day morning, Sixth month 12th, 1910, in his 74th year. Funeral was held on Third-day, the 14th, at Friends' Meeting House, Westbury. He is survived by three children, William W. Cocks, Elizabeth H. C. Thayer and Frederick Hicks Cocks.

A New York paper says of him: "In the death of Isaac H. Cocks there passed away a man who was prominent in all movements which tended to the benefit of the old County of Queens. Until illness compelled a cessation

of activities, some years ago, no man was better known in the county and even now none is more respected. The name of Isaac H. Cocks was a synonym for square dealing and where he led none feared to follow, whether it was in business ventures or politics, or a movement for the improvement of conditions in town or county. Mr. Cocks was better known to the men of middle age than to the younger generation. He was for some years Vice-president of the State Agricultural Society, one of the organizers and directors of the New York Title Guarantee and Trust Company; one of the organizers of the Roslyn Savings Bank. Although exceedingly popular in his home town Mr. Cocks repeatedly refused offers of public office, although at all times lending assistance when there was need of men to grasp a public situation which tended to inure to the benefit of his townsmen. In politics Mr. Cocks was a staunch Republican and for several years was chairman of the Republican County Committee of old Queens County.

FELL.—At the Friends' Home, West Chester, Pa., on Sixth month 12th, 1910, Ezra Fell, in his 81st year; a minister of Wilmington Monthly Meeting. Interment at Mill Creek, Delaware.

JAMES.—In West Chester, Pa., on Fifth month 21st, 1910, Sarah H., wife of Joseph James, in the 70th year of her age.

The *West Chester Local* says of her: "Sarah H. James has been matron of the Chester County prison (of which her husband is Warden) the last 15 years, has filled the position with much satisfaction to the officials and was much respected by all with whom she had associations. Her administration of her duties, although at times onerous to one in her delicate health, was excellent, and all the prisoners spoke highly of her kindness and advice.

While not a member of Friends' Meeting she was a constant attender, and was a consistent, conscientious woman, who did much good in a long and useful life.

PRATT.—In East Goshen township, Chester Co., Pa., on Fifth month 25th, 1910, Emily H., widow of the late Phineas Pratt, in the 73rd year of her age.

SPEAKMAN.—At her home, in West Chester, Pa., on Second-day, Sixth month 6th, 1910, in her 96th year, Rebecca C., widow of Joseph Speakman, and youngest daughter of the late Joshua and Rebecca Chambers.

THOMAS.—Fifth month 24th, 1910, suddenly, with heart failure, at his late home in North Easton, N. J., Smith Thomas, in his 81st year; a life-long member of Easton Monthly Meeting.

His wife, Phebe Wilbur Thomas, with five children and six grandchildren survive, to miss with sadness his kind and loving care.

He was one that lived a quiet, retired life and with such only their intimate friends and relatives fully appreciate them.

He was an advocate of temperance in all things, never using tea, coffee, rum or tobacco, and but very little doctor's medicine, for he believed that the Great Physician was a healer of bodies as well as souls.

We that were guided by his gentle teaching hope that we may be given strength to live in such a manner that we can say, "Thy will not mine be done," when the call comes. We feel, "to realize the rich inheritance of the eternal, we must control our thoughts, seeing good, thinking good and living in an atmosphere of good," which ever tends to draw us to God.

The esteem in which he was held was evinced by the large number gathered at his late home to pay the last tribute of love and respect.

TOWNSEND.—At Bay Ridge, Brooklyn, L. I., on Second month 23rd, 1910, Elizabeth L. Townsend, in her 87th year. A member of Philadelphia Monthly Meeting of Friends, held at Race Street.

NOTES AND ANNOUNCEMENTS.

The discussion going on in your columns as to the use of our meeting houses is of deep interest to all friends of progress. Any person who visits old St. Paul's, Third and Walnut Streets, Philadelphia, cannot fail to be impressed with the marvellous uses for such a property. It is the headquarters of the Protestant Episcopal City Mission, Home for Consumptives at Chestnut Hill, Shut-in Society Chairs, Girls' Friendly Society, Employment Bureau, Prison Work and other activities as well as water fountains for man and beast.

Our Race Street property should be open for all these and kindred uses, especially the Cherry Street Meeting House, closed all the year with the exception of one week.

It should be a home for the Universal Peace Union, which now pays $20 per month rent, for the Anti-Tuberculosis Society, which pays $60 per month rent, for the Children's Aid Society, for the Country Week Association, for Organized Charity Work, in fact all work of civic or religious service. D. HENRY WRIGHT.

New York Monthly Meeting has changed its date of meeting for Seventh month from the 9th to the 16th, on account of the Conference. Preparative Meetings in both New York and Brooklyn will be held on First-day, Seventh month 3rd, as if there had been no change.

A PILGRIMAGE TO GWYNEDD.

The Germantown Friends' Association proposes a Pilgrimage to Gwynedd Meeting House on the afternoon of Seventh-day, Seventh month 2nd. There will be a short program in the meeting house at four o'clock, after which the pilgrims will enjoy a social hour and a picnic supper, which they are expected to bring with them. A general invitation is extended to all interested and it is hoped that many Friends will avail themselves of the opportunity. Electric cars leave Chestnut Hill at five minutes after the hour or half hour, or Gwynedd Valley, over a mile from the meeting house, may be reached by train from the Reading Terminal, Twelfth and Market Streets.

WOODBROOKE DAY.

AT HAVERFORD SUMMER SCHOOL

(Sixth Month 29th, 1910).

(Program Contributed by the "Woodbrookers in America.")

8.45 A. M.—Meeting.

9.00 A. M.—"The Study of the Bible in the School Curriculum," by George A. Walton, George School, Pa.

10.00 A. M.—"The Direction of Organized Effort among Friends in Social Service," by Lydia Lewis, Lansdowne, Pa.

"Woodbrooke and Inspiration," Arthur M. Dewees, Supt. of the Society for Organizing Charity, Paterson, N. J.

11.00 A. M.—"Is the Woodbrooke Movement calculated to increase the number and efficiency of Charity Workers?" Amos J. Peaslee, Asst. Supt. of the Colored Orphan Asylum, New York.

"Work for the Returned Woodbrooker," J. Byron Deacon, Secretary Tuberculosis Society of Pennsylvania.

2.00 P. M.—Tramp.

5.00 P. M.—Group Meeting.

8.00 P. M.—"Spiritual Condition of Friends as I have known them," by Arthur E. Bye, Germantown; Edith Winder, of Indiana; James S. Hiatt, Philadelphia; Elizabeth Powell Bond, Dean Emeritus of Swarthmore College, and others.

"The Woodbrooke Movement and its effect on the Society of Friends in England," Herbert G. Wood, Cambridge, England. Dr. Rufus M. Jones, Haverford, Pa.

All interested are cordially invited

LAING SCHOOL NOTES.

The closing exercises of the forty-fourth year of the Laing School at Mt. Pleasant, S. C., were held Fifth month 26th, the room being filled to overflowing with parents and friends from city, country and town. On that day a beautiful new flag (8x12) was thrown to the breeze; this had been bought with small contributions made by the pupils.

In April Emma Conrow and her daughter Sarah spent a week in Mt. Pleasant, made many visits to the school rooms, and were well pleased with what they saw and heard.

The school has received one of the fifty fifty-volume libraries presented to schools of the South by J. J. H. Gregory, of Marblehead, Mass. A number of books that have been sent from time to time will be added to this collection, and the books placed in circulation.

At the close of the year the school was $325 in arrears and contributions are earnestly solicited. Barrels will be gladly received all through the summer.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

SIXTH MONTH 25TH (7TH-DAY).

—First-day School Picnic, at Boynton Beach, N. J. Steamer "Sea Gull" will leave Dock St. wharf, (near Fulton Ferry) Brooklyn, at 9 a. m., and Recreation Pier, East 24th St., Manhattan, at 9.30 a. m. See circulars for full information.

—Scipio Quarterly Meeting, in North St., N. Y., at 11 a. m. Ministers and Elders the day before at 2 p. m.

SIXTH MONTH 26TH (1ST-DAY).

—Philanthropic Conference at Birmingham Meeting, Pa., at 2.30 p. m.,

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You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

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It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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under care of Concord Quarterly Meeting's Philanthropic Committee. Address by Dr. E. C. Ehinger, of West Chester, on Improper Publications.

—Horsham, Pa., Friends' Association, in the Meeting House.

—Friends of White Plains, N. Y., meet at the home of Annie Griffin, 39 S. Lexington Ave., at 11 a. m.

—London Grove Friends' Association, at the Meeting House, at 2.30 p. m. Watson W. Dewees will speak on "The Origin of the Book of Discipline."

SIXTH MONTH 30TH (5TH-DAY).

—Mansfield, N. J., Friends' Association, at the home of Benjamin R. Kirby.

SEVENTH MO. 2ND (7TH-DAY).

—A Pilgrimage to Gwynedd Meeting by Germantown Friends' Association. Exercises at 4 p. m., followed by picnic supper. Trolley leaves Chestnut Hill five minutes after the hour and half hour.

SEVENTH MONTH 3D (1ST-DAY).

—At Goshen Meeting House, Chester Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

SEVENTH MO. 7TH (5TH-DAY).

—Friends' General Conference at Ocean Grove, N. J., 7th Mo. 7th to 13th inclusive.

SEVENTH MO. 16TH (7TH-DAY).

—New York Monthly Meeting, 2.30 p. m., at 221 E. 15th St., New York.

Conference Trains From Philadelphia

Accommodations have been made for Friends in the neighborhood of Philadelphia as follows: On Seventh month 6th, Fourth-day, from Market St. Wharf, at 1.20 p. m., via Sea Side Park. This train will stop at Moorestown, N. J., arriving about 4.10 p. m. Sixteen days' tickets via this route and returning, $3.00. Broad St. Station at 2.33 p. m., stopping at West Philadelphia, North Philadelphia and Trenton, arriving about 4.35 p. m. Sixteen days' ticket via this route and returning, $3.50. Reading Terminal at 4.00 p. m., arrive at Asbury Park 7.02 p. m. Sixteen days' ticket, $3.50 returning by this route.

Please notify James H. Atkinson which route so that proper equipment can be provided.

Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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we take it for granted, would like to help us double the circulation of *Friends' Intelligencer.* The rate to new subscribers is $1.50 the first year. To every old subscriber who will send us a new subscriber we will present a copy of J. Russell Hayes' new book, "In Memory of Whittier." Have you told your young neighbors how much you think they would enjoy the *Intelligencer?* Sample copies sent on request.

JUNE.

Roses, roses everywhere
Greet the eye and fill the air
With refreshing scent.
Springtime's tear drops wiped away,
Teasing smiles of fickle May
All a past event.

Days that to all joys invite
Gathered every dear delight
In this month of bloom.
Gorgeous leafage, grasses soft,
Beauty near, afar, aloft,
Leave for grief no room.

Balmy breath all space doth fill,
Not a trace of winter's chill,
Tempers summer's sun.
Moonlit nights where shadows dance,
All the senses you entrance,
Rarest, fairest one.

M. Alice Brown.

THE GOAL FOR WOMEN.

There is no division of opinion as to the goal for which our girls are educated. More and more, out of the chaotic past, the conviction stands out that each one of us is in training for the service of the race. A woman's goal, like a man's, is to give up her life that the life of the next generation may be safer and wiser and happier than this one. No higher education that is not foolish and ill-judged can unfit a woman for bringing splendid children into the world and training them wisely. No higher education that is not foolish and ill-judged can unfit a woman, who is not blessed with children, for dealing nobly and wisely and generously with the rising generation.—*Louise Collier Wilcox, in Harper's Bazar.*

The second of George Kennan's papers on "The Reaction in Russia" in the July *Century* deals with "The Dumas, the Czar and the 'True Russians.'" It is a vigorous statement of how the Czar has allowed his officials to ignore or nullify the freedom manifesto, and thereby has become chiefly responsible for the "triumph of injustice, violence and bloody repression."

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GOLDWIN SMITH.

With the death of Goldwin Smith, the world has lost one of its great leaders of political and economic thought. Mr. Smith was in a way a pioneer in his field and the ideas which he advanced first, became in time the fundamentals upon which later economists based many of their arguments. His published works include "An Outline of the Political History of the United States," "Essays on Questions of the Day" and "Guesses at the Riddle of Existence."

St. Nicholas for July has three hero stories. One is of a negro boy who showed his bravery at Siboney, Cuba, during the Spanish-American War. Another tells the sequel to the story of the lad who stood at his post for hours operating the wireless telegraph until he had brought help to passengers and crew. The third is of the boy who took his elevator to the top story after the walls had begun to fall and brought down two women in safety. When the crowd caught him and called him a hero, he shook himself free from them and said, all unconscious of his bravery, "Somebody had to go, and I'm the elevator boy."

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Friends' General Conference

For the General Conference to be held in Ocean Grove, July 7 to 13, the Pennsylvania Railroad has quoted a specially low rate of fare. Excursion tickets will be sold to Asbury Park and Ocean Grove on July 5, 6 and 7, and will be good returning to reach original starting point on or before July 16.

For exact fares and stop over privilege consult Ticket Agents of the Pennsylvania Railroad.

AS THEY ALWAYS DO.

Dreary and dull are the skies, my dear,
And cold is the month of May,
But the sun will shine and the roses bloom
And the clouds will pass away;
The air will ring with the song of birds,
The skies will again be blue
And the sunbeams dance through the open door,
The way that they always do.

The storms will pass and the cold winds cease,
And the frosts will disappear;
The stars will shine in the summer skies
And the moonlight shimmer here;
The hollyhocks will bloom in time,
And the honeysuckles, too;
The flowers and fruits will return again,
The way that they always do.

So why do you fret and why do you grieve,
And where is your faith to-day?
Was ever a summer that failed to come,
A winter that lived for aye?
Was ever a sorrow that didn't pass,
When the sunshine of joy burst through?
Ah, summer and pleasures will come again,
The way that they always do.

—*Author Unknown.*

Hold the horses back a little in your haste to reach decision, and you drive the faster to the end in view.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 2, 1910.

GRISCOM HALL

The Hall opens for its third season on 6th day of this week—the first of July. At this writing there is still room for several more guests over the Fourth, and for the first two weeks of the month. After the 16th, the Hall is fairly well filled until the middle of August.

On the day of opening, July 1, guests not holders of board coupons may reserve rooms for any period during the rest of the season, until the Hall closes in September. Coupon holders who expect to come in August should therefore not delay in reserving accommodations as the Hall will fill very rapidly from now on.

Margaret Eastburn, of Delaware and South Carolina, is the Manager of Griscom Hall this summer. Her energy and experience will be devoted to keeping the Hall quiet, clean, comfortable and cheerful, as it has always been.

Rates of board are $7.00 per week for holders of board coupons; for others, $10 and $12. As noted above, room may now be reserved for anyone at any time. Address

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Genealogist ELIZABETH B. SATTERTHWAITE, 52 N. Stockton St., Trenton, N. J.

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Successor
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OUR CONFERENCE OFFER.

The proceedings of the Conference will be published as a supplement to *Friends' Intelligencer*. Beginning with the first Conference number, Seventh month 16th, we will send the *Intelligencer* to any new subscriber the rest of the year for fifty cents. As the Conference is held nearly two months earlier than usual, this is the best offer we have ever made. The Conference numbers only will be sent to any address for 30 cents. Bound volumes of proceedings, 50 cents. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

Advertisements in this column five cents a line. No insertion for less than 20 cents

WANTED.

WANTED—AT OFFICE OF FRIENDS' INTELLIGENCER, to complete files for binding. Extracts of Philadelphia Yearly Meeting for 1842, 43, 68, 69.

WANTED—BY A FRIEND OF WIDE EXperience, position as matron at a Friends' Home by 9th mo. 1st, or managing housekeeper and caretaker of an invalid combined. No. 49, this office.

WANTED—AT ONCE FOR THE SUMMER in a cottage at Buck Hill Falls, a settled Protestant women for general housework. Address No. 56, this office.

WANTED — YOUNG REFINED WOMAN, with daughter ten years old, wishes position as housekeeper or companion. Address R, this office.

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When all other topics fail there is always the weather to fall back on, and after the torrid spell of week before last the annexed comparison will be interesting. Buck Hill sustained its reputation for coolness. The standard thermometers showed the maximum temperature:

	Buck Hill	Philadelphia
6th Mo. 20th	82°	88°
" 21st	84°	92°
" 22nd	84°	91°
" 23rd	84°	94°
" 24th	75°	84°

an average difference of 8° daily as usual, and it will be noted that the higher the temperature in Philadelphia the greater the difference. Then there is always the great difference in humidity which over 1600 feet of elevation gives us.

When we started to let the water flow into the swimming pool a serious crack was discovered which emptied it as fast as the water flowed in. This has been remedied and the tank should be overflowing in a day or two. In the meanwhile it will be surrounded by young people anxiously noting the increasing depth.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 2, 1910.

Volume LXVII. Number 27.

The demand to have surroundings made exactly to the order of the individual must be renounced, and there must be substituted for it the will to come into line with the Divine ordering of the universe, before all the happenings and mis-happenings of men and things fall into their right relation to the soul. JOAN MARY FRY.

In the Swarthmore Address.

THE COVENANT OF LOVE.

God sought a living token to bestow,
Some bond of kinship with His creature, man,
Therefore He gave the perfect gift of love
And set it star-like in the human heart,
With words that echo through eternity;—
"This is mine own divinest element
Without whose sacred flame I were not God.
Be ye partakers of its blessedness;
But this I charge you:—keep it undefiled,
Pure as the fountain-head from whence it came,
Unlinked with self or sense, steadfast as truth,
And tender as my own compassion is,
Your love must stand for faith unfaltering,
And thought that knows not of forgetfulness.
I bid you pour it on your brother man
As I do freely pour it upon you.
Enfold it like a mantle round about
The suffering world. With vision clarified
It shall be burden-bearer for the weak,
A light to those who walk in sorrow's night,
The never-failing ministrant to them
That thirst and hunger for such sustenance,
And as ye hold it dearer than your life,
So shall ye mirror my divinity."

Bristol, Pa. ELMA C. WILDMAN.

THE FRANCHISE AND PUBLIC BETTERMENT.

The above subject was up for consideration by the Young Friends' Association of Purchase Quarterly Meeting, held at Amawalk in Fourth month. It was a good meeting; and now after many days I am sending a tardy expression of the thoughts it suggested.

What is it that really marks human progress? There is progress in religious ideas, and progress in science and industry; in literature, and art and music, and the thousand and one things of human life; but these are just the raw material out of which real progress is made. For the one thing that marks the accomplishment of real progress is the advancement of self-government; not individual self-government, but mutual self-government,—democracy. For the most efficient power in the world to promote the regulation of the individual, is the active concern of the individual to promote the best regulations for the community. As Jesus put it, "Seek ye first the kingdom of heaven and its righteousness, and all things whatsoever you need shall be added unto you."

The object of life is the development of our moral perceptions and purposes,—the development of a character which will withstand and endure the shock of death; and therefore we must see to it that our institutions contribute to the promotion of such a character. The first thing then, towards our own personal salvation, here and hereafter, is to forget it in the larger concern, with others, for the ever better adaptation of our institutions to the mutual universal maintenance and salvation of the race. For he that seeketh his life shall lose it,—shall lose that which makes life worth while, and he that useth his life, even to the extent of losing it for the general good, shall find it,—shall find that which makes life worth while. To my mind this Bible statement is the most important and enduring scientific fact which the human mind has formulated thus far, for ordinarily the scientific formulas of one age are superseded in the next age, but this stands.

It would seem then, that the Church should stand first and foremost for the promotion of mutual self-government, in all its phases. This means first the political enfranchisement of women, and then the industrial enfranchisement of all people.

There is much complaint of the frivolity and inconsequence of women. They are blamed for occupying themselves with bridge, novels, fashions, the matinee, ice cream sodas, cigarettes, etc. This criticism is very unjust. Nature abhors a vacuum, and as women are politically and industrially disfranchised, they must do something. We should rather commend them for not doing worse. They are simply the natural result of our paternal institutions.

Again there is much complaint by our captains of industry that help is irresponsible, inefficient and time-serving. How can it be otherwise? Are they not also the natural product of our paternal and despotic institutions? The only wonder is that they are not worse. It shows how much bad influence a man will resist before he

goes wrong. And then the story of Judge Lindsey's work or the George Junior Republic, shows what a little good influence will do for the reformation of these criminal products of our institutions, which are so ill-adapted to the making of men. Verily the divine seed is there in every heart, and it will grow if suitable material conditions are furnished. I say *material conditions* because the earth is still the divine foot-stool, and the sequence of evolution is unbroken from star-dust to an immortal soul.

The way to cure the weaknesses complained of above, is to remove the cause, which is very clearly paternalism. And yet our places of learning seem to have joined the conspiracy of silence on this vital question. Not only are our public schools silent, but even our great denominational colleges and universities which ought to be free to teach honest social philosophy, are hopelessly subservient to the traditions and interests of class-rule. And every year they graduate into the world of mature life, thousands of young men and women who have been taught nearly everything except the philosophy of life into which they are entering. But that is the way class-rule perpetuates itsef. No educator dares to teach the philosophy of brotherhood as applied to everyday life. Now and then some brave but reckless prophet turns on the light to his students, and in return he is promptly turned off.

The powers that be, that profit by the maintenance of classes and class-rule, control church and school and state, to the end that this great truth shall be withheld or perverted, and industrial democracy and human brotherhood and the heavenly government, delayed as long as possible.

And what message has the Society of Friends, or its schools including Swarthmore, on this fundamental question of the maintenance and development of material and spiritual life, to distinguish us from other Churches, and to warrant our profession of having a Light to mind, and of minding it? Have we any special light to shed, and therefore any reason for our continued existence? It seems to me the most ruinous infidelity of all time is the present failure of the Christian Church to teach the practical application of Brotherhood to the affairs of men,—the gospel of self-government and self-support.

In his address before the Religious Educational Association printed in a recent *Intelligencer*, Dr. Holmes of Swarthmore deplores the failure of our places of higher learning to appeal to their students on a sufficiently high and purposeful and practically religious plane. I would ask the Doctor to consider the claims of this new gospel, which is the fulfillment of the old yet perennial gospel, as the one thing needful to touch the hearts of these young men and women with the divine fire.

JONATHAN C. PIERCE.

PRESENT DAY FRIENDS' LITERATURE.

There seems a demand for present-day Quaker literature and I should like to give a brief review of the printed proceedings of the Whitewater Monthly Meeting Centennial, which was celebrated by the two bodies of Friends at Richmond, Ind., and call attention to the value of the articles read on that occasion.

Others beside Friends will be interested in the presentation by W. D. Foulke of the things for which Friends have always stood, and the aims which they have sought to accomplish, with most heroic devotion to a cause once espoused, taking for illustration the life and work of William Penn.

A golden thread of brotherly love runs through the whole, attesting the baptism of the Holy Spirit and the presence of the fire of enthusiasm.

The list of the early Friends who composed Whitewater Monthly Meeting in 1809, and incidents connected with their history, is of value to their descendants and others interested in pioneer life and conditions—as given by Eli Jay and Harlow Lindley.

The cuts of the three Yearly Meeting Houses are of much interest and worth the price of the book as souvenirs of the inheritance of Friends (briefly outlined in the histories of the two meetings), which should be better known and appreciated, especially by young Friends.

The subjects of the papers are suggestive of the lines of thought which were presented, and mark the consensus of opinion of the two bodies, having been arranged for by a committee representing both.

"Contributions of Quakerism to Modern Civilization," by Dr. Jesse H. Holmes.

"Influence of Friends on American Education," by Robert L. Kelly, President of Earlham College, is in itself a brief history of the best educational institutions among us and many of the best educators.

"Equal Responsibilities and Privileges for Women," by Mary Foulke Morrison, is unique in its field and would be found useful for presentation by the W. C. T. U. women all over the land.

"Ancient Customs of Friends," by Elmina Wilson and Miriam McDivitt, and "Pioneer Life One Hundred Years Ago," by Harlow Lindley—contain information of the past which it is well to preserve.

"Elements of Strength in a Friends' Business Meeting," by Wilson S. Doan; "The Out-look for Friends," by Elbert Russell; "World-wide Fellowship," by Rufus M. Jones, of Haverford.

Many of these writers have more than a national reputation and their contributions deserve to be widely read and circulated.

The book contains brief biographies of Elijah and Naomi Coffin, Walter T. Carpenter, Edward Shaw, John Hawkins, Dr. John T. Plummer, Joseph Plummer and Sarah A. E. Hutton, and a list of the relics of pioneer days which were on exhibition.

Not the least in interest are the poems, one of which commemorates the life of Wm. W. Birdsall and another directs our attention to the value of the angels of Hope and Memory.

The book should have a place in every Library, showing as it does the value of Quaker thought and influence wherever and whenever it has been exerted, for it ever shows a bloodless victory for Peace.

Copies may still be had by applying to Charles H. Moore, Odd Fellows' Building, Richmond, Ind. Price in cloth, 50 cents; paper, 25 cents; postage, 5 cents.

I urge this book on the attention of Friends from a sense of obligation to our forefathers, for their devotion and self-sacrifice.

Richmond, Ind. FRANCES M. ROBINSON.

A LIVING GOSPEL MINISTRY.

For some reason, not fully understood, the Gospel ministry of the present day appears to be lacking in power and influence.

We look in vain for such earnest, eloquent, and yet spiritually minded champions of the Truth as were Channing, Beecher and Brooks in this country and Frederick W. Robertson in Great Britain.

Fortunately, these men still speak to us by means of the printed page, many of their sermons having been published.

A condition not widely different prevails in our own religious denomination. John Woolman and Elias Hicks and their contemporaries have passed away. Lucretia Mott, George Truman, George F. White and a score or more of Gospel ministers once scarcely less distinguished are hardly known to the present generation even by name. Unfortunately but few of *their* sermons have been preserved. The question naturally arises, how are we to account for this dearth of a living Gospel ministry at the present time?

Many causes conspire to produce this result. Among these is the transition from an individualistic to a socialistic conception of duty which is now taking place in the world. In this transition the mental and moral equipoise so essential to the acceptance and promulgation of spiritual truth has been disturbed. Unable to co-ordinate, as Jesus did, the two great commandments of love to God and love to man, some are inclined to adopt the fallacy that philanthropy is all that Christianity requires, hence the public worship of God is frequently neglected or else loses its spirituality. But it is reasonable to believe that this is only temporary and will ultimately result in good.

William H. Faunce, President of Brown University, in an article on "The Religious Function of Public Worship" writes: "There can be no possible substitute for genuine religion, the sense of direct access to the highest and holiest."

Another source of barrenness in the ministry is the failure of ministers to cultivate the habit of devout meditation and thus secure the co-operation of the Holy Spirit, although the necessity of such co-operation is generally acknowledged. "In the prosecution of worldly business enterprise" says Herrick Johnson, in his book entitled "The Ideal Ministry," "there is *often* a silent partner. In the business of winning souls and building them up in Jesus Christ there is *always* a silent partner. This silent, mighty co-operating agent in preaching the Gospel can never be seen, though He can always be consulted."

The chief foe however to a free living Gospel ministry *in the Society of Friends*, is commercial industrialism, the demands of which grow more and more strenuous with each succeeding year. It affords no time or opportunity for meditation, that connecting link between the human and the Divine. No person who is exhausted physically and mentally by the labors of the previous week can receive and *adequately* interpret a Divine message when the hour for worship arrives. To be an Ambassador for Christ one requires to be at one's best, morally, intellectually and physically. How this difficulty is to be overcome is a serious question, for under the most favorable conditions it is no easy task to "take the truths of Holy Scripture and unfold, illustrate and amplify them for enlightenment and persuasion and under the guidance of the Holy Spirit to have them intensified by profound personal conviction fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar fire"—which gospel preaching requires.

Such is the ideal ministry to which all may aspire. But few reach it at a single bound. The habit of effective extempore speaking is acquired only by practice. Forgetfulness of self and a sincere desire to follow closely the leadings of the Holy Spirit are essential qualifications. Extra-

ordinary intellectual abilities are not required, and are sometimes a disadvantage, as they are likely to be when not kept subservient to the Divine Will.

Brooklyn, New York. H. B. HALLOCK.

RELIGION IN THE CITIES.

[An advance bulletin of the U. S. Census Bureau.]

Much greater than the rate of increase in the population of the principal cities between 1900 and 1906 was their gain in the number of religious organizations and communicants or members, according to part I. of the special United States Census report on the Census of Religious Bodies for 1906, now in press. It is stated that, for the area outside these cities, the rate of increase in the number of organizations was approximately the same as the rate of increase in population and in the number of communicants or members it was considerably greater.

In the general tables and the textual discussion in the report the 160 principal cities, those having 25,000 inhabitants or more in 1900, were divided into four classes, according to population; 11 cities of the first class, having over 300,000 population; 27 cities of the second class, having from 100,000 to 300,000 inhabitants; 40 cities of the third class, from 50,000 to 100,000 population; and 82 cities of the fourth class, having from 25,000 to 50,000 inhabitants.

The report declares that, among the different classes of cities, the first class showed the most notable increase, more than doubling the number of organizations and communicants; the third and fourth classes followed closely; while the second had a much lower rate. Outside the principal cities the rate of increase was even less.

The number of communicants or members in each 1,000 of population in 1906 was, for the principal cities, 469; for the whole country, 391, and for the sections outside of the principal cities, 363. The ratio of communicants to population was considerably greater for the principal cities than for the country as a whole. Comparing the different classes of cities it appears that the ratios for cities of the first and second classes were considerably smaller than for the other two classes. As compared with 1890 the report shows a gain of 90 communicants in each 1,000 of population for the principal cities, and of 51 outside of them. Among the different classes of cities, the largest gain, 106 communicants per 1,000 population, was found in the cities of the third class. The smallest gain was in those of the first class and the next smallest in the second class.

It is affirmed by the report that the high ratios of communicants or members to population shown for the principal cities as compared with the area outside those cities, are due chiefly to the greater strength of the Roman Catholic Church in the cities; and the greater proportionate increase in communicants or members between 1890 and 1906 shown for these cities is said also to be largely due to the same cause. The report observes that the fact that in 1906 the number of principal cities was larger by 36 than in 1890, and that in addition, during the sixteen-year interval, a considerable territory had been annexed to various cities, augments to a noticeable extent the rates of increase for the principal cities and diminishes the rates of increase for the area outside these cities. It is said that the latter fact does not materially affect the changes between 1890 and 1906 in the ratios of communicants or members to population.

There were 4,082,039, or 32 per cent, more female than male members in continental United States in 1906, while in the principal cities the excess of female members was proportionately less, being 960,526, or 23.5 per cent. Comparing the different classes of cities, it appears that in those of the first class the excess of female over male members was only 18 per cent; in the second class, 28.9 per cent; in the third class, 25.8 per cent; in the fourth class 31.1 per cent; and outside of these cities 35.9 per cent. It is stated that the greater proportion of males in the principal cities is largely due to the greater proportionate strength of the Roman Catholic Church in these cities.

AN INTERNATIONAL JOKE.

Of course, the United States is a peaceful nation; of course, Germany and France and Japan are peaceful nations; but therefore, because they propose to attack nobody they must so strengthen their defences, so mutiply their navies and increase their armies that nobody can successfully attack them. Who, pray, is left to attack these peaceful and law-abiding nations if, as we are assured by everybody,—both leaders of governments, the moulders of public opinion and the substantially unanimous press of the world—they do not propose to attack each other, unless it be an army of white bears from the newly-discovered North Pole or a procession of elephants and camelopards from the jungles of Central Africa? The gullibility of mankind was never more conclusively demonstrated than by the widespread acceptance of this huge joke, which, like most other jokes, has to be paid for at a literally stu-

pendous price. Children must go untaught, sanitary inspection and regulation must go unprovided, better workingmen's dwellings must be postponed, provisions for recreation and enlightenment must be put off, conditions accompanying labor, poverty and old age must go indefinitely without amelioration, in order that in this twentieth century men and nations, who, looking in the glass, call themselves intelligent and practical, may support, maintain and propagate this stupendous joke! Either the whole world is being deluded by a witticism of cosmic proportions or some important persons are conspiring to tell an awful lie.

—*Nicholas Murray Butler at Lake Mohonk.*

FRIENDS BY HEREDITARY ATTACHMENT.

Responding to a concern of Jonathan B. Hodgkin, who brought a minute from his monthly meeting, the London Meeting for Sufferings appointed a committee to help him arrange for the coming together in a meeting for worship of as many as possible of those "who may be described as having once been numbered in the membership of the Society of Friends, or as having some hereditary attachment to it." Some 750 invitations were issued, including in their scope a much larger number of persons. The responses to the invitation were very cordial and many who were unable to accept expressed warm appreciation of the effort to bring them together.

To the announcement of the meeting to be held in Devonshire House, was added an invitation to a social gathering, J. B. and M. A. Hodgkin having arranged for light refreshments. After the reception, which was held in the Women's Meeting-house, the Friends adjourned to the Old Meeting-house, that historic portion of the premises originally forming part of the old Devonshire mansion of the Cavendishes. Within its area Fox, Penn, Barclay and other ancient worthies must have been often heard.

After a time of silence and the offering of prayer, J. B. Hodgkin addressed the meeting, over which there was a covering of marked solemnity. There were other speakers, some of whom were not members. One of these was the Baroness Drichman, who spoke of the beautiful atmosphere of the home of her grandparents, Samuel and Elizabeth Gurney.

The attendance at the meeting was about 200. The social time was one of extreme interest: many friends met who had been separated for years. "As far as could be gathered from parting words and subsequent expressions there was a general feeling of satisfaction that this unique meeting had been called." It seems to have been in line with the movement that has been started in New York Yearly Meeting to reach out toward those who would have been members but for what we now feel to have been the mistaken disownment of their parents or grandparents.

"THE MEANING OF MEMBERSHIP."

In his discourse on the meaning of membership* Edward Grubb says many things that might profitably be read and discussed in our Monthly Meetings. Such discussion would give life to meetings that have little but routine business to claim their attention. In defining what is meant by a Christian society he says that three main views are perhaps taken, by people generally, as to its meaning:

"It implies agreement among the members to worship Jesus Christ as God. This may be called the intellectual answer.

"No intellectual agreement as to the nature of Christ need be expected or desired; it is sufficient if His moral teaching and example are followed. This is the ethical answer.

"The adjective, 'Christian,' implies a spiritual relation of the members to Jesus Christ, which goes deeper than intellectual belief about Him, or morality founded on His teaching and example, but includes both. We have here what may be termed the mystical answer."

It is evident that the third answer expresses the view of the writer, and he goes on to say that the essential feature of a Christian society "lies in a conscious relation of persons to a Person—a relation so intimate that it can only be described by Paul as that of the limbs to the Head, and in the Fourth Gospel as that of the branches to the Vine." He says further that Friends recognize "with more or less consistency, that the inward relation to Christ on which a church is based is essentially a matter of experience, and that the only place of creeds is an outcome and expression of experience. By Christian 'experience' we mean some inward knowledge of cleansing from sin and communion with God through Jesus Christ."

In considering whether a definite membership in the Society of Friends is desirable he suggests that we might cut the knot by doing away altogether with formal membership, and consider all the "attenders" of our meetings as "Friends," so

*"The Meaning of Membership in a Christian Society: with special reference to the Society of Friends." By Edward Grubb. Headley Brothers, London. Price (in stiff paper covers) 6d. net.

long as they feel drawn to join in worship with us; but several difficulties present themselves and he feels that to do away with a definite Membership is not at present "practical politics."

While membership by birthright has its disadvantages he finds that the attempt to abolish it made in the American meetings which constitute the Five Years' Meeting, has not worked well and that on the whole the Society gains by such membership. In answer to Helen B. Harris' argument that many of our birthright members are indifferent Friends, he says: "From all I hear, there is a lamentable number of merely nominal members even in those religious Societies, such as the Methodist, and the Congregational, which require, in some form, a profession of conversion before full membership is conferred."

The dissociation of older members who do not value their birthright, and the treatment of applications for admission are treated in the chapters that might most profitably be considered in our meetings. Concerning our younger birthright members we quote the following:

"We have to consider the effect on those young people who are expected, before they are allowed to share in the duties and privileges of membership, to make a profession of conversion and of definite allegiance to Christ. To some, of course, this presents little difficulty, even when the inward work that lies behind it is very deep and real. But unhappily there are many with whom ease of profession is in inverse ratio to inward depth. . . . And there are many, among them a large number of the young men and women whom we can least spare, who are perplexed in faith,—and who cannot be hurried into a position in which they will seem to commit themselves to that of which they are not sure. It is both blind and cruel to speak of these as wavering in loyalty to Christ. Many are sincere and earnest disciples, but they have begun to realize something of what words mean, and to dread asserting truths they have not fully made their own. They are not prepared to take everything on trust; it is for them a supreme duty to think for themselves, and to reach a faith that is their own and not another's. To hold these at arm's length, and refuse to find for them a place in the Society's service till they are ready to formulate their faith, may very probably drive them quite away, into Unitarian or other society where fewer questions are asked. I am speaking well within my own knowledge when I say that many of these, if tenderly and wisely helped by those of greater Christian experience, will make our best and truest Friends, and become in future years the Christian leaders we so sorely need."

DOROTHY PAYNE, QUAKERESS.

[From *The Friend* (London).]

To many Friends it will be news to learn that the wife of one of the Presidents of the United States was a Quakeress, who lost her membership in marrying him. Dorothy Payne, who had a long Quaker ancestry, was the daughter of Quaker parents of North Carolina. In 1783, the family removed from Virginia to Philadelphia, where seven years later, in the Pine Street meeting-house, Dorothy was married to a young lawyer, John Todd, jun. It was a short union, for three years afterwards the husband died of yellow fever. After a year of widowhood, Dorothy Payne Todd became the wife of James Madison, a prominent Virginian politician, thus severing her connection with Friends.

In after years James Madison became the Secretary of State under Jefferson, and in 1809 fourth President of the United States. In her now exalted position the former Quakeress proved herself more than equal to its social claims. From the time of her settlement in Washington, she became the centre of its social life; "all eyes were turned her way, and she soon won the hearts of the people." She seems to have been "to the manner born," and whether as wife of the Secretary of State or of the President, to have created an indelible impression on the minds of those who met her. Says her biographer: "Her manner was irresistibly charming. Her memory of faces, her ready sympathy, delicate tact, and Irish wit, made her many admirers and friends and her memory to-day [a century later] is held in a loving remembrance such as is felt for no other one of the mistresses of the White House."

In the little sketch prepared by Ella Kent Barnard, the antecedents of this remarkable woman are traced, and we are given some insight into the Quaker influences which helped to make her what she was. Through her parents, Dorothy Payne was related to the most notable families of Virginia; three of her sisters married prominent men in the legal or political world; and to her for a time was given the position of first lady in the United States. The book, which presents a number of interesting sidelights on her career, is well furnished with illustrations.

The proposed White Mountain Forest Reserve, containing 250,000 acres of burned-over and unproductive lands, could be purchased and planted for the cost of one battleship.

—*Poster of New York Peace Society.*

Men who are themselves preying upon the public interest from private station or from public office are not going to be the first to urge the cause of international justice. The men who cannot succeed in holding in check their own tempers, their own lusts and their own greed, are not going to cry out for the establishment of an international court of arbitration. We have set out in this undertaking—now perfectly certain of accomplishment at a date no longer remote—without the aid and comfort of those elements of the world's population. Moreover, we are not likely to gain much assistance from the cynical observer of his kind whose faith is not adequate to the entire observation of history and of men. His keen vision and quick wit see readily enough the bad and selfish side of public and of private life, and he contents himself with a jeer and a sneer at those who propose to turn life inside out.

—*Nicholas Murray Butler at Lake Mohonk.*

CONSTRUCTIVE BIBLE STUDIES.

For a number of years the University of Chicago press has been issuing a series of books called "The Contructive Bible Studies." The effort has been made to publish suitably selected and graded material to cover the various classes of any Sunday School from the infant class to the adult. The general editor of the series is Ernest De Witt Burton, the well known Biblical writer and scholar. Each volume is separately edited by an expert in the particular field covered by the book. Gates' "Life of Jesus," one of the series, is used to some extent in our schools. The plan is to print a text-book for the use of the teacher which is fairly comprehensive, and smaller study books for the pupils, which contain no continuous narrative, but are made up of suggestions and questions for preparation. In addition to this students' manual, each member of the class is supposed to have a note book, which is printed with suitable blanks to be filled in from memory and inch-spaces for pictures to be pasted. A complete set of pictures for use accompanies each outfit. On the same plan as "The Life of Jesus," is the more recently published volume, "The Story of Paul of Tarsus."

The series as a whole is without doubt the best effort which has yet been made to prepare graded and suitable scholarly Sunday School lessons. Every teacher would do well to become familiar with some of the books and the methods of teaching suggested.

The intermediate books, requiring text-book, students' manual, students' note book, map and pictures, are somewhat cumbersome and expensive for most classes if the entire outfit is used. While the present writer recognizes the value of very carefully prepared material and the interest that often inheres in pictures and manual work, she is unable to feel much sympathy with turning the brief First-day school period into a time for making scrap books, and believes that there is great danger that the interest of the class will end with the scrap book making and language lesson, and fail to grasp the real significance of the lesson. Good teachers do not need such cumbersome equipment, poor ones cannot handle it. Nevertheless, it will be a help to any teacher to become familiar with the plan, and guided by the suggestions and outline, to plan note books for her class which will meet their needs. The teachers' manuals will prove of unquestioned value to all teachers of the subjects treated.

For advanced classes the series includes a complete but brief treatment of both Old and New Testaments treated from the point of view of modern, advanced historical research.

We quote briefly from Dr. Burton's Preface to the recent volume on Saul of Tarsus.

"In the past ten years the principle by which we have been guided from the beginning, namely, that the religious interest of the pupil is the supreme consideration in all planning of curricula and making of text-books, has obtained clearer and wider recognition. There is to-day a very general consent to the principle that whatever in any literature, science, art, or history can contribute to the religious development of the child may be legitimately drawn upon for Sunday School instruction. When the question, what material within this wide realm will contribute in the greatest degree to such development, receives its just answer, the biblical history, literature, and life is likely to still occupy the larger part of the curriculum of the Sunday School. The unique value of the Scriptures of the Old and New Testament for purposes of religious instruction was never clearer than it is to-day. But on the other hand, it is clearer than it once was that every field of knowledge has its contribution to make, and since it is the world of to-day in which the boys and the girls of to-day must live and apply the principles that the Bible so clearly and forcibly teaches, therefore they need in the process of their religious education to be brought into contact with this larger world and to gain some perception of its moral and religious significance."

JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 2 1910.

GETTING READY FOR THE CONFERENCE.

Those who are looking forward to going to Ocean Grove next week no doubt find a number of things that must be done in order that they may attend comfortably. Men and women who are engaged in business must arrange matters so that nothing will suffer by their absence. Housekeepers must either close their homes or plan for the comfort of the members of the family who are left behind. Then a good deal of time will be spent by many in deciding what clothing to take and in getting garments made that are looked upon as essential. But unless there is a preparation quite aside from this, much of the real good that might be gained from the Conference will be missed.

There is a certain amount of inspiration in numbers and a great deal of good besides rest and refreshment comes from the right kind of social mingling; but the main purpose of the Conference is to set Friends to thinking and to so stir up the spiritual energy within them that their enlarged thoughts will be transmuted into wiser living.

One way of preparing for the Conference is to read the program carefully and pick out the topics in which you are most interested. Then go over these topics one by one to find out what your own views are concerning them and on what points you desire more light. You may or you may not have anything to say in the discussions; if you do your contributions will be more valuable because you have clarified your own thoughts on the subject; if you do not, you will be more sympathetic listeners and will derive much more benefit from what the speaker has to say.

Sometimes we hear people complain after attending a Conference that while it was all very interesting they did not get anything that they could take home and put into immediate use in their own meeting, or association, or First-day school. But if any attempt were made at a general conference to enter into details of this kind it would be at the expense of the larger outlook and the broader view. Summer schools and week-end conferences may properly give some of their time to methods and details; in the larger Conference the purpose is rather to arouse men's souls so that they will be eager to do the things that are worth while. With this desire to take hold of the real things of life there will come a determination to find out for themselves the methods that are needed in their particular activities.

Those who are on the program also have a preparation to make in addition to writing or outlining their addresses. They want to come into a full realization of the fact that they will have before them hundreds of earnest persons who are hungering and thirsting after righteousness and that nothing will satisfy them excepting what has been found good by individual religious experience. The purer the fountain from which the speaker draws his inspiration the more vivifying will its effect be upon those who receive it.

The proceedings of the Friends' General Conference at Ocean Grove will be published as a supplement to *Friends' Intelligencer*, with the first instalment in the issue of Seventh month 23rd. The paper of the preceding week will contain a report of the meetings on First-day and other matter that will not be stenographically reported. Beginning with the issue of Seventh month 16th we will send the *Intelligencer* to any new subscriber until the end of the year for fifty cents. The numbers from Seventh month 16th to the end of the Conference numbers will be sent to any address for 30 cents. Cloth-bound volumes of the proceedings may be had for fifty cents. As only a limited number of these will be published orders for them should be sent in at an early date; the money need not accompany the order.

If those who expect to leave Philadelphia for Ocean Grove next Fourth-day desire comfortable railroad accommodations, it is very important that they write to James H. Atkinson at 421 Chestnut St., Philadelphia, at once, telling him whether they expect to go from Broad Street Station, Market Street Ferry or Reading Terminal, and on what train.

There will be good accommodations at Ocean Grove for those who decide at the last minute that they can go. After Seventh month 1st those desiring rooms should address Committee on Arrangements, The Arlington, Ocean Grove, N. J.

Several Friends' First-day schools have used the Bible Study Union Graded Lessons, better known as the Blakeslee lessons, in some of their classes. These and others will be interested to learn that Dr. Jesse H. Holmes has been engaged by the Union, as one result of his address before the Religious Education Association at Nashville, to write a series of these lessons on Christian Conduct.

FROM CANADA TO THE CONFERENCE.

Wm. Greenwood Brown writes that the Lehigh Valley Railroad will make special low rates from Toronto to Ocean Grove, and that this is the direct route without change of stations. For rates and further particulars call on or write to Robert S. Lewis, Canadian Passenger Agent, 54 King Street East, Toronto, Ont.

NEW YORK TO OCEAN GROVE.

Arrangements have been made to have special cars connect at Atlantic Highlands with the boat leaving West 42nd St. at 1.30 p. m. and Cedar St. at 2.00 p. m.

TO OCEAN GROVE FROM WASHINGTON, BALTIMORE, WILMINGTON, CHESTER.

Final arrangements have now been made for train from Washington, D. C.; to Ocean Grove.

Two first class, steel, passenger coaches, each seating 85 persons, will be attached to the train leaving Washington over the Pennsylvania Railroad at 11 o'clock on Fourth-day, Seventh month 6th, for the exclusive accommodation of Friends. This train will stop at Baltimore, 12.05; Magnolia, 12.31; Perryville, 12.54; Wilmington, 1.37; Chester, 1.56, and Broad Street Station, Philadelphia. Thence to Ocean Grove without stop.

The excursion rate is: From Washington, $8.40; Baltimore, $6.90; Magnolia, $6.20; Perryville, $5.55; Wilmington, $4.35; Chester, $3.85.

A special train was offered provided a guaranty would be given as to number of passengers, but owing to the meagre responses this could not be done. The above arrangement ought to be quite satisfactory; at any rate it is the best that could be secured.

At the above rates of fare tickets will be good until Seventh month 16th.

On behalf of the Committee on Transportation,

JOSEPH J. JANNEY.

No. 1923 Park Avenue, Baltimore.

PHILADELPHIA TO OCEAN GROVE.

Accommodations have been made for Friends in the neighborhood of Philadelphia as follows: On Seventh month 6th, Fourth-day, from Market Street Wharf, at 1.30 p. m., via Sea Side Park. This train will stop at Merchantville, 1.49; Moorestown, N. J., 1.57; Mount Holly, 2.10; arriving about 4.10 p. m. Sixteen days' ticket via this route and returning, $3.00. The train from Washington and Baltimore will stop at Broad Street at 2.20 and leave at 2.33 p. m., stopping at West Philadelphia, North Philadelphia and Trenton, arriving about 4.35 p. m. Sixteen days' ticket via this route and returning, $3.50.

VIA LANGHORNE AND TRENTON OVER THE READING.

Reading Terminal, 11.30; Langhorne, 12.07; Trenton Junction, 12.22; Elizabeth, 1.22; change cars, leave Elizabeth 1.52; arrive at Ocean Grove, 3.27.

If twenty-five or over will notify James H. Atkinson, 421 Chestnut St., Philadelphia that they are going this way a through car will be secured. This will obviate change of cars at Elizabeth.

FRIENDS' PEACE CONFERENCE.

A conference of the Committees on Peace appointed by various Yearly and Annual Meetings of Friends throughout the world in response to the invitation issued by the two New York Yearly Meetings of Friends, will be held at the Friends' Meeting House, 144 East Twentieth Street, New York City, on Seventh month 15th and 16th. A tentative program is appended.

The meetings will be open to the public and Friends generally are urged to attend and take part in the discussions.

Members of the committees appointed by the various Yearly Meetings which have accepted the invitation are requested to communicate with J. William Hutchinson, Hempstead, Long Island, N. Y., or L. Hollingsworth Wood, 2 Wall Street, New York, stating whether they intend to be present.

L. H. WOOD, *Secretary.*

SEVENTH MONTH 15TH, 10.30 A. M.

Temporary Chairman, Robert E. Pretlow.

Address by Prof. William I. Hull, of Swarthmore College.

Appointment of Permanent Chairman of Joint Committee from the Yearly Meetings which have appointed co-operating committees.

Appointment of sub-committees.

Reports from Delegates (if time allows).

Luncheon at the Meeting House.

AFTERNOON SESSION, 3 P. M.

Reports from Committees on Organization.

Address, Augustus T. Murray, of Leland-Stanford University. Subject: "The Peace Testimonies of Friends."

Discussion by Conference in general.

Address, Mary J. Pearson.

Recitation.

SEVENTH DAY MORNING, 10.30.

Business Session.

Address, Henry W. Wilbur, Secretary of Committee for Advancement of Friends' Principles, of Friends' General Conference.

Report of Committees.

Report of Committee on Resolutions.

NATIONAL EDUCATIONAL ASSOCIATION.

The National Educational Association will hold its annual meeting in Boston, Seventh month 2-8, 1910. Everything points to a large attendance and a splendid convention. Independence Day will be celebrated in the Stadium of Harvard University. David Starr Jordan and President Taft will address the association that day. The Stadium seats 35,000 people. No other city in the United States has more interesting places in its neighborhood: Concord, Plymouth, Lexington, Harvard, with the homes of Longfellow, Holmes, Lowell and many others. Boston itself is a great literary and historic centre. Railroad rates will be one and one-half fares for the round trip. Excellent accommodations at satisfactory prices in hotels, boarding houses and private families. Tickets on sale Sixth month 30th to Seventh month 3rd. An official program will be sent on request. Address Reed B. Teitrick, Harrisburg, State Director for Pennsylvania, or Prof. George H. Stout, Philadelphia; Dr. Samuel Andrews, Pittsburg; Superintendent Charles Lose, Williamsport; Superintendent Charles Foos, Reading; Prof. J. P. Breidinger, Wilkes-Barre; Superintendent F. E. Downes, Harrisburg; Superintendent Addison L. Jones, West Chester; Superintendent John Morrow, Allegheny; Superintendent James L. Allison, Wilkinsburg; Dr. J. George Becht, Clarion, members of the committee of co-operation in Pennsylvania.

The opportunities are such that none can afford to miss taking advantage of them.

To become each day the possessor of increasing stores of novel and interesting truths, normally brings dignity and pleasure.

—From The Teacher, by George H. Palmer.

BALTIMORE QUARTERLY MEETING AND INTERNATIONAL ARBITRATION.

The following memorial was read at the recent Baltimore Quarterly Meeting of Friends held at Sandy Spring, and the clerks were instructed to forward a copy of it to the *Intelligencer:*

Baltimore Quarterly Meeting of Friends held at Sandy Spring, Maryland, Sixth month 13th, 1910, congratulates the people of the United States on the marked progress which the past year has unfolded in the age-long struggle for the substitution of the reign of law for the reign of force in international affairs. It notes with deep satisfaction the significant announcement of the Secretary of State that the proposed constitution of the International Court of Arbitral Justice recommended to the powers has met with so much favor as to insure the establishment of such a court in the near future, and it pledges to the President and the Secretary of State its hearty support and invokes the co-operation of men of goodwill everywhere in bringing this beneficent result to pass.

We further note with profound interest and satisfaction President Taft's recent declaration that there are no questions arising between nations which may not properly be submitted to arbitration. We greatly rejoice that the civilized world is coming nearer to the condition in which love and not fear shall be generally recognized as the controlling influence in the affairs of men.

Signed on behalf of the Meeting,

MORTIMER O. STABLER,
S. MARTHA WATSON,
Clerks.

THE WHITE SLAVE BILL MADE LAW.

[From the *Baltimore Sun.*]

The Mann bill for the suppression of the white slave traffic, by prohibiting the transportation of women for immoral purposes from one State to another, passed the Senate Saturday afternoon. It had previously passed the House, and was sent to the President for signature. This is the second white slave measure enacted this session. The first prohibited the use of immigration agencies to import women.

Just before the passage of the Mann bill Saturday afternoon Senator Kean, of New Jersey, submitted a letter he had just received from Dr. O. Edward Janney, of Baltimore, urging the speedy passage of the bill. Dr. Janney is president of the National Vigilance Committee of the United States for the Suppression and Prevention of

Traffic in Women, which has headquarters on Fifth avenue, New York City. On the directorate of this committee are about two dozen prominent men, among them Cardinal Gibbons and Robert Garrett, of Baltimore; District Attorney Sims, of Chicago; Bishop McVickar, of Providence, and Rabbi David Philipson, of Cincinnati.

Dr. Janney's letter to Senator Kean says: "Fully realizing the significance of the provisions in the Mann bill dealing with the transportation of women from State to State, we would ask to take a personal interest in putting this measure through as speedily as possible, in order that the agencies which are doing all in their power to lessen this traffic in women may have at their disposal adequate legal means of dealing with the lowest class of offenders in existence."

The National Vigilance Committee has been well organized, and it is understood will use its utmost efforts to secure the enforcement of the law just enacted to break up the traffic in white slaves.

THE COMPLETE WORKS OF PENN.

[Minute of the annual meeting of the Friends' Historical Society, held at Devonshire House, London, England, Fifth month 19th, 1910:]

This meeting having heard with interest the proposal to print a complete set of the works of William Penn, under the editorship of Albert Cook Myers and * * * [with the co-operation] of the Historical Society of Pennsylvania, approves the said proposal and commends it to the favorable consideration and the financial support of Friends in England. Further information may be obtained from Norman Penney, and donations addressed to his care.

It is hoped that meetings and individual Friends who are in possession of letters and other documents written by William Penn, will be willing to place them at the disposal of the Editor.

SUMMER VISITS TO SUBURBAN MEETINGS.

The Young Friends' Association of Philadelphia has sent out the following letter to its members:

Believing that a closer acquaintance and fellowship among Friends would be of mutual benefit to members and to meetings the Sectional Committee of the Young Friends' Association of Philadelphia continues to encourage the visiting of neighboring meetings during the summer months and the enclosed program has been arranged.

While there is no desire to limit the visiting, it is felt that sometimes a definite suggestion would be welcome and that it would be pleasant for several to go together taking lunch.

It is hoped that the general impression of the meeting visited and any suggestion that might be helpful to our associtions be forwarded by letter to the undersigned.

3603 Baring St. ELLIS W. BACON.

SCHEDULE OF MEETINGS NEAR PHILADELPHIA.

HAVERFORD.—10.00 a. m. Sixth month 6th. Ardmore trolley leaves 69th Street Terminal 9.40 to Wynnewood Road.

OCEAN GROVE, N. J.—10.00 a. m. Seventh month 10th. Friends' General Conference.

NEWTOWN SQUARE.—10.00 a. m. Seventh month 17th. Leave 69th Street Terminal 9.15. Walk half mile north.

LANSDOWNE.—11.00 a. m. Seventh month 24th. Train leaves Broad Street 10.22. Trolley leaves Angora 10.45. Meeting House Stratford and Owen Avenue.

HORSHAM.—10.00 a. m. Seventh month 31st. Y. F. A. in the afternoon. Trolley leaving Willow Grove 9.42 passes Meeting House.

PHILADELPHIA.—1.00 p. m. Eighth month 6th. Quarterly Meeting.

MERION.—10.30 a. m. Eighth month 7th. Preparative Meeting 9.30. Leave Broad Street Station 8.15 and 9.45. Meeting House ¾ mile from Narberth. Trolley from 52d and Market for Bala, goes within one and a half miles of Meeting House.

PROVIDENCE.—10.15 a. m. Near Media. Eighth month 14th. Trolley leaves Angora 9.25. Passes near Meeting House.

WILLISTOWN.—10.30 a. m. Eighth month 21st. Trolley leaves 69th Street Terminal 9 a. m. to William Penn Hotel. Meeting House one mile north.

WOODBURY, N. J.—10.00 a. m. Eighth month 28th. Trolley leaves Kaighn's Point, Camden, 9.13. Passes Meeting House.

DARBY.—10.00 a. m. Ninth month 4th. Meeting House one-fourth mile from trolley terminus.

MOORESTOWN, N. J.—10.00 a. m. Ninth month 11th. Leave Market Street Ferry, Camden, 9 a. m. Trolley passes meeting house.

CAMDEN, N. J.—10.00 a. m. Ninth month 18th. Meeting House Market Street, between 7th and 8th.

"TO SPREAD THE BODY OF EUROPE WITHOUT THE SOUL."

[From *The Friend* (London).]

There is reason to belive that Mr. Roosevelt's astonishing and ill-considered advice to England on her conduct in Egypt will not be taken too seriously by British statesmen who have the task of controlling affairs in that country. The City of London is scarcely the place in which to utter flamboyant language about establishing order, regardless of the views of the people governed, or to utter such dictum as that "sentimentalism is the most broken reed on which righteousness can lean." Mr. Roosevelt may attach to the word sentimentalism a meaning it does not rightly bear. The Sentimentalist, as G. K. Chesterton put it in his *Daily News* article on Saturday, is one who "seeks to enjoy every idea without its sequence, and every pleasure without its consequence." We

do not always agree with that brilliant writer, but we think that he hit the nail on the head when he said that such talk as was given in the city last week represents the decision of the Sentimentalist "to spread the body of Europe without the soul," the greatest thing that our Europe has ever made being the citizen.

COMMENCEMENT AT GEORGE SCHOOL.

The largest class graduated from George School since 1900 received diplomas on Sixth-day, the 16th. At 10.30 a. m. there were seated on the platform the principal of the school, Joseph S. Walton, the orator of the day, Augustus T. Murray, of Leland Stanford University, Cal., the twenty-three members of the graduating class, and a few members of the Yearly Meeting's Committee. Principal Walton read the latter part of the 25th chapter of Matthew. Four orations were given by pupils: "Canada and the United States—United or Severed," by Edwin C. Zavitz, of Coldstream, Canada; "The Soul's Expression," by Carolyn E. Hutton, of Richmond, Ind.; "Nature's Offerings," by Jesse Packer, son of Aaron Packer, formerly of Newtown, Pa.; "The Democracy of Lincoln," by Ellwood Griest, of Lancaster, Pa.

Augustus A. Murray took for his text a quotation from Kipling, "Fair is our lot, O goodly is our heritage." He spoke of the conditions existing at the beginning of the twentieth century as being a cause for trembling, when our nation spends three-fourths of its revenue in preparations for war, when graft and misgovernment are prevalent in the large cities, and when the gulf between the church and the common people seems to widen and deepen. He said the chief function of the schools and colleges should be to stem the tide of barbarism and spread righteousness over the land. That so much in our government is not what it should be is not, he thinks, because democracy is in fault, but because the fault is in ourselves.

Principal Walton spoke briefly to the graduating class concerning the things of more value than diplomas, which he hoped they were carrying away with them from the school. He then presented diplomas to the following individuals:

Helen Bassett, Pennington, N. J.
Marion Bond, Upper Darby, Pa.
Raymond T. Bye, Germantown, Pa.
Elizabeth Ely, Taylorsville, Pa.
Elena M. Eves,, Bloomsburg, Pa.
W. Russell Green, Trenton, N. J.
Elwood Griest, Lititz, Pa.
Carolyn E. Hutton, Richmond, Indiana.
Aaron H. Ivins, Langhorne, Pa.
William H. Molloy, Pineville, Pa.
Mary K. Moore, Woodstown, N. J.
Jesse Packer, George School, Pa.
Mary H. Pancoast, Riverton, N. J.
William K. Reeder, Langhorne, Pa.
James P. Sands, Millville, Pa.
Frances E. Smith, Chatham, Pa.
Grace Snow, Hillburn, N. Y.
Lewis L. Tanguy, West Grove, Pa.
Emma G. Walton, Nine Points, Pa.
Marian E. Watson, Newtown, Pa.
D. Herbert Way, Oxford, Pa.
Elizabeth S. Webster, Conshohocken, Pa.
Edwin C. Zavitz, Coldstream, Canada.

The Class Day Exercises, held on Fourth-day evening, the 15th, were largely attended. Jesse Packer, the president of the class, delivered the opening address. Lewis L. Tanguy read an original poem. The greater part of the evening was taken up with the rendition of a play in one act, "The Call of the Gods," adapted from the German to meet the needs of the class of 1910. Aaron H. Ivins occupied the throne as King Wotan. After the play the class presentations were made by Grace Snow and Raymond T. Bye.

FROM AN ISOLATED CONVINCED FRIEND.

[Extract from a reply to the letter of Philadelphia Yearly Meeting to its isolated members.]

The letter suggests that it would be helpful to aid the Society "to see itself as others see it." Would it be of interest to know how it can influence outsiders to join its ranks? A bit of personal history will illustrate. I was brought up in the Episcopal Church and became a member of that organization. Gradually, however, I discovered that my beliefs did not and never could again agree with the set creed held by Episcopalians. I wanted liberty of conscience and where could I get it better than among Friends? I do not consider any particular religious doctrine vital but I do consider religious liberty vital. It seems to me that one of the most important services the Society of Friends can render to the world is to reach the class of people who cannot be reached by a religious organization using a creed as a condition of membership.

I have been a member of the Society of Friends for about two years and a half and most of that time I have been in localities where Friends are almost unknown. The way in which my home meeting—Swarthmore—and the Yearly Meeting have sought to keep in touch with me has been not only pleasing but helpful.

E. M. D.

FOR A FREE GOSPEL MINISTRY.

I do not understand how any one can feel that Philadelphia Yearly Meeting has weakened its third query by dropping the negative part of its testimony,—"against the system of a professional ministry," and retaining the positive part,—"Do you mantain a faithful testimony in favor of a free ministry of the Gospel?" Is not the query made stronger instead of weaker by concentrating our attention upon the thing that we ought to do for the upbuilding of our own meetings? It seems to me that the most effective way to testify against a system that is weak is to put a system that is strong in the truth alongside of it. In the story of "The Water Babies" the little chimney sweep did not discover that he was black and dirty until he entered by mistake the little white bed-room and saw himself in the glass in contrast with his surroundings.

More than one member of other denominations has said to me, "Your theory of the ministry is all right, but it does not work well in practice. In so many of your meetings you have no vocal ministry." It is for us to be so faithful in bearing our testimony in favor of a free ministry of the Gospel that our own members will not leave our meetings to go elsewhere, and that others who are not members will be drawn to us in increasing numbers because they find in our meetings the spiritual food for which they are hungering.

L. E. A.

CHRISTIANITY AND PAGAN ROME.

Near the middle of the last century B. C., "the fatal Confederacies of the leaders" had destroyed the Commonwealth of Rome. Ambition, selfish interest and rapacity marked their career. Their bloody proscriptions, their unwarranted exactions of tax and tribute, and their disregard of the rights of property, gradually brought on a decline, which, though checked by the rising imperial power, continued during the lapse of some ages, until the internal vigor of every community was destroyed by the exhaustion of its resources and the end came.

But in the palmy days of Augustus, adorned by the literary productions of Horace and Virgil, when the empire was extended over what were then considered the most civilized regions of the world, and when order prevailed within these limits and promised stability and prosperity to the government, there lurked symptoms of decay and future downfall. The moral teachings of the Athenian schools of philsophy, though they were a source of enlightenment and weakened to some extent the cause of polytheism, had but slightly affected the condition of the Roman people. However, many intelligent men aspired to a knowledge of Greek literature, and were more or less acquainted with the precepts of the philosophers, yet few attempted to conform their lives to them. But no agency existed looking to the welfare of the great illiterate multitude who were sinking deeper and deeper into the darkness and superstition of paganism. In the presence of such degradation, the manners and morals of the whole population suffered, and with the lack of true religion, there was no influence sufficiently potent to stir and purify the social life and exalt humanity to a higher level. It was evident unless progress was to come to a standstill, and, in the end, knowledge and uprightness perish off the earth, a quickening and expansion of dormant religious feeling must take place, an uplift above the transitory and material must be witnessed, strong enough to give energy to action and right direction to conduct. This could only be brought about by the exemplary presence and sublime teaching of a divinely inspired person.

Right in the midst of these dark days, answering to the above requirement, Jesus of Nazareth appeared in a land where Jewish worship and an abiding faith in a Supreme Being had left no taint of idolatry. Old prophecies had foretold his coming and raising the expectation of the Jews, had caused them to look for the advent of a great worldly potentate. But having resisted the temptation, the meek and lowly Jesus thought not of royalty and its gorgeous trappings. He was to reign in the hearts of men and his soldiers were to be ministers of peace and righteousness. In his service he traversed the ways and byways of Judea, mingling with publicans and sinners, the poor and downtrodden, and healing the infirmities of the weak and afflicted. Wherever he could scatter good seed, there he was present, conveying instruction by sayings and parables, or giving forth the plain impressive lessons of truth in the wonderful Sermon on the Mount. But his faith, his humility, his persistent course in the line of duty, and above all his kind, gentle nature, gathered disciples around him, holding them by the firm bonds of true friendship, of deep feeling, and of a grand devotion to the cause of religion. Association with the great teacher powerfully constrained them to love him and obey his commands, which finally wrought such a transformation in their native disposition and character, as to amply qualify them when influenced by the Divine Spirit to carry out the intent and purpose of the mission confided to their hands.

That such an effect was produced in the brief term of his ministry is simply surprising, and was due, as it appears to me, to something in addition to his amiable qualities. This must have been the extraordinary spiritual gift bestowed upon him, and which with the doctrines he taught so deeply impressed his faithful followers. The teachings of Jesus were radically opposed to the practice of the age, and they brought upon him the enmity of the Pharisees and others whose hypocrisy and evil deeds he condemned. In consequence of this their ill-will and bigotry subjected him to a cruel death. But the Christian work was continued by the men who had been trained by him. They, with Divine help, won a great triumph in the heavenly experience of the Pentecostal time confirming the assembled multitude in the efficacy and power of the new religion and adding thousands unto the church. The preaching and event of this day accelerated the impetus necessary to carry Christianity beyond the bounds of Palestine. The movement having gained such headway among the common people, was in shape to affect the plebeian ranks in other portions of Rome's empire. Still a person was needed to take the lead in proclaiming the Christian faith among the Gentiles and the remarkable conversion of Paul supplied this want. His knowledge, judgment and ability eminently fitted him for the service to which he was called. His earnestness, his deep sense of true responsibility resting upon him, and his strong desire to call men to righteousness and repentance, made his ministry effective and paved the way for Christianity to reach the higher classes. These Christian converts found their gain was great, as with joyful feelings, they in the ardor of religious belief, realized that their lives could no longer be barren or unfruitful under the overshadowing of the Holy Spirit, which brought into their minds perennial peace and comfort.

Elysburg, Pa. G. J.

OLD THIRD HAVEN MEETING HOUSE.

And thou, Third Haven, ever hallowed spot,
We catch the thrill attested now as then.
'Mid olden lore thou, too, art not forgot
Thou emblem of our Quaker heraldry.
Thou eldest of the monuments which stand
First framed by Quaker spirit on this sod,
Canst view the onward march of this great land
Where Freedom walked with face upturned to God.
Though Time to-day has marked thee for his own,
And marred thy strength from beaded beam to sill,
Though winter's gales have razed thy grove of oaks,
We know thy heart of oak is with thee still.
In fancy's realm we see thee as of yore,
Fit centre for the thrifty country, new,
We see the sparkling waters at thy door,
And see it ope to let the crowd pass through.
Again with Lord and Lady Baltimore
We draw the rein and cease our merry chat,
Again we throw our anchor on the shore
With bonnet grey and broad-brimmed Quaker hat.
Again we listen to the vocal call
Of Woolman, Churchman, Christison or Penn,
And as their words resound within thy wall
We catch the thrill attested now as then.

The years speed quickly, but a moment, flown;
Long generations sit in silent prayer,
And forms and faces by our childhood known
In rhythmic silence sat and worshipped there.
A monument to silent past thou art,
Old Meeting House, loved, honored and alone;
In homely lines each architectural part
Adorns the near-by yard of carved stone.
Fain would we keep thee in our children's sight,
A relic of a past that can't return;
A shelter, thou, for seekers after light,
May still show truth to those attuned to learn.

Easton, Md. A. T. M.

BIRTHS.

AMBLER.—On Sixth month 7th, 1910, to Jesse Hamilton and Sarah Conrow Kirby Ambler, of Parkview, St. Louis, Mo., a son, who is named Morris Kirby Ambler.

QUINBY.—At Brooklyn, New York, Sixth month 25th, 1910, to Frank H. and Elizabeth P. Quinby, a son, who is named Roger Quinby.

TYLER.—In Minneapolis, Minn., Sixth month 19th, 1910, to Charles Shirley and Alice Tyler, a daughter, who is namer Barbara. A great-grand-daughter of the late William and Mercy Lloyd, of Bucks Co., Pa.

MARRIAGES.

SMITH—VAIL.—In the Library of Friends' Meeting House, Park Place, Baltimore, Md., Sixth month 15th, 1910, Caroline Sutton, daughter of James H. and Georgie S. Vail, and Lawrence Southwick Smith, of Peabody, Mass.

DEATHS.

DENN.—At the Friends' Home, Germantown, Philadelphia, Sixth month 16th, 1910, Anne H. Denn, daughter of the late John and Margaret H. Denn, of Salem, N. J., in her 93rd year; a member of Philadelphia Monthly Meeting, held at Race Street.

EAVENSON.—At his home, 2013 Vine Street, Philadelphia, Sixth month 24th, 1910, Alben T. Eavenson, in his 84th year. The funeral, in Race Street Meeting House on the 29th, was largely attended. The Philadelphia *Public Ledger* says of him:

Alben Taylor Eavenson, a retired manufacturer, who

was identified with philanthrophic work in the Society of Friends, was born near West Chester, Pa. From 1858 until 1903 Mr. Eavenson was senior member of the firm of J. Eavenson & Sons, soap manufacturers. He was an elder in the Race Street Monthly Meeting of Friends. He was president of the Friends' Home for Children at 40th and Aspen Streets, a steward of the Grandom trust, which dispenses coal among the poor in winter time; a director in the Friends' Charity Fuel Association and treasurer of the Quaker City Division of the Sons of Temperance. Mr. Eavenson is survived by the following children: Francis Valentine Eavenson and Miss Ida Caroline Eavenson, of this city; Mrs. J. Howard Way, of St. David's; Mrs. H. Taylor Rogers, Asheville, N. C.; Lewis Lincoln Eavenson, Masonville, N. J.; Alan Eavenson, Oak Lane; Mrs. William McH. Boyer, Reading; Miss Irene Eavenson and Howard Nicholas Eavenson, Gary, W. Va.

HEACOCK.—At the home of his daughter, Indianapolis, Ind., Sixth month 21st, 1910, Jesse Heacock, aged 91 years and 15 days; a birthright member of Friends and for many years a highly esteemed member of Fall Creek Monthly Meeting.

KERNS.—At his home in Ocean Grove, N. J., Sixth month 17th, 1910, Eli T. Kerns, aged 67 years. He is survived by his wife, Elizabeth B. Kerns, and two daughters, Anna Vernon, and M. Elizabeth Kerns.

VAIL.—At the home of her son, Charles E. Vail, Plainfield, N. J., Fifth month 1st, 1910, Sidna R., widow of Edward R. Vail, and daughter of the late Jonah and Rachel (Pound) Vail, in her 89th year.

She was a life-long member of the Plainfield Meeting and a regular attender as long as health permitted. Her childlike longing to go home and see her father and mother, is gratified. She is survived by five sons, seventeen grandchildren, twenty-two great-grandchildren and four great-great-grandchildren.

WRIGHT.—At Springboro, Ohio, Sixth month 13th, 1910, Hanna Wright, daughter of the late Josiah and Emily Wright, in her 68th year.

NOTES AND ANNOUNCEMENTS.

Martha Schofield was early imbued with strong peace principles by her parents. Her father, Oliver W. Schofield, of Bucks Co., Pa., was unwilling to pay the military tax, $2.00. He was away from home when the sheriff arrested him and started to take him to the jail at Doylestown. It was cold weather and Oliver asked him to stop at a store that he might buy a blanket. As he was getting in the wagon the sheriff seized the blanket and jumped in, saying, "This will do for your fine; you may go."

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

SEVENTH MO. 2ND (7TH-DAY).

—A Pilgrimage to Gwynedd Meeting by Germantown Friends' Association. Exercises at 4 p. m., followed by picnic supper. Trolley leaves Chestnut Hill five minutes after the hour and half hour.

SEVENTH MONTH 3D (1ST-DAY).

—At Goshen Meeting House, Chester Co., Pa., a circular meeting at 3

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p. m., under care of Concord Quarterly Meeting.

—Car leaving 69th St. Station, Philadelphia, at 1.30 p. m. will be met at Chester Road.

—Meeting at Manasquen, N. J., attended by Joel Borton and other Friends who go to Ocean Grove in advance of the Conference.

SEVENTH MONTH 5TH (3D-DAY)
—Chesterfield Monthly Meeting of Friends, held at Crosswicks at 2.30 p. m.

SEVENTH MO. 7TH (5TH-DAY).
—Friends' General Conference at Ocean Grove, N. J., 7th Mo. 7th to 13th inclusive.

SEVENTH MO. 9TH (7TH-DAY).
—Purchase Executive and Preparative Meeting at 2 p. m. Meeting for Ministry and Council, at rise of the meeting.

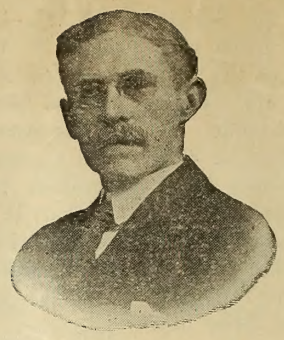
SEVENTH MO. 16TH (7TH-DAY).
—New York Monthly Meeting, 2.30 p. m., at 221 E. 15th St., New York.

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we take it for granted, would like to help us double the circulation of *Friends' Intelligencer*. The rate to new subscribers is $1.50 the first year. To every old subscriber who will send us a new subscriber we will present a copy of J. Russell Hayes' new book, "In Memory of Whittier." Have you told your young neighbors how much you think they would enjoy the *Intelligencer?* Sample copies sent on request.

Lippincott's is no longer made up entirely of fiction, poetry and "Walnuts and Wine." The July number contains besides these "The Markets of Paris," by Mrs. John Van Vorst; "What is an American?" by Warren Barton Blake; "The Supremacy of the American Farmer," by William D. Lindsay; "Wanted: A Merchant Marine," by Willard French.

Sturgis & Walton Co. announce that they will publish next autumn a book entitled *The Suffragette* by E. Sylvia Pankhurst. The author of this book, which is to be in a manner the official history of the English equal suffrage movement, is a daughter of Mrs. Pankhurst, the founder and Honorable Secretary of the Women's Social and Political Union. The book is to be a dramatic personal narrative, and will be fully illustrated from portraits of prominent suffragists and photographs of episodes that now have a place in contemporary history.



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Everyland is a quarterly for boys and girls, published at West Medford Mass., 50 cents a year. Its purpose is to make American children acquainted with their brothers and sisters all over the world and thus sow the seeds of universal peace. The frontispiece of the June number is a beautiful picture in colors of two Chinese children dressed mainly in yellow, entitled "A Yellow Peril or a Golden Hope." The stories and pictures take us to Monterey, Alaska, Italy, Japan, Porto Rico, Egypt and Persia. Then there is a story of how the Giant Ugliness is being killed here in America by the children of Garden Land, and an account of a school boy at Winchester England, who cut his name in the stone—"Tho. Ken 1656," and who afterward wrote the verse sung in all the churches,

"Praise God from whom all blessings flow."

The Southern Workman for Sixth month is largely given up to Hampton Institute and its Commencement. The leading article is an address delivered in Washington on "Industrial Education in the South," by Samuel C. Mitchell. He said:

"At the close of the Civil War there stood open before the Negro four doors of opportunity: thrift, training, morality, and politics. The pity is that he bolted for the fourth door first. That mistake is happily being corrected, and all are now coming to see that the future of the Negro hinges upon his training in habits of thrift, cleanliness, home-making, obedience to law and kindness toward his neighbor. The Negro problem, so vast and complicated as to stagger human effort, has thus resolved itself into the proper training of the individual black child."

In "The Gospel of the Kingdom," edited by Josiah Strong, the lesson for Seventh month 3rd is entitled "Evolution vs. Revolution." It is based on Matt. 13: 31-33, 44-52, and begins as follows:

"Independence Day shows the limitations of revolutions. Our fathers rebelled against taxation without representation; yet the United States has the only great national legislative body in the world in which there are no representatives of a working-class party. Germany has 43 such representatives in the national legislature. France has 55, Austria 87, Italy 44, Great Britain 45, Belgium 35, the United States 0."

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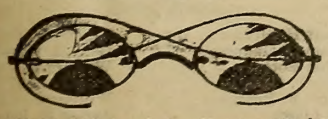
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Friends' General Conference

For the General Conference to be held in Ocean Grove, July 7 to 13, the Pennsylvania Railroad has quoted a specially low rate of fare. Excursion tickets will be sold to Asbury Park and Ocean Grove on July 5, 6 and 7, and will be good returning to reach original starting point on or before July .

For exact fares and stop over privilege consult Ticket Agents of the Pennsylvania Railroad.

BOOK NOTES.

Jack London utters many very plain truths and many startling theories in his "Revolution and Other Essays." His novel half-humorous way of stating his doctrines will give his readers pause. He has small patience with "eminent respectability." Here is a characteristic paragraph:

"This delicate, aristocratic-featured gentleman, was a dummy director and a tool of corporations that secretly robbed widows and orphans. This gentleman, who collected fine editions and was an especial patron of literature, paid blackmail to a heavy-jowled black-browed boss of a municipal machine. This editor, who published patent medicine advertisements and did not dare print the truth in his paper about said patent medicines for fear of losing the advertising, called me a scoundrelly demagogue because I told him that his political economy was antiquated and that his biology was contemporaneous with Pliny." (Macmillan.)

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 9, 1910.

Martha J Warner

OUR CONFERENCE OFFER

The proceedings of the Conference will be published as a supplement to *Friends' Intelligencer*. Beginning with the first Conference number, Seventh month 16th, we will send the *Intelligencer* to any new subscriber the rest of the year for fifty cents. As the Conference is held nearly two months earlier than usual, this is the best offer we have ever made. The Conference numbers only will be sent to any address for 30 cents. Bound volumes of proceedings, 50 cents. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

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WANTED—AT THIS OFFICE A COPY OF Young Friends' Review containing an article by Thomas B. Scott on "The Professional Ministry of Friends," probably about First month, 1899.

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We had a "safe and sane" Fourth at Buck Hill, enjoyable alike for the quietness and gloriousness of the day. The picnic, the tennis, golf and bowling contests, the athletic games and water sports, and finally the meeting in the evening, addressed by Congressman A. Mitchell Palmer, followed by the lantern parade through the trees, made a full and happy day enjoyable by young and old alike.

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EDUCATIONAL

EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with the Committee. Communications sent care of the former Superintendent, R. Barclay Spicer, 140 N. 15th St., Philadelphia, will be promptly forwarded. All Friends who are teaching, or qualified to teach are requested to register.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 9, 1910.

Volume LXVII. Number 28.

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two possessed.
Not to the many is it given, but only to the all;
The joy that leaves one heart unblessed would be for mine too small.

—*Brahmin Hymn.*

A SEA-MEMORY.

I know a sea-beach where the land comes down
In wild green marshy meadows to the sea,
And ends in flat grey rocks and tawny sand
Whereon the tireless ocean-tide doth creep
And crawl in languorous summer's sleepy days,
Or moan and thunder through the dreadful nights
Of deep midwinter, yet hath left unchanged
That stretch of flat grey rock and tawny sand.

Here, many a dreamy summer afternoon,
Along the moist, hard sand-slopes have I paced
And watched the whitening breakers roll and curve
And plunge, sending a sheet of watery green,
Flecked all with bubbles and with frothy foam,
Far up across the grey sands to the base
Of those grey rocks, then fleeting leave behind
Myriads of little shells and weedy froth,
While melancholy ocean sadly moaned
And blent his murmurs with the cries of gulls
That swept his tossing crests with tireless wing
Along those marshy meadows by the sea.

JOHN RUSSELL HAYES.

THE COMPLETE WORKS OF PENN.

Last week we published the minutes of the annual meeting of the Friends' Historical Society of England in regard to the proposed publication of the complete works of Penn by Albert Cook Myers. Herewith we give a number of comments that are of especial interest. There has now been subscribed $15,000 toward the necessary $18,000.

Albert Bushnell Hart, Professor of History in Harvard University, President of the American Historical Association, etc.:

"I am very much interested in the prospectus of the complete works of William Penn. Of all the great colonizers he is the only one who has left copious memorials of his plans and their fruition; he is the only successful constructor of a commonwealth government in America; in the other colonies the governments grew up as a resultant of many forces, and the combined ideas of many men. Penn set his stamp upon the government of Pennsylvania; and furthermore Penn had a great experience of life; consorted with most interesting men, on both sides of the Atlantic; and his works are essential for forming a great estimate of the times. I can think of no unpublished material associated with one person which is so likely to be serviceable to a right understanding of history.

"I am well acquainted with your training in such work as you propose, and feel sure that under your guidance the work will be done in a scientific and exact manner. All scholars in colonial history will welcome the work."

Thomas Hodgkin, D.C.L., of Barmoor Castle, Northumberland, England, author of "Italy and Her Invaders" and one of the most eminent historians in England:

"I think thy idea....is an excellent one and I sincerely hope it may be realized....I shall be glad to hear of thy progress and to render any service to thee in the course of the work that may be in my power."

The Public Ledger, Philadelphia, May 28, 1910:

"The plan is strongly indorsed by the Historical Society of Pennsylvania, by Dr. Horace Howard Furness and leading men of letters of Philadelphia.

"Mr. Myers is a very painstaking, careful scholar and experienced in historical research; the monumental work he has in contemplation will be a valuable contribution to literature."

The Pennsylvania Society of the Colonial Dames of America.

The Secretary in announcing a generous appropriation of the Society to the Fund writes: "A keen interest was felt by the members present in your plan and a general feeling that we would be glad to assist you."

The Chester County Historical Society, West Chester, Pennsylvania:

"I am directed by the Chester County Historical Society to inform thee of its hearty endorsement of thy project with reference to the publication of the works of William Penn, and I am also authorized to offer thee the use of any of the archives and historical materials in possession of our society, which thee may be able to use."

(Signed) J. CARROLL HAYES,
Corresponding Secretary.

William Nelson, of Paterson, New Jersey, Corresponding Secretary of the New Jersey Historical Society:

"I....am greatly pleased with your project.... Your plan seems to cover the ground very fully and admirably. I agree with the gentlemen who have endorsed the scheme, that your qualifications for preparing such an edition are all that could be desired. Of the value of the work, treated on the broad lines which you suggest, there can be no doubt. It would be a distinct addition to American scholarship, if it could be reproduced under your auspices....We have some documents.... Anything we have there is at your service."

George Abbott, Librarian of the Library Company of Philadelphia.

"For which work no one in the States is better fitted."

Isaac Sharp, M.A., Secretary, Central Offices of the Society of Friends, Devonshire House, London:

"The admirable way in which it [the Plan] is set forth in the typed document I have before me leaves, I think, nothing to be desired. My interest and hearty approval....wishing thee every success."

Norman Penney, F.S.A., of Devonshire House, London, Editor of the *Journal* of the Friends' Historical Society, etc.:

"....thou art just the man to undertake the work and carry it through."

John William Graham, Dalton Hall, Owens College, Manchester:

"I feel much sympathy with the proposal.... best wishes."

Hampton L. Carson, formerly Attorney General of Pennsylvania:

"I am in hearty sympathy with your Plan."

Boies Penrose, U. S. Senator from Pennsylvania:

"Your plan....is a most commendable one."

Luther R. Kelker, Custodian of the Division of Public Records, Harrisburg, Pa.:

"It is a magnificent undertaking."

A. Mitchell Palmer, Congressman from Pennsylvania:

"I believe they [The Works of Penn] would be of inestimable value to the students of government as well as the growth of our Society."

Thomas Lynch Montgomery, State Librarian, Harrisburg, Pa.:

"Your plan is a very good one, as there should be some definitive edition of his writings."

William S. Hilles, a descendant of James Logan and a distinguished lawyer of Wilmington, Delaware:

"I cannot too strongly express my appreciation of the plan which you propose, or the importance of the subject. In some recent litigation between the State of Delaware and the State of New Jersey in which I was concerned, I had occasion to examine the only edition of the collected works of William Penn which I could find, and was struck with the imperfect condition of the collection, and the fact that the important letters from a historical standpoint were largely missing, or, at any rate, that there were but few letters upon subjects about which William Penn must have had considerable correspondence."

Asa S. Wing, Philadelphia:

"I approve of the effort to collect William Penn's writings."

John B. Garrett, Rosemont, Pa.:

"The project is commendable."

Edmund Wester, Philadelphia:

"Most admirable and worthy of encouragement."

Jonathan K. Taylor, Baltimore:

"Most laudable enterprise."

Dr. James Tyson, Philadelphia:

"The proposal has my entire approval."

RARE OLD CHESTER

"Providence has brought us here safe. Thou hast been the companion of my perils. What wilt thou that I should call this place?" So said the great Proprietor to his friend Thomas Pearson as they stood in the streets of Upland on their first arrival in Pennsylvania, and Pearson answered "Chester, the name of the place from whence I came," "And it shall be Chester and one of my counties shall also be called Chester," replied Penn. And so the name of the fair old English town was transplanted to a fair land in the new world.

To learn of the origin of the name Chester we must go back to 61 A.D., when it was a Roman camp on the Dwfr or Deva and was finally called Caer-Legio or Caer-Leon, the camp of the legion and this in time became Cestria, Castra, Chester. Before this it was a British or Celtic stronghold, "The founder of this city," saith Polychronicon, "was Leon Gawer, a mighty strong giant, which builded caves and dungeons many a one."

The Deva or Dee river is a beautiful little stream that flows level with its meadow banks from the country beyond, down past the city walls into the sea. Formerly the estuaries of the Dee

and Mersey were one, and in comparatively modern times the 64 acres now forming the Roodee, just outside the Watergate, were reclaimed from the sea, whose tide washed over them and up to the Water Tower.

It was perhaps of these earlier times that Kingsley wrote:

"O! Mary, go and call the cattle home, call the cattle home
Across the sands of Dee."

After centuries of Roman occupation it was a Saxon city, and its walls, originally Roman, have been repaired and rebuilt many times since the days of Ethelred when they were already crumbling to decay. They form a pleasant walk around the old city with a circumference of nearly two miles, varying in height from 11 to 40 feet. The north wall is made yet more inaccessible by a deep canal that is sunk along its side many feet through the (new) red sandstone, that draped with ivy forms a pleasing picture.

Our apartments were near the Watergate along the city wall and in the tiny back yard was a rockery composed of gargoyles, masks and corbels that had been discarded probably when the new gate was built in 1778. Cheshire fair was being held on the Roodee, and in the evening and early morning many magnificent draught horses were led past the door. The cattle were great mottled red and white creatures, compactly built, differing from the more loosely jointed and roughly built Castlemartin cattle of Wales; the former were peaceful dwellers in the level meadows along the Dee, the latter only satisfied when on hill or mountain top with their great black forms outlined against the sky.

Cheshire is of course noted for its cheese, the choicest kinds are uncolored and of a creamy, crumbling texture. We watched the dairymaids in their pavilion at butter and cheese making and strolled into a little pavilion where hives and honey were exhibited. The heather honey they said was very fine in flavor but quite dark. The gentleman seemed surprised that we Americans could find anything to interest us in beekeeping in England where "only a few hives were kept by the gentry," while in our land we did such great things in this line.

The fruit and flower display was a fine one, but as a matter of course the principal exhibit came from Eaton Hall and was composed of perfect specimens, beautifully colored. The great fruit, flower and vegetable show of England is at Shrewsbury, said to be the greatest in the world, and we were glad to have seen this exhibit by the Duke of Westminster as he had for several previous years taken the first premiums at Shrewsbury.

We went by boat on the Dee to Eaton Hall, the magnificent Gothic residence of the Grosvenors. The Present Duke is a young man of 29 or 30 years. The state apartments are filled with beautiful carvings, exquisite tapestry, rare marbles, and great masterpieces of art. The carved oaken cases of the library are filled with rare volumes in rich bindings. On the walls hang three pictures by Benjamin West, the grandson of our emigrant Thomas Pearson.

The Dutch garden, the teahouse, the aviary, the conservatories and fruit houses are all full of interest. Along the walled gardens plums and cherries were hanging thick behind nets. In one house were pears and apples in pots, each apple laid on a cloth covered ring, and daily turned so that it gets the sun on both sides.

The nectarines, apricots and peaches had spread themselves over their curved trellis (or been spread) so that every leaf seemed flat with face toward the sun, and the fruit pointed directly upward so that the sun reached it on all sides, and then the grapes, such great perfect bunches!

But it is only the very rich who can have such fruit in England—plums are plentiful, but apples, only a very few sour tough Spanish apples had we seen and it was September; cherries were in market and a few plates of peaches at prices not to be thought of!

The four gates of the city have all been rebuilt. The Northgate in 1808, before which time it was the old city gaol, and in its noisome cells many persons were immured and tortured for crimes that to-day are not considered such. The old gate was a low dark passageway under a single pointed arch and over and around it was the mean and ruinous gaol.

Horrible stories of the sufferings of Friends are recorded. Some were placed in stocks, some in irons and thrown in a dark and filthy place called the Dead Man's room, and many were crowded for hours and even days for torture in a place called "Little Ease," described as "an Hole hewed out in a Rock the Breadth and Cross from Side to Side seventeen Inches, from the Back to the Inside of the great Door at the Top, seven Inches, at the Shoulders, eight Inches, at the Breast, nine and a Half Inches, from the Top to the Bottom, one Yard and an Half, with a Device to lessen the Height as they are minded to torment the Person put in by Draw-boards which shoot over the two sides to a Yard Height, or thereabouts."

One stout Friend was forced in this hole by four men with the blood bursting from his mouth and nostrils, but it is all too horrible. Sitting on the Doric archway to-day, that marks the spot, in the bright sunshine it does not seem that such

things could have been, but that it is well,

"To pause awhile upon the quiet verge
Of olden memories beside the Dee."

In the cells of the old Northgate many of Pennsylvania's early settlers were imprisoned. Among the names are Thomas Holme, Richard Hitchcock, John Worthington, Thomas Janney, Thomas Livezey, Anthony Hutchins and James Harrison. And in the list of fined or imprisoned are Robert Pearson, John Sharpless, William Kent and Jonathan Woodward.

Three noted names are on the warrants for the arrests of Friends, "Richard Grosvenor, Peter Leicester, and Thomâ Mainwaring Baronetto."

The Leicester home is near Knutsford, but could we have visited Knutsford, I fear our greatest attraction would have been that it was the home of our Cranford friends, Mr. Peter and Miss Matty Jenkins.

The majority perhaps of the city houses are "half timbered," those in "The Rows" are quite unique, and are supposed to date back to the 13th century. Of them an old writer says:

"In Chester cittye there is one very fayre street going from north to south, and on each syde of the street the houses be gallered soe that men may passe dry by them if it raine."

In Berne and other cities on the continent there are also streets where the second story of the house projects over the sidewalk forming a covered way, but here the covered way is through the second story of the house with flights of steps here and there to the street, and back of the covered way the principal stores of the city are situated. Many theories are advanced to account for these quaint forms—that it was easier to defend their inhabitants from the attacks of the rude Britons was a plausible one, but now the more prosaic and perhaps true reason is given—that perhaps in former years it became necessary to change the grade of the street and so the cellars formerly extending under the sidewalk were now level with the street and so formed the lower story of the houses and in time they too were utilized as shops.

Very interesting are these old houses with half timbered fronts of many patterns surrounding their plaster arabesques, rosettes and mottoes,—quaint and old is the bridge that crosses the Dee. Very beautiful is the Cathedral and the old church of St. John's that King Ethelred was admonished to build where he should find a white hind, and St. Peter's built by Queen Ethelfleda—but after all it is not the quaint old houses or the beauty of arch and spire, of lofty nave or sculptured capital, that is most attractive, but the bits of human interest clustering around them all—

"It is the soul that sees; the outward eyes
Present the object, but the mind descries."

We were long in finding the Friends' Meeting-house, but finally near the Eastgate, outside the walls in Frodsham street, formerly Cow Lane, we found a neat little building almost hidden by the shrubbery in its yard, in which were two great posters telling of the Women's Adult School meeting the following afternoon, but not of the mid-week meeting for which we had hoped.

We took the train next morning for Hawarden. The country was low and flat with here and there groups of great chimneys. It was late August, but the wheat was just being harvested and the cut grass was blackened by the rain. Along the hawthorne hedges the scarlet poppy bloomed.

We wandered in the park, and rested beneath the great oaks and beeches, and in the churchyard crowded with its great slate monuments. In the fine old church where Gladstone worshiped and read the morning lesson, in the memorial chapel, lay the beautiful Carrara effigies of himself and wife, on a tomb of rare marbles and over all fell the rich soft light from the Burne-Jones windows. In the late afternoon we were again in Frodsham street. Great indeed was the contrast between the church from whence we came and the lowly little meeting-house, once a farmhouse, but this too had its story of a great man. Here William Penn had preached to a great multitude and in their midst James II was an attentive listener.

ELLA K. BARNARD.

Baltimore, Md., April 21, 1910.

BUDDHIST AND CHRISTIAN GOSPELS COMPARED.

A contribution to the comparative study of religions is made by Albert J. Edmunds, Librarian of the Pennsylvania Historical Society, in his "Buddhist and Christian Gospels."* The book consists mainly of "gospel parallels from Pali texts, and has now reached its fourth edition, being a revised and enlarged form of an edition published in Tokyo, Japan, with English notes on Chinese versions dating from the early Christian centuries, by Masaharu Anesaki, Professor of religious science in the University of Tokyo. The work has been published in London, Paris and Leipsig, as well as by Innes and Sons, Philadelphia. The aim of the book is thus set forth:

"The two great missionary religions, which

*Buddhist and Christian Gospels now first compared from the Originals. By Albert J. Edmunds, M.A. Edited by Prof. M. Anesaki, Ph.D. 4th Edition. Vol. I. Philadelphia, 1908.

traveled around the world in opposite directions until they met, have hitherto been strangers to each other. The younger one has called the older 'heathenism,' while the older one has called the younger 'the superstition of the Franks.' It is the aim of this book to compare, not their corruptions and idolatries, but their oldest and purest documents, regarded by each as the inspired oracles of its Founder. Such comparison will finally have the effect of making them respect each other, and hasten the day when mankind will be one."

In his preface to the third edition the author says: "The present work is part of a larger one, 'Cyclopedia Evangelica' [not yet completed]. I may truly say it is my life work. In 1875 I compiled a manuscript Harmony of the Gospels, which laid the foundation of my studies, after a good Quaker knowledge of those corner stones of sacred literature. In 1877 I had some instruction in the Greek Testament and the classics from William Scarnell Lean. In 1879 I met with two remarkable men, who incited me to read the Sacred Books of the East, then beginning to appear. They were Thomas Dixon, the workman friend of Ruskin, and William Brockie.... These two men set the key-note of my life. In 1880 I began to read the Sacred Books, and in 1890 took up a course of study in the Greek Gospels and the early Fathers, with Rendel Harris for a guide...."

M. Anesaki says in his preface: "America, the western extremity of Christendom and Christian civilization, and Japan, the eastmost country with a long history of eastern civilization, are now confronted face to face on both sides of the Pacific Ocean. If these two nations could contribute conjointly something to the civilization of the twentieth century, would it not be on the line of mutual understanding between the two religions and the two cultures founded upon them? Europeans will smile at a thought like this. But I venture to say that the Atlantic Ocean, no more than the Mediterranean Sea, is any longer the lake of the civilized world. Buddha must be recognized in his significance side by side with Christ; Nagarjuna with Augustin; Tao-Suen with Francis of Assisi; the paintings of the Takuma school with those of the Quattrocentisti. I wish this publication may give help to the mutual understanding of both peoples, western and eastern, Christian and Buddhist."

There are two texts in John quoted as Scripture, which contain thoughts strikingly similar to Buddhist texts, and are not found in the Old Testament or any known Jewish writing. Concerning this similarity the author says: "We do not yet know that at the time of Christ, India was one of the four great powers of the earth. The leading nations then were the Romans, the Chinese, the Hindus and the Parthians. China was somewhat secluded, though not altogether so, while the other three were in active intercommunication. Now in the case of verbal parallels it is more rational to ascribe them to a great religion which was radiating its influence in all directions than to some hypothetical, apocryphal author."

We have space for but a few of the parallels quoted in the book. After the birth of Buddha as after the birth of Jesus, the angels are represented as singing, and this is their song:

> "The Buddha to-be, the best and matchless jewel,
> Is born for weal and welfare in the world of men,
> In the town of the Sakyas, in the region of Lumbini:
> Therefore are we joyful and exceeding glad."

The Golden Rule is rendered thus: "Doing as one would be done by, kill not nor cause to kill." Returning good for evil is enjoined as follows:

> "Let one conquer wrath by meekness,
> Let one conquer wrong by goodness,
> Let one conquer the mean man by a gift,
> And a liar by the truth."

The command of Jesus to put away the sword is paralleled by this passage concerning Gotamo: "Renouncing destruction of life and abstaining therefrom, the philosopher Gotamo *has laid aside the staff and the sword;* is modest, merciful, and dwells in kindness and compassion for all beings that have life."

Luke speaks of the Pharisees that cleanse the outside of the cup and the platter but are full of extortion and wickedness within. The Hymns of the Faith say:

> "What to thee is matted hair, O fool!
> What use the goatskin garment?
> Within thee there is ravening;
> The outside thou makest clean."

Prohibitive legislation [against child labor] and compulsory elementary education open the door of opportunity for youth, but the education must be of such a character as to help the child by its attraction and lead him into such fields of skilled labor that in the education of his own children compulsion will cease to be necessary. The present demands among parents—in so far as they have been able to express their desires—are so wide-spread as to justify more aggressive steps than have thus far been taken in this direction.—*Owen R. Lovejoy in The North American Review.*

WOMAN SUFFRAGE IN COLORADO.

One of our subscribers sends us a clipping from the *Fort Collins Express*, Colorado, quoted in the *New York Times*, which says that over the whole Nation the equal suffrage movement has received a backset in that the recent election in Denver went "wet" by a majority of nearly two to one. We also read that "women wearing the badges of the saloons were seen around the voting places in large numbers busy in looking after their sister voters." The article continues:

"Colorado has the poorest laws of the Nation when it comes to questions where women are affected. In Colorado the husband can sell or mortgage the home without the wife's consent. He may squander the money and she has no means of preventing it. On moral questions the laws of Colorado are famous for their weakness or absence. The liquor laws of Colorado are not up to the standard of other States. No search or seizure law is in effect in the State, and without such a law the illicit sale of liquor cannot be suppressed. The women of Colorado are on trial in regard to the suffrage movement. Their failure to benefit Colorado by their suffrage is doing more to retard woman suffrage in other States and nations than anything else. If Colorado as a result of woman suffrage had laws above the average, especially on moral questions and where the rights of women are affected, if it was a State that could be pointed to with pride in regard to its laws and their enforcement, if the City of Denver as a result of their ballot could be changed from the worst city, morally, in the land, to one of even average decency, then the Suffragettes could give a reason for asking for the franchise in other States, aside from the bare statement that the right is theirs, and that no one denies."

While certain laws in Colorado may be below the standard of some of our other States, we have the assurance of Judge Lindsey and others that her laws relating to the protection of women and children have been greatly improved since women were given the ballot. At the last election in Denver the vote on local option was a side issue. The question of the day was whether the corrupt water company of the city should have its franchise renewed. The water company was defeated and the housewives of Denver, who wanted a pure water supply, had a great share in the victory for reform. The *Denver News* says the women "furnished considerably more than their due share of reform votes." Also the Initiative, the Referendum and the Recall were adopted and the Citizens' ticket was elected, over the opposition of both machines. The "bi-partisan Beast," which Judge Lindsey has described in *Everybody's*, was on trial and was badly beaten. "But for women's suffrage," says the Chicago *Public*, "the election might have gone the way the 'Beast' wanted it to."

Helen Ring Robinson, of the Women's Water Consumers' League, quotes in the *Rocky Mountain News* what a prominent male citizen of Colorado said to her after the election:

I have always heartily believed in woman suffrage, but even if I had been opposed to it I should have been converted by the splendid work the women of Denver did in defeating the water franchise and giving Denver back to the people of Denver. What you women accomplished yesterday will advance the cause of woman suffrage more than anything that has happened in this country in twenty years.

"HERESY" AMONG FRIENDS.

At a recent session of the Quarterly Meeting of Ministry and Oversight, in California, charges of "unsoundness" in belief were brought against one of the leading educators, who is described as "a self-sacrificing and spiritually-minded minister of the Gospel." After investigating the charges the meeting entirely cleared the Friend and made the following minute:

"We recognize the importance of brotherly love and harmony among the members of the Meeting in advancing its interests and in promoting the spread of the Kingdom of our Lord among men, and we sincerely deplore anything and everything that tends to disturb this love and harmony. It is the sense of this meeting that hunting and watching for the faults of our fellows or publishing them to others, or soliciting others (and especially the young) to watch or hunt for faults, tends to disturb the love and harmony that should exist among Christians, is not in accord with the Golden Rule or the spirit of the Christ as taught in the Scripture, and is subversive to the welfare of the Meeting and consequently is censurable and is emphatically discouraged by this meeting."

PUBLIC PRAYER.

"When thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions as the Gentiles do, for they think that they shall be heard for their much speaking."—Jesus Christ.

In these days when religion finds expression in church services in so many formalities, of definite order and character, none of which, not even the assembling, was advised by Jesus, whose example and advice were so definitely for our individual

communion with God, the cry, "Back to Jesus," is worthy of attention.

Gather together all that the four gospels set forth as the words of Jesus indicative of his view of the nature of religion and of his idea of the method of developing a character pleasing to the Divine Father, and you will find practically everything he taught, disregarded by the Christian church of to-day.

As an example, take the practice of public prayer. There is the prayer for the President and those in authority; prayer for the absent; prayer for the sick; prayer for the bereaved; prayer for the non-churched; prayer for all sorts of personal blessings—an interminable array of requests for personal favors.

It is true that in some religious gatherings the service of public prayer is infrequent and is apparently growing more so. This is noticeably so in the religious meetings of our branch of the Society of Friends. Years ago the consciences of a large number of Friends rebelled against the formal practice of arising from their seats and standing with bowed heads, when a person in the meeting appeared in vocal prayer. To appear to be joining in a solemn communion with God asking for something which had not arisen as a desire in their own souls, was to many intolerable and so in most of our meetings the practice of this visible joining in the prayer has been discontinued.

Should not the practice of public prayer also be discontinued? Is not the advice of Jesus worthy of consideration? Is not prayer an entirely private and individual privilege? Does God need the intercessorship of man for his fellow man? Certainly not, according to the thought of Jesus.

Does man need such intercessorship? This is a more open question. We are all realizing more and more, as the nature of the human mind is becoming understood, the power of suggestion, as the apostle Peter puts it, to stir up the pure mind by way of remembrance. But this is the work of the religious teacher and not that of a pleader befor God for special favor to another. "Your Father" who, as Jesus said, "knoweth all things before you ask him," needs no reminder, but the teacher may inspire in the soul of his fellow man that "sincere desire, uttered or unexpressed" that becomes an earnest prayer. Therefore, in the to be hoped not far distant future—when the longed for "Back to Jesus" shall be the goal of religious aspiration—will not prayer—as a public service, become extinct in meetings devoted to the evolution of the spiritual nature of mankind?

New York City. WM. M. JACKSON.

TEXT BOOKS FOR FIRST-DAY SCHOOL USE.

The demand for reference books and working material for use in First-day school classes is an encouraging sign of the times. Teachers are of course still searching for something easy and already adapted and are frequently disappointed in finding that the books they procure require so much work or working over to make them useful, but in spite of this the demand is a sign of better things. The following list issued by the University of Chicago Press embraces a wide range of material prepared by able scholars and covers all the years of Sunday school work. For Elementary Classes, grades I-VIII:

(1) Child Religion in Song and Story, $1.00.
(2) An Introduction to the Bible for Teachers of Children, $1.00.
(3) The Life of Jesus, 75c.
(4) Paul of Tarsus, $1.00.
(5) Heroes of Israel, $1.00.

The prices above noted are for teachers' manuals; note books and accessory material for the pupils may be procured if desired.

For High School Grades:

(1) Studies in The Gospel of Mark, Burton, $1.00.
(2) Studies in the First Book of Samuel, Willett, $1.50.
(3) Life of Christ, Burgess, $1.00.
(4) Old Testament History of Prophecy, Gary, $1.00.

For Adult Classes:

(1) The Priestly Element in the Old Testament, Harper, $1.00.
(2) The Prophetic Element in the Old Testament, Harper, $1.00.
(3) Christianity and Its Bible, Waring, $1.00.
(4) Social Duties, Henderson.
(5) Life of Christ, Burton, 54c.
(6) The Founding of the Christian Church, Burton, 54c.
(7) The Work of the Old Testament Sages, Harper, 54c.
(8) The Work of the Old Testament Priests, Harper, 54c.
(9) The Social and Ethical Teachings of Jesus, Matthews, 54c.
(10) The Book of Job, Harper, 27c.
(11) The Origin and Religious Teaching of the Old Testament Books, 54c.

None of these are specifically recommended as useful to every First-day school. Any of them are capable of being valuable adjuncts in the preparation of lessons upon the topics of which they treat. JANE P. RUSHMORE.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 9, 1910.

THE CONFERENCE PROCEEDINGS.

As we go to press Friends from many parts of the country are on their way to Ocean Grove to attend our biennial General Conference. We cannot give any account of it now, and this issue of the *Intelligencer*, brought out in the midst of absorbing preparations for many of us, contains less about the Conference than has any issue for many weeks past. In the next immediate issues there will be much about it, and for a number of weeks to come each reader of the *Intelligencer* will receive with his paper thick supplements giving in full the papers and addresses and stenographic reports of the discussions. Besides this each meeting of Friends may receive from those of its members who have attended the Conference verbal reports that will include much that could not be put into the more formal reports, full and accurate though they be.

In all this there will be far more than could possibly be digested and put into actual service during the brief week and the time following when we shall all be more or less occupied in thought and speech with the doings at Ocean Grove.

All this material may be put to good purpose. There will be suggestions for social service in view of needs not before realized, or not before fully understood. There will be suggestions that may lead to new and better ways of doing what we have been trying to do. After such a census taking our philanthropic committees will have all they can do to get themselves into line. There will be no lack of subjects for discussion in philanthropic conferences, First-day school unions, Friends' associations. There will be much to inspire new spiritual life in our meetings.

Whether we avail ourselves of all this or not depends on the note takers at the Conference and on those who make good use of the published proceedings.

Having been released from service as Superintendent of Educational Interests of Philadelphia Yearly Meeting, R. Barclay Spicer has now been engaged by the Managers of *Friends' Intelligencer* to give all his time to editorial work on the paper.

WOODBROOKERS SOCIAL SERVICE COMMITTEE.

As a result of Woodbrookers' Day at Haverford Summer School and a desire on the part of Woodbrookers to be of definite service to the Society of Friends, a group meeting was held to consider the recommendations made in the morning meeting and especially those suggested by Lydia C. Lewis in her paper entitled "The Direction of Organized effort among Friends." Those present who took part in the discussion were, in addition to the committee named below, T. Hollingsworth and Carolena Wood, from New York; Mary Louise Osborne, of North Carolina; Prof. Jas. S. Hiatt, Dr. Augustus T. Murray, Anna Woolman, Annette G. Way, Mrs. John R. Corey and others.

It was decided that a committee should be appointed to study further the conditions and needs of our meetings and to recommend a course for concerted action.

The following persons were named:

Lydia C. Lewis, Rufus M. Jones, Edith M. Winder, Geo. A. Walton, Cassandra Platts, Sarah L. T. Marshall, Hannah Cadbury Pyle, Alice Winder, Robert Pyle, and later was added Susan Janney Dewees.

This committee met and adopted the following as a statement of their purpose:

To unite the efforts of all Friends in social service in order to strengthen their influence and usefulness by concerted action.

To arouse them to higher ideals of social helpfulness and to the need for modern methods in philanthropic work.

To collect information about the work being done among Friends and elsewhere and to serve as an exchange bureau for ideas, experiences, methods and workers.

To encourage the work now being done, especially in rural communities and to help start new work.

He who acknowledges the imperfectness of his instrument, and makes allowance for it in discussing his observations, is in a much better position for gaining truth than if he claimed his instrument to be infallible. —*William James.*

OUR EDUCATIONAL PROBLEM.

There is a form of self-satisfied indifference which is more harmful than open opposition. If there are reasons why Swarthmore should not have a department of education, placed on a financial basis contributed by Friends and Alumni of the college, let us discuss the question openly and freely. We cannot afford to be indifferent to a problem of such vital importance to our Society, our schools, and our college. Our high schools and preparatory schools are rapidly becoming filled with teachers who have graduated from other training schools. This is unfortunate, because many are not college graduates and many have not been trained under Friendly influences. Will such teachers encourage their pupils to go to a Friends' college? Why should they?

The Friends' schools exist primarily for Friends' children, otherwise there is no need of their competing with public schools in the community, which not infrequently are better equipped and often have better teachers. Friends have a worthy record for interest in education, but we must not be content with what others have done for us. No society can develop by centering its attention on the past, for this tends to hinder growth. It is the present and the future which need our efforts and our best constructive thought. Our responsibilities and obligations are different from those of our ancestors and traditions tend in our community in the East to cover over pressing educational problems of the present day, which stand out clear cut with definite perspective in newer communities. We cannot afford to rest on the past and we dare not neglect the present, for we are under obligations to give those who follow something better than we received. And while we have many obligations to philanthropic work we must not neglect our own internal organization.

During a recent tour through several states in the Middle West the writer had an opportunity to visit a number of colleges and all had departments of education. If the department organized by Friends in 1879 had been maintained, Swarthmore would have had the great honor and distinction of having established the first department of education in a college or university in the United States. The credit is now given by hundreds of professors in this field to the University of Michigan which successfully organized a similar department the same year. We are behind other institutions in this work, although we stand so high in academic rank. This is a weak point; let us strengthen it and help to make our college worthy the reputation it has throughout the Middle West—"one of the great colleges of America." Many factors have worked together to give the college this high academic standing and it will require the individual help of every one to maintain it, since the other institutions are working with increased vitality and have great resources. Our college seriously needs a department of Education.

We need a department of education which will offer more comprehensive opportunities for co-operation between the college and the Society by giving courses for the training of teachers for their profession and for Friends' schools, by helping to advance teachers now in service, by helping to solve some of the pressing problems of our Friends' schools, and by offering extension courses for teachers, First-day school officers and for all others who need them. The General Education Board, which has just shown its recognition of Swarthmore's high scholarship by giving the college a provisional gift of $125,000, has indicated it may soon investigate the training of teachers in American colleges and universities. How will this Board rank our Friends' college when it learns we are trying to train 60 or 70 students each year for $1000, half of which necessarily goes for carfare and apparatus. We need a department of education for the growth of the Society; and such a department is no longer on the defensive side of the question, for other institutions have demonstrated that such training is a necessity in present-day educational work.

It is very gratifying to know that a large number of Friends—alumni and ex-students have contributed small amounts toward the establishment of this department. Several teachers have given liberally from their small incomes and it is hoped every teacher will contribute something. It is also hoped others will come forward at this critical time and help with large and small contributions. We must not give up this movement for the department will be an expression of Friends' interest in education to-day. Every dollar will count toward the large endowment which must be raised.

Lydia Biddle will be glad to hear from alumni and ex-students and Lucy Biddle Lewis from Friends. Both live at Lansdowne, Pa., and each is doing her best to make this important movement a success. It is dependent upon us to do the rest; have we done all we can?

BIRD T. BALDWIN.

There is no worse lie than a truth misunderstood by those who hear it. —*William James.*

THE ADVANCEMENT WORK.

[The Secretary's Monthly Report.]

The activities of the period since Fifth month 3rd, and the labor of the Secretary may be thus summarized: Callers at the office numbered 91. During this period we have written 200 letters.

In addition to First-day meetings, the Secretary has performed public service as follows: Evening of Fifth month 3rd addressed Media Young Friends' Association. Evening of the 10th, spoke at Theodore Parker memorial meeting in First Unitarian Church. Evening of the 19th spoke at large Peace meeting in First Baptist Church. Evening of the 20th delivered address at the Commencement of Sidwell's Friends' School, Washington, D. C. The afternoon of the 29th addressed a meeting in the Penns' Grove Meeting House, on "Citizenship." Evening of Sixth month 4th addressed a public meeting at Fishertown, Pa., on "The New Civilization and the Old."

Since Fifth month 3rd, have given the English talk with lantern slides in Granville and Easton, N. Y., Norristown, Pa., and Riverton, N. J.

Attended the Easton and Granville Half-Yearly Meeting at Granville, N. Y., Fifth month 14th to 16th.

Attended Center Quarterly Meeting, Fishertown, Pa., Sixth month 4th to 6th.

Gave Commencement address at Moorestown Friends' School, the 9th; and at Friends' Central, Philadelphia, the 10th.

Attended Haddonfield Quarterly Meeting at Medford the 16th, and addressed Philanthropic meeting in the afternoon on "Good Literature."

Attended the meeting and First-day School at Eastland, Lancaster county, the 19th.

Since the last report both the Philadelphia and New York Yearly Meetings were attended.

Fifth month 28th and 29th, attended a week-end conference and First-day meeting at Penns' Grove, Pa. The meeting Seventh-day evening was held at the home of Samuel H. Broomell. About forty members of the Penns' Grove and Homeville meetings were present. The conditions in the meetings, and the ways and means for meeting them were considered. It was decided to ask the monthly meeting to appoint a committee to consider and determine what should be done to increase interest in both meetings, or a consolidation if this should seem desirable.

The cost of a battleship would build a macadam road of approved construction between the cities of Chicago and New York.

—Poster of New York Peace Society.

PRIZE ESSAY ON LIQUOR TRAFFIC IN BALTIMORE.

The Anti-Saloon League of Maryland offers a prize of two hundred and fifty dollars ($250) for the best essay and fifty dollars ($50) for the second best essay on: "What it costs the people of Baltimore morally, physically, mentally, financially and industrially to secure the million dollars which it now receives from the liquor traffic under the High License Law."

The contest is open to any person, anywhere, except employees of the League. Essays are limited to 2,500 words. The decision will be made by the Headquarters Committee of the Anti-Saloon League or by judges designated by them. All essays presented shall become the property of the League and such essays as may be selected by the Committee will be read at a public meeting.

Typewritten essays must be received by Rev. J. F. Heisse, D.D., Chairman of the Headquarters Committee, at the League office, 801 American Building, by January 1st, 1911. The decision will be announced and the prizes paid as soon as the essays can be examined. The name and address of the writer must be attached in a sealed envelope to each essay.

THE ANTI-SALOON LEAGUE OF MARYLAND,
By William H. Anderson,
Superintendent.

By order of the Headquarters Committee.

NOTE.—The Anti-Saloon League started this contest by a guarantee of prizes of $100 and $50 respectively. So much interest was aroused that within a week special subscriptions to the prize fund made it possible to increase the first prize to $250. The League confidently believes that friends of temperance in Maryland will make it possible to increase the prize to at least $500 and hopes to receive enough $100, $50 and $25 special contributions to raise it ultimately to $1000 in order to make it attractive to men of such ability and prominence that the winning essay will be accepted as conclusive.

In judging the essays facts will count for more than mere argument. The League holds that the high license system is a losing business for any city and through this contest seeks to secure the best statement of the fact that liquor license money, no matter how high the license, costs more than it comes to.

The only deadly heresy is sin. He who prays in word and action, "Father, thy kingdom come," has met the only real condition of church membership. *—The Universalist Leader.*

BURLINGTON FIRST-DAY SCHOOL UNION.

The Burlington First-day School Union was held at the "Mount Meeting House" Sixth month 11th. This old meeting house was built in the year 1775 and is beautifully situated on Arney Mount. On a clear day the statue of William Penn on the Philadelphia City Hall can be seen. Not withstanding the day was stormy, and that the old house has been closed for years, it was filled with Friends and Friendly people.

Joseph J. White, in an address of welcome, said that years ago this old building was filled on First-days and that when he was superintendent thirty-five years ago, the First-day school had an enrollment of one hundred members. Since that time the character of the neighborhood has materially changed, and in place of the former owners, there are tenant farmers.

Judging from the interest shown at the Union some members hoped that a school might again be opened at the "Mount." With proper leadership many felt that a successful school could be started.

At the noon recess a bountiful lunch was served by Friends and Friendly people of the neighborhood.

During the afternoon session a number of recitations were given by members of Trenton, Mount Holly, Mansfield and Crosswicks schools.

The exercises given by the children in the vicinity of the "Mount" were a most pleasing feature of the day.

The question, "How can we teach our children to love truth and honesty," was answered by the Mt. Holly school. The paper read said, "By what standards do we measure our own deeds? Are our ideals of the highest; do we try to be an example, and live up to all that our conscience would have us do; are we being what we seem to be?"

A paper was read on "The First-day School," written by Dr. Emma C. Waln, who said, "The light manifested in the faithful teacher is quickly discernible to the rising spiritual apprehension of the pupil. God teaches his people himself. More real life is obtained and imparted through our own highest endeavor in seeking the true fountain of Living Waters within ourselves, rather than the too often useless preparation in acquainting ourselves with mere Bible history and conventional lesson leaves."

Martha E. Gibbs read a poem which will be found elsewhere in this issue.

At the close of the meeting several remarked that it was one of the most interesting Unions they had attended. The Union adjourned to meet at Mansfield in the Ninth month.

FISHING CREEK HALF-YEARLY MEETING.

The Consecutive Meetings, including the Half-Year's Meeting, were held on the 22nd, 23rd and 24th of Sixth month at Millville, Pa. These were evidently seasons in which the power of religion made itself manifest to the thoughtful mind and stirred all who came under its influence, through the ministry of our Friend, Isaac Wilson. He spoke of the advantage of forming good habits and among them "the go-to-meeting habit." Besides he laid stress upon yielding obedience to the call of duty. He also urged the necessity of correct living supported by the estimable qualities of brotherly love, self-control, and a forgiving disposition. On the evening of the 23rd, at the request of Isaac Wilson, a number of people came together at the Meeting House, for exchange of views and the consideration of religious topics. Isaac opened the meeting with an impressive discourse, after which, opportunity being accorded, there was considerable expression of sentiment, opinion and inquiry. Thus the minds of those assembled were profitably exercised in realizing the object of the meeting, which closed under a canopy of tender feeling, sympathy and Friendly regard.

William U. John and John J. Kester also ministered in several of the metings. Nancy Battin, Mary Staley and daughter were present during the different sessions, and Elma Preston was in attendance on Sixth-day.

Morality in its widest meaning includes all those salutary customs of life, the general observance of which results in the welfare of communities, organizations and States. Though they are held together by the effect and influence of the moral law, operating in the hearts of the human kind, yet there is much to be desired in the way of advancement to a higher plane of thought and action, leading in the direction of the universal practice of the precepts of the moral law. Such a state approaching perfection has never been witnessed in the affairs of humanity at large. The carrying out of the Golden Rule, which covers the whole field of morality, has been very far from complete. Many things stand in opposition to this being done. Selfishness considers not this obligation, and business pursuits too often give it but slight toleration. But individuals are brought under the control of the moral law by the growth of good habits which incline them to uphold right and justice and to observe a regularity and propriety of conduct in all their relations with each other. But these habits as they are formed must be attended by the inculcation or cultivation of principle, sustained by correct example and the

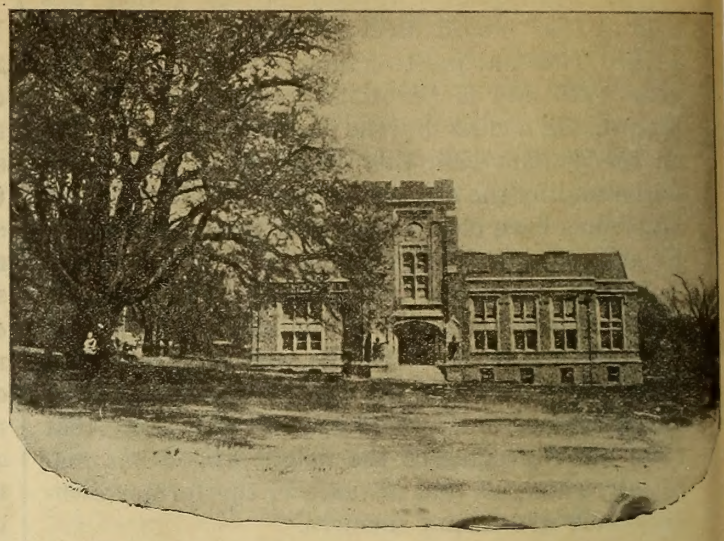
virtues springing from principle made to bear fruit in daily life. It is said that morality can exist apart from religion, but it seems to me it will lose its vitality in process of time without the spirit of religion to enliven it with freshness of impulse and energy. Among the agencies instrumental in weakening or throwing down the standards of morality, are the frivolities of the world, a careless, easy way of living and thinking, inordinate love of pleasure, selfish interest, and the lack of restraint placed upon passion and appetite. Human nature is so liable to be mislead, so open to the entreaty of inclination, and often so unguarded against what it most needs to fear, that these instrumentalities of evil sometimes triumph for a period in lowering the moral tone where they prevail. But the power of religion when sought after, is able to protect society, counteract these tendencies, and elevate morality to its true place. In fact religion and morality are to go hand in hand, if the highest and best results along all lines of progress are to be reached.

Elysburg, Pa. G. J.

CAPITAL PUNISHMENT INCREASES CRIME.

The state, by restoring to the extremest form of violence, teaches her uneducated and thoughtless millions that the solution of social questions is to be found not in the use of intelligence, but in falling back on force. Who can doubt that the Reign of Terror, which marred and largely nullified the good the French Revolution had accomplished, sprang directly from the lessons taught the masses by an autocracy that ruled solely by the sword? Who can doubt that the blood with which the soil of Russia has been wet these many years has the same origin, and who does not know that immense changes are inevitable in this country, and that the one serious danger is that they will be accompanied by blood-shed? In short, no more pernicious teaching is conceivable than that which bids the masses look not to the use of their intelligence but to the exercise of force for the solution of their troubles, for so long as they place their reliance on the baser weapon of brutality there will be no search for that actual knowledge which alone can set men free. And when we condemn the wild utterances of the individual apostles of violence, we should remember that they are but dust in the balance as compared with the all-pervasive example set to the people by their state. —*From "Crime and Criminals."*

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RAYMOND K. DENWORTH, Swarthmore College

At the Philadelphia Yearly Meeting of Friends, 5-10-1910

Issued by the Committee on Philanthropic Labor

NATHAN THORNE, M. D., Clerk

GOOD LITERATURE SERIES Moorestown, N. J.

The Good Literature section of the Philanthropic Committee of Philadelphia Yearly Meeting has had the above printed on 1000 post cards for free distribution. The picture represents the Carnegie Library at Swarthmore College. All readers of the *Intelligencer* are invited to act on the suggestion contained on the card.

GERMANTOWN PILGRIMAGE TO GWYNEDD.

On the afternoon of Seventh month 2nd the Germantown Friends' Association made a pilgrimage to Gwynedd Meeting. We were met and entertained by some of the Gwynedd Friends, making about a score in all. Near 4 o'clock when we were assembled in the meeting house the president, Horace Mather Lippincott, expressed the pleasure of our being there. Daniel Batchellor told of the work the Association had been doing, and said that although the meetings had been small, "in union there is strength," and gave several concrete illustrations. Following this was a discussion of the size of some of the religious meetings and the cause for

a slim attendance. Those who took part in it were: Samuel Jones, Daniel Batchellor, Geo. B. Cock, Horace Mather Lippincott, Walter H. Jenkins and Anna S. Evans.

Following this a picnic supper (with lemonade supplied by our hosts) was enjoyed on the platform of an old pump. After supper we were entertained on the large veranda of the home of Walter H. Jenkins not far distant from the meeting house. A few vocal and piano selections were enjoyed, among them an Italian song in the Neapolitan dialect by Sarah and Arthur Jenkins.

MARIAN GARRIGUES COCK, *Sec'y.*

OBSCURE TOBACCO POISONING.

Several years ago we had under our care a boy of seven or eight years who gave evidence of suffering from the effects of some severe systemic poison, the exact nature of which could not be determined. His habits were all carefully inquired into, without giving any clue. He had recently come to live with his grandparents. Upon subjecting our little patient to a severe sweating process, we discovered that the skin gave off marked nicotine odor and stain. A repetition of the treatment on the following day gave like results and this continued until the evidences of tobacco disappeared, when the little fellow rapidly recovered.

Further investigation elicited the fact that the boy's father was an inveterate smoker, and when at home, kept the room saturated with tobacco fumes. The boy never touched the weed. But who can be surprised that the sensitive organism of the child, constantly absorbing such an atmosphere, succumbed to it? And who can estimate the multitude of children whose cheeks are blanched, and whose bodies are frail, because of their father's indulgence in the poisonous weed?

—J. R. Leadworth, M. D. in Life and Health.

THE GROUP IS THE UNIT.

There has been much emphasis put upon the infinite worth of the individual and on the supremacy of the individual's rights. There can be no question that primitive Christianity and primitive Quakerism have rung out a great word on the divine right of every man to be a full, free person. But I cannot help feeling that in Christ's thought, in the practice of Quakerism and in any true sociology, the group is the primary unit, the supremely important affair. We have passed away forever from the notion which prevailed a hundred years ago that an individual is or can be an independent unit. He is forever born and nurtured and formed in the social group and he cannot live unto himself or die unto himself; he is conjunct with his fellows and he must at every point correlate with his larger self to which he belongs and make his life minister to it. No individual has any isolated rights. He is a bundle of relationships. He cannot sin in any sin-tight compartment and he cannot be holy in any holiness-tight compartment. The ultimate goal of our religion, the highest aspiration of Saviour and saint, is the creation of a kingdom, a social group for which each member surrenders his stubborn self-will and for which he puts himself at his highest efficiency.

—Rufus M. Jones at Whitewater Centennial.

NOTES OF GENESEE YEARLY MEETING.

Isaac Wilson is back in Philadelphia, after having attended New York and Genesee Yearly Meetings and Fishing Creek Half-Yearly Meeting He reports that the attendance at Genesee Yearly Meeting, held at Coldstream, Ont., was about as large as usual, all the meetings being represented excepting Yonge Street Monthly Meeting, which includes Whitchurch, Schomberg, Toronto and New Market. The only visiting minister was Elisabeth Stover of New York Yearly Meeting.

One of the most interesting features of the business meeting was, he says, the report on Prison Reform. The Province of Ontario is now engaged in building a new prison along advanced lines for prisoners whose sentence does not exceed two years. One of the leading members of the committee having this matter in charge is Charles A. Zavitz, of Guelph, Ont., son of Samuel P. Zavitz and son-in-law of Isaac Wilson. They have purchased 800 acres of land near Guelph and are now putting up the building, all the work upon it being done by the prisoners, who are housed in a temporary structure without walls or bars, are not dressed in prison uniform and are treated as "trusties." When the building is completed a large stone-crushing plant will be erected and the prisoners will be employed crushing stone for the roads and paid wages.

On the First-day following the Yearly Meeting Isaac Wilson attended the meeting at Orchard Park, and also held an appointed meeting there in the afternoon. The morning meeting was quite large. Twenty came from Buffalo by trolley, and some Friends drove 18 and 20 miles through the

heat, over dusty roads. The afternoon meeting was not strictly a meeting for worship. Isaac Wilson read a paper on William Penn that had been written by a young Friend for a First-day School Union at Abington. He reports that Friends in Buffalo greatly regret that their meeting house was sold, but say that at any time the Universalist Church will be opened for visiting Friends who desire to hold a meeting in that city.

FOR A COMMISSION TO PROMOTE UNIVERSAL PEACE.

The Peace Society of the City of New York calls our attention to the following House Joint Resolution, which passed the National House of Representatives Sixth month 20th. It is entirely probable that this will pass the Senate at the next session of Congress if the friends of peace generally throughout the country manifest a live interest in it:

"*Resolved*, By the Senate and House of Representtaives of the United States of America in Congress assembled, that a commission of five members be appointed by the President of the United States to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war."

MILITARISM AND THE CHURCH.

[From an address by Dr. Charles E. Jefferson, of Broadway Tabernacle Church, New York, in the Ford Building, on "ladies' night" of the Boston Congregational Club, as reported in the *Springfield Republican*.]

Dr. Jefferson said he could not help thinking of his New York congregations and of other Christian congregations, for they included the most educated and most cultured people of the times, when he thought of Christ's word to them that they could interpret the evening sky and the morning sky, but could not discern the signs of the times. They can interpret passing mists and phases, but cannot see that the times have changed. Seven great facts are to be noticed that are new:—

First, the whole world has now come up into the light for the first time in all history. Christendom is all armed like Goliath. Its first note is, "I defy," but the heathen nations are not armed.

Second, the Christian world is groaning under a burden which is becoming increasingly unbearable. Financial crises have occured in each European nation within five years and this burden was the occasion. We know we cannot go on.

Third, within 12 years the American republic has made up its mind to ape the manner of Europe. Our expense has increased enormously. But Christian men have not been disturbed about it any more than if they had been Hottentots. Many Christian men seem to approve it.

Fourth, there is in Washington a naval lobby which the people ought to understand. Tremendous pressure is put upon Congress by naval officers there. One gives splendid dinners and since stormy times no such lobby was seen in Washington. No such astute, cunning, notorious and determined lobby was ever seen.

Fifth, we have a navy league. It aims to establish a branch in every college. They have done this in Harvard and other colleges. It aims to have a branch in every town and village in the country. It aims to have a branch in every foreign village where five Americans can be got together. Foreign countries have such leagues and they play off one country against another. In the last 12 years the world never made such progress toward peace. But never has the world done so much toward war. We pass an arbitration treaty and then build two more battleships. They lay foundations for a peace palace at The Hague and then experiment over it with war balloons. Some people say this is the will of God, but as in the case of Paladino, keep a watch on the toe under the table.

Sixth, we are being educated to be a military nation. The launching of the Florida was attended by a great pageant of uniformed government officers. Twelve beautiful girls took part and the bands played. We are being educated in militarism. Some long head is planning all this. Legitimate interests are pushed aside and boys and girls are in danger from the teachings of militarism. They are taught that military glory is the greatest in the world.

Seventh, changes are taking place. Washington is becoming more and more a military city. It is so in other cities. Military men and authorities are coming to the front. At the Hudson celebration $100,000,000 worth of fighting vessels were piled in the river to show boys and girls how Christian nations delight to spend their money.

We spend $249,000,000 a year on our army and

navy and only $32,000,000 a year on the national Legislature, executive and judiciary combined. All the churches of the United States spend only $200,000,000 a year for their support. All that it costs to run Harvard college a year will only pay the running expenses of two battleships one year.

Thousands of our people live in constant terror lest they be crowded over the line into pauperism. This $12,000,000 battleship was launched within a few feet of chalky-faced boys and girls who never got enough to eat. Is it any wonder the blood boils at it? Look at the pitiful endowment for education of the colored race compared with the squandered millions on our navy. This cannot go on. We are under a God who demands an accounting. We must answer for the millions we throw away on our navy.

Again, we must answer for our evil influence on our neighbors, Brazil, Argentina, Canada. We are dragging the whole new world down, and Europe also. European militarists demand larger appropriations when we build a new battleship. Japan and China also follow our example.

We are recreant to the principles of Christianity. There is a preponderance of paganism. Men in high places talk about keeping up the fighting edge. English papers are full of paganism in their praise of their navy. Once it was supposed that character made England mighty. Is love the greatest thing in the world? They say that guns are. No wonder the gospel falls on deaf ears when it supports militarism, when England has 80 miles of 340 fighting ships on the Thames, and in London are 800,000 people who never have enough to eat. This cannot go on. Christianity and civilization cannot go on like this. We may come to a reign of terror. We may come to peace. Commerce and science may solve the problem. But what a pity that the church should let commerce and science solve her problems.

BIRTHS.

DARLINGTON.—On Fifth month 25th, 1910, to Edward and Philena C. Darlington, a son, who is named Jared Darlington.

MARRIAGES.

STAPLER—KELTY.—At the home of the bride's aunt, in Salem, N. J., on Sixth month 2nd, 1910, by Friends' ceremony, Horace Elias Kirk Stapler, son of Edwin and Anna P. K. Stapler, of Abington, Pa., and Hannah Bullock Kelty, daughter of Kate B. and the late Clement Kelty, of Salem, N. J.

DEATHS.

BROWNLOW.—At her home, in Chewelah, Wash., Sixth month 27th, 1910, Jane J. (Truman) Brownlow, daughter of George S. and Susan Y. Truman. She was born Eleventh month 27th, 1859. She leaves a husband and eight children, all of whom are grown but two daughters.

UNDERHILL.—At Jericho, Long Island, on Fifth-day, Sixth month the 30th, 1910, Samuel J. Underhill, in the 62nd year of his age.

The large number gathered at the funeral held in the ancestral home on First-day afternoon, the 3rd, evinced the esteem in which he was held not only in his own immediate neighborhood, but in the adjoining country side. A man of sterling character, he had held places of trust in the community and for many years was clerk of Jericho Monthly Meeting. As we laid him to rest, the heart could but feel impressed with the nobleness of the life passed, the sweetness of the spirit gone and the precious inheritance left us. He is survived by his widow, Emma Albertson Underhill and three children: Daniel Underhill, Henry Willets Underhill and Helen Underhill.

WHITSON.—On Second-day, Sixth month 20th, 1910, in Flushing, N. Y., Daniel Whitson, in his 61st year. His dominant characteristic was kindliness, and a service held in the Friends' Meeting House in Flushing, attended by relatives and neighbors, bore testimony to his unobtrusive readiness to lend a helping hand to whomsoever came within his influence.

NOTES AND ANNOUNCEMENTS.

A Friend in Harrisburg writes: "Our little meeting is holding its own, we think. Some days the attendance is very small, but we are apt to have a dozen or more present. We have been having a half hour class after meeting. At present we are taking up the life of Christ. It is possible we may discontinue the class for the heated season, as we have already discontinued the Fourth-day evening monthly meeting. We are expecting to have a picnic on Fifth-day afternoon, the 14th, and wish some of the Friends living west of us could arrange to visit us on their way home from the Conference, either then or the following First-day."

Word comes from Pasadena that the First-day school now has two classes. Emily G. Hunt is to be the leader of the adult class for the coming year. Mary E. Yeo has a class of half a dozen little children, with some others that come occasionally.

HARRISBURG FRIENDS' PICNIC.

The Friends of Harrisburg, Pa., propose having a picnic and open air meeting on the Island in the Susquehanna River, opposite Harrisburg, on Fifth-day, Seventh month 14th. Remembering the success attending similar picnics last year, we take the opportunity of extending a cordial invitation to Friends who can, to be with us on that date. Out of town visitors will be cared for if they will kindly communicate with W. G. Heacock, Chairman of the committee, 434 Market Street, Harrisburg, Pa.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting in Pittsburgh, Pa., composed of Friends of all branches, in the Bible-class Room of the Y. W. C. A., 59 Chatham St., every First-day at 11 a. m. Adult School before meeting.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

SEVENTH MO. 9TH (7TH-DAY).

—Purchase Executive and Preparative Meeting at 2 p. m. Meeting for Ministry and Council, at rise of the meeting.

SEVENTH MO. 16TH (7TH-DAY).

—New York Monthly Meeting, 2.30 p. m., at 221 E. 15th St., New York.

SEVENTH MO. 17TH (1ST-DAY).

—Visit of Philadelphia Young Friends to Newtown Square Meeting, at 10 a. m. Trolley from 69th St.

—At Providence Meeting House, Media, Pa., Conference under care Concord Quarterly Meeting Philanthropic Committee, at 11 a. m. Discussion on "The Press," introduced by R. Barclay Spicer.

Our Subscribers

we take it for granted, would like to help us double the circulation of *Friends' Intelligencer*. The rate to new subscribers is $1.50 the first year. To every old subscriber who will send us a new subscriber we will present a copy of J. Russell Hayes' new book, "In Memory of Whittier." Have you told your young neighbors how much you think they would enjoy the *Intelligencer?* Sample copies sent on request.

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A STORY BY MISS JEWETT.

After the publication of "A Dunnet Shepherdess" in the *Atlantic* for December, 1899, and its subsequent appearance in a volume of collected stories, Miss Jewett received many appeals to bring William Blackett's lifelong love of Esther Hight, "the shepherdess" who had given the better part of her days to the care of her stricken mother, to a happy termination. The story of "William's Wedding" was written, but the manuscript was mislaid, and has only just been published in the July *Atlantic.*

Speaking of the prize fight that has been forbidden in California *Harper's Weekly* says: "People are more interested in aeroplanes. Flying is in the line of progress. Prize-fighting seems like retrogression. Verily our world has changed a great deal, and is changing more every day."

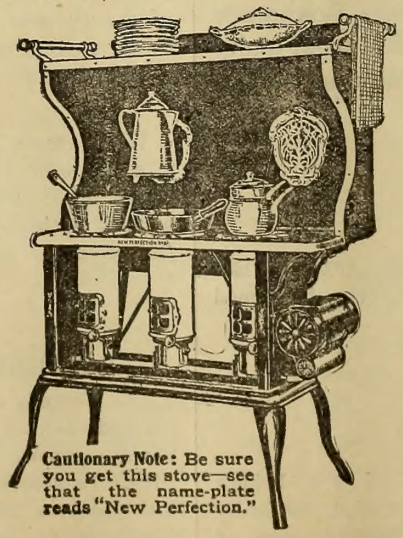
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Again, we've been kindly invited
To come to this old meeting-place,
And we all have so gladly accepted,
And hope the occasion to grace.

'Tis certainly kind to invite us
Where members and friends are so few,
And your hearts must be filled full of kindness
To wish us to come visit you!

You've given us a welcome quite royal,
Attentions you've lavished so free
That with all the good things you've provided
We ever your debtors shall be.

We all of us surely appreciate
The beautiful thought and intent,
That when some one suggested a "picnic"
You gave quite a scornful *dissent*.

And yet we would not for a moment
Have questioned your kindness or worth,
But some of us felt, 'twere intrusive
To bring such a crowd to your hearth.

But now that we're here, and behold you,
And see how the people have come
From far and from near, to receive us
From highest and lowliest homes,

We feel that it's *good*, that it's helpful
That every one present is here,
That the interest we hope to inspire
May be multiplied year after year.

This spot, so antique, so sequestered,
Is hallowed by memories dear,
While thoughts like a river are surging
With many who used to live near.

"The Mount" that is towering o'er us,
Has witnessed in many decades,
The coming and going of families
Who formerly met in these shades.

And although now so few are remaining
That no meeting is held in this place,
Yet those few, are so mindful of duty
That they aim with the rest to keep pace.

And so in this beautiful spring-time
We are holding our Union here,
While round us the birds are all singing
Their welcome of gladness and cheer.

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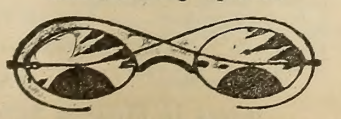
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Friends' General Conference

For the General Conference to be held in Ocean Grove, July 7 to 13, the Pennsylvania Railroad has quoted a specially low rate of fare. Excursion tickets will be sold to Asbury Park and Ocean Grove on July 5, 6 and 7, and will be good returning to reach original starting point on or before July 16.

For exact fares and stop over privilege consult Ticket Agents of the Pennsylvania Railroad.

Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The current *Century* contains an editorial appreciation of Edward VII as a peacemaker, which says: "America has not been wanting in the expression of its genuine regard for his high qualities and its appreciation of his uniform friendliness to this country, manifested, as it was, in a hundred ways. His death does not tend to dissolve, but to renew, the unwritten pact of friendship between two nations who have so much in sympathy—not least, as a tie, the necessity of working out certain common problems of government."

"The Doings of the Brambles," by Alice Annette Larkin, is a collection of clean, wholesome short stories, such as little children enjoy having read to them. Most of the narratives are made more attractive to little folks by the introduction of rhymes and jingles. Eighteen full page illustrations add to the interest of the stories. (Mayham Publishing Company, Boston, Mass.)

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A Religious and Family Journal

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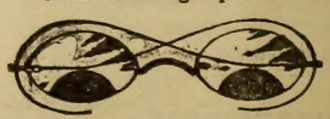
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PHILADELPHIA, SEVENTH MONTH 16, 1910.

Volume LXVII.
Number 29.

Things are done through individuals, not by them. Look at history with open eyes; do we not look in vain for men who have achieved anything, unless they were in harmony with a larger movement of which they have been but half aware.

—*Vida D. Scudder.*

In the Atlantic Monthly.

FAITH THAT FAILED NOT BY THE WAY.

'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way;
Virtue treads paths that end not in the grave;
No bar of endless night exiles the brave;
And to the saner mind
We rather seem the dead that stayed behind.
Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack:
I see them muster in a beaming row,
With ever-youthful brows that nobler show;
We find in our dull road their shining track;
In ever nobler mood
We feel the Orient of their spirit glow,
Part of our life's unalterable good,
Of all our saintlier aspiration;
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white shields of expectation.

—*Lowell's Commemoration Ode.*

FIRST-DAY AT OCEAN GROVE.

For a few hundred Friends the Conference began with an informal discussion of First-day school work at 9 a. m. in the back part of the auditorium. The first question asked was how to hold the boys and young men. In answer to this two teachers were spoken of who had had marked success in this respect. One of them, a young man, established close personal relations with his boys taking an interest in their sports and having them often at his home. The other, a woman of middle age, also established sympathetic relations and sometimes helped her young men to find positions in business. One point brought out was that it is not well for those who have taught boys as little children to continue as their teacher when they are passing the line between boyhood and manhood. Another, that during this transition period it is more important to study the boys than to study the lesson material, though the latter should never be neglected. All agreed that the essential thing is the sympathetic personal touch.

The second question was how to secure the regular attendance at meeting of the young people who grow up in the First-day schools. In several neighborhoods it was reported that this had been done by making the meeting house to some extent a social center. Where meetings are small and there are few young folks, it was suggested that two or three meetings near together might join in having a young people's meeting at one of them occasionally.

The hour was entirely too short for other questions that were waiting their turn, but by ten o'clock the people had begun to gather for the morning meeting. It was very interesting to watch them assemble during the next half hour. By 10.30 there were nearly six thousand people in the auditorium, making perhaps the largest Friends' meeting that our branch of the Society has ever held. Less than half of these were members of or directly affiliated with Friends. Many were present this morning who had come down for the week-end and have not been in attendance at the sessions of the Conference.

At the appointed hour the custom of Friends was briefly alluded to and immediately a silence fell upon the large gathering. Prayer was offered by O. Edward Janney. George B. Miller arose in the body of the house and said that responsibility for the spiritual uplift of the meeting rested upon each individual.

Sarah B. Flitcraft spoke briefly of the power of Christ to lift all into a higher spiritual condition.

Isaac Wilson took for his text the first words God is recorded as having spoken—Let there be light. He alluded to the manifestation of this light in every human soul and to the saving power of the spirit of God within us. There is no question, he said, as to the divinity of Christ, but there is especial need that we shall bear witness to the divinity of humanity. The blood—that is, the life—of Christ within us will save us from sin and establish heaven within men.

Caroline J. Worth spoke of the teaching of Jesus in the synagogue and of the need for all of us to realize to-day the presence of the divine.

Charles Paxson made a plea for the children in homes of comfort and affluence who are starving spiritually.

Joel Borton spoke of the prayer that is the common heritage of Christians and all present joined him in repeating "Our Father who art in heaven."

The venerable Dr. Ballard, who might be called the spiritual father of Ocean Grove, said that while there were many points of doctrine in which he would differ from Friends, he felt that there was unity in essentials—in the realization of the presence of the Holy Spirit, the desire for light and leading, and the consciousness of God.

The social mingling under the trees, which followed the meeting, was somewhat shortened by refreshing showers that fell between twelve and two. In the afternoon many attended the regular Ocean Grove exercises, and many devoted the time to rest and friendly intercourse.

Before going to the evening meeting in the auditorium a number of Friends went to the Beach Meeting that is held by the Methodists every First-day at six o'clock. The exercises included responsive readings, short sermons, singing to the accompaniment of clarinets, and a collection. For the latter the women Friends were unprepared, owing to their lack of pockets. The Methodists think it very strange that we take no collections in our meetings; they estimate that the total from two such gatherings as we have to-day would be five hundred dollars.

The evening meeting was rather smaller than the morning gathering but numbered about five thousand. After prayer by Joel Borton there was an interval of silence, followed by several inspiring messages. Joseph Swain asked that Friends might have the vision of the larger life spoken of by the prophets. Joseph S. Walton spoke of the influences that bridge the gulf between ourselves and God, and bring us into the spiritual communion that gives joy and peace. Henry W. Wilbur said that the sources of this inward joy and peace are knowledge and faith; such knowledge as teaches us that the hand of God worketh righteousness; such faith as assures us that our Father is eternally good, infinitely kind, everlastingly merciful. Other speakers were Alfred H. Love, Hannah Thompson, Emma L. Higgins, Florence Tittensor, Joel Borton, and two Methodists, Dr. Langdon and Dr. Ballard.

At the close of this meeting the Young People's Temple was quickly filled with those who wished to enjoy a service of song. The singing was led by George B. Miller and Daniel Batchellor, the concluding hymn being "God be with you till we meet again." E. L.

Facts are pernicious when they subjugate, and do not quicken the mind that grasps them.

THE VALUE OF THE SAINTS.

The whole history of constitutional government is a commentary on the excellence of resisting evil, and when one cheek is smitten, of smiting back and not turning the other cheek also. You will agree to this in general, for in spite of the Gospel, in spite of Quakerism, in spite of Tolstoi, you believe in fighting fire with fire, in shooting down usurpers, locking up thieves, and freezing out vagabonds and swindlers.

And yet you are sure, as I am sure, that were the world confined to these hard-headed, hard-hearted, and hard-fisted methods exclusively, were there no one prompt to help a brother first, and find out afterwards whether he were worthy; no one willing to drown his private wrongs in pity for the wronger's person; no one ready to be duped many a time rather than live always on suspicion; no one glad to treat individuals passionately and impulsively rather than by general rules of prudence; the world would be an infinitely worse place than it is now to live in. The tender grace, not of a day that is dead, but of a day yet to be born somehow, with the golden rule grown natural, would be cut out from the perspective of our imaginations.

The saints, existing in this way, may, with their extravagances of human tenderness, be prophetic. Nay, innumerable times they have proved themselves prophetic. Treating those whom they met, in spite of the past, in spite of all appearances, as worthy, they have stimulated them to be worthy, miraculously transformed them by their radiant example and by the challenge of their expectation.

—*William James.*

In Varieties of Religious Experience.

THE RELIGIOUS TREATMENT OF POVERTY.

[An Editorial by Dr. Devine, in *The Survey.*]

Poverty is certainly in part a social product. We have no choice but to treat it with a due sense of social responsibility. Some of us have the inspiration of a profound conviction that it may virtually be abolished. This is at bottom a religious conviction, and it is not disturbed by the sayings in the Old and in the New Testament which have been interpreted to mean that poverty is our everlasting heritage. We look for the coming of a prophet who shall say to us as Ezekiel said of a very similar proverb to the elders of Israel:

"What mean ye, that ye use this proverb in the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, . . . he shall surely live, saith the Lord God."

When the saying in Deuteronomy, that "the poor shall never cease out of the land," or the saying of Jesus, that "the poor ye have with you always and when ye will ye may do them good," are used, as they sometimes are, to discourage radical and effective reform policies, or to postpone the immediate relief of distress, we feel ample warrant for something like Ezekiel's indignant language: What mean ye that ye use this proverb in the land of opportunity? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in America. Behold, all souls are mine. If a man be just and do that which is lawful and right, he shall surely live, and this implies that he shall have a living income.

What is involved in the religious treatment of poverty? How shall we exhibit in relation to it that love and sympathy which religion enjoins? Clearly the treatment of poverty does not become religious because it takes place in a church or because it is supplemented by religious ceremonial or evangelical exhortation. What is unique and fundamental in the religious treatment of poverty is not in its agents, its accidents, or its accessories, but in its spiritual inspiration.

The religious treatment of poverty differs from all other in that it has behind it spiritual power, the quickening influence of a passion for rescuing a human soul from destruction, a calm faith that every human effort directed toward a good end is in line with the moral order of the universe, that God is in nature and in human history, and that we are his instruments,—intelligent, co-operating instruments, with great advantage to ourselves, when our will is in harmony with the Divine will; instruments none the less if blind, rebellious, or unreconciled. The religious treatment of poverty lies in its inspiration, not in its mechanics. The religious element is in the field of motive, desire, purpose, not in the field of method, agency, or result.

A new situation has arisen in the church because of the growth of constructive philanthropy in the last century. There are now at hand a vast array of institutions, societies, committees, foundations, governmental bureaus and departments, all inspired by the idea of social responsibility, all potentially religious in aim and spirit, all ready and eager to become the instrument of religion in its practical mission among the sons of men. The one indispensable element which these secular agencies of social betterment cannot supply is inspiration. The one element which religion alone can supply is inspiration. We make an irretrievable error if we assume that these secular agencies will supply their own inspiration, if we ignore the necessity for the direct cultivation and enrichment of the life of the spirit which is in these movements to-day because of the historic faith of yesterday and of the ages past. If we have not our own religious faith—rich, abounding, living, fructifying faith—the secular agencies will perish, or perhaps become the instruments of the devil, for curiously enough faith in the evil spirits seems to come easier and in some quarters to last longer than faith in the power of good.

In order that we may have religious treatment of poverty, therefore, the first essential of all is that we shall have religion—a militant, aggressive religious faith, with its deacons and prophets, with its sacraments and sanctions, with its hopes and promises, even with its commandments and terrors; a historical religion with its festivals and fast days, its holidays and holy days; a religion which makes appeal to reason and to tradition, which commands our loyalty and sanctifies our fellowship; such a religion as Christianity, purified of superstition and enriched by science, alone among the historic faiths offers to our American people, except for that portion of our population for whom the religion of Israel suffices, and except for a few groups of immigrants so small and fragmentary as to be a negligible factor.

For the religious treatment of poverty we must have, in a word, spiritual power, and then quite as essentially we must know how to apply it. How shall that be done? One answer which we have once before suggested on this page is that the churches, which stand among us as the custodian of our religious life, as the concrete embodiment of the inspirational side of social work, should come to a better understanding, a sympathetic, co-operative, and mutually advantageous understanding, with the secular agencies in our community which have to do with poverty. Organized charity, for example, may undoubtedly, under narrow-minded, unimaginative auspices, become cold, mechanical, essentially uncharitable. Inspired by a religious and social spirit, it becomes the very embodiment of constructive philanthropy, giving the best opportunity for pastors and laymen—for all good citizens—to work at the same time and in the most effective manner conceivable both for the individual who is in trouble and for the common good.

ENGLAND AND AMERICA IN ARBITRATION.

[From "The International Duty of the United States and Great Britain," by Edwin D. Mead, published as a pamphlet for free distribution by the American Association for International Conciliation, 501 West 116th St., New York City.]

It was no accident by which Washington and Franklin and Jefferson, the illustrious founders of the American Republic, were the conspicuous apostles in their time of a new era in which the world's hoary old war system should give way to the universal rule of reason and justice among nations. A hundred years before, the most prophetic and philosophic among all the founders of the early American commonwealths, the English-American, William Penn, had in England, in his "Plan for the Permanent Peace of Europe," published the first comprehensive and at the same time disinterested scheme in history for the federation of the nations. The last official act of Franklin in Europe, in 1785, was to sign in behalf of the new United States a treaty with Prussia guaranteeing the inviolability of the ocean commerce of the two nations in case of war between them. This provision was praised as warmly by Lord Shelburne in England as by George Washington in America; and England, which has held back too long from the position to which we are proud to say the United States has been faithful from Franklin's time to ours, will surely unite with us at the next Hague Conference in demanding the banishment of the most barbarous of remaining usages of war. England and the United States, in removing all the garrisons and squadrons from the Canadian line and the Great Lakes ninety years ago, and leaving a frontier as unguarded as that between Pennsylvania and New York, the one frontier in the world upon which during the century perfect peace and order have prevailed, have united in first teaching the world upon a large scale that nations are never so safe as when they act like gentlemen, and in thus pointing the way to disarmament.

England and America have led the world in international arbitration. No other nations have submitted so many cases to arbitration; and in thus submitting the momentous "Alabama" claims, with almost every question of "vital interest" and "honor" rolled into a single case, they demonstrated once for all that there can be no conflict of interest so serious that it is not better settled in court than on the battlefield. Gladstone expressed the common sense and the true dignity of both nations alike when he said in the House of Commons in 1880, concerning the Geneva award: "Although I may think the sentence was harsh in its extent and unjust in its basis, I regard the fine imposed upon this country as dust in the balance compared with the moral value of the example set when these two great nations of England and America, which are the most fiery and the most jealous in the world with regard to anything that touches national honor, went in peace and concord before a judicial tribunal rather than resort to the arbitrament of the sword." No other two nations did as much for the establishment of the International Tribunal, at the first Hague Conference, as Great Britain and the United States. If the noble arbitration treaty of 1897, with which Lord Pauncefote's name was identified, failed of ratification, his name will ever be identified with the more memorable international act of 1899; and no one co-operated with him more earnestly or influentially at The Hague than Andrew D. White. At the second Hague Conference, England and the United States were the chief champions of the cause of the limitation of armaments, to-day's paramount international issue; and together they will continue to champion it until it triumphs. "If the present effort fails," said Secretary Root on the eve of the Conference, "one more step will have been taken toward ultimate success. Long-continued and persistent effort is always necessary to bring mankind into conformity with great ideals; and a good fight bravely lost for a sound principle is always a victory."

Englishmen must never forget, as some of them sometimes seem tempted to do, that the United States is no longer simply New England, but also New Germany, New Ireland, New Italy, New France, New Russia, New Jerusalem. Millions of Germans, of Scandinavians, of men of every race and tradition, hold leading place in a score of our States and great cities. "Entangling alliances," so widely condemned by Washington in his Farewell Address, are still more impossible for the United States to-day, with Great Britain or any other nation. But the great body of the American people do not forget their peculiar relation to England, in history, race and institutions, nor the peculiar opportunity which that relation creates for co-operation in behalf of international fraternity and the world's advance.

Wise men do not destroy their natural impulses; they moralize them. The advance of the People is as truly a natural product as the passion for reproducing the species. That too may be left a natural rage; or it may be transfigured till it shines with a light from Heaven in the eyes of consecrated motherhood.

—*Vida D. Scudder in the Atlantic.*

FAREWELL, LITTLE LAD.

Seated at my desk in the office of the superintendent one day in the late Fall, I was strangely attracted by the earnest voice of a little lad pleading for the required "permit" to allow him to leave school and go to work.

Kindly Mr. A— questioned, and shook his head in doubt.

"Are you fourteen? What room are you in? I do not seem able to place you, my boy," quietly urged the busy man, with a glance at the pile of reports awaiting a coming board meeting.

Never shall I forget the manly little fellow as he drew himself up to full height. "Yes, sir; I'm just turned my birthday, and we've only been here a month. Here's mother's letter. You see, sir, I don't want to leave school, but I've got to help mother!"

No wonder the childish voice had called me from dead pages—such tones of earnest determination, longing, hope and confidence; such a power for help. One knew the manhood within that heart was born. He stood with his old cap in one rough little hand, the fingers of the other just touching the desk as he anxiously leaned forward to watch the face of the man who could write the precious paper. The blue, blue eyes, so full of earnest purpose, the soft Saxon hair, the flush of anxiety, the firm turn of the baby lips; and more than all to be remembered, that spirit of determination to "help" which seemed to envelope him and stamp him as the child to be our ideal citizen.

But no! Listen:

"Die Kinder sind krank und der Vater verdient so wenig. Es tut mir leid den Knaben von der Schule wegzunehmen, aber ich brauche ihn diesen Winter. Er will mir helfen. Er ist ein guter Knabe. Sie werden ihm Arbeit geben. Bitte lassen Sie ihn das Papier haben."

Slowly the superintendent read, half aloud, the broken lines—"The children are sick and the father earns so little—I am sorry to take the boy from school but I cannot meet the Winter without him. He wishes to help me. He is a good boy, they will give him work. Please let him have the paper."

"Are you sure you can get work?" asked the quiet voice, with an inflection which made me see he longed to put off the writing of this "permit"—permission to change this child among children, to a wage-earner among men.

Again the eager boyish tones, grown quite business-like now: "Yes, the Boss said to bring the paper and I could go to work to-morrow morning."

"Where?"

"Down at The Works."

"Yes, and a tough lot!" growled the helpless teacher.

I saw his hand tremble as he still glanced at the letter.

"The children are sick and the father earns so little."

"A tough lot," "a tough lot," the typewriter seemed to say as the permit was clicked off, to the growing joy in the eyes of our little pleader.

As he passed me at the door holding fast the paper he had won—his right to lay his brave young life upon the altar of Duty—his passport into the army from which there is no discharge—he lifted his glad eyes to mine and read the mother love I know they held.

Farewell, little lad. After to-morrow's sun has set, you will be no more. Across the borderland of childhood let me cry—Farewell, Little Lad!

—*Florence Stolze Curtis, in The Public.*

ART AS A FACTOR IN SPIRITUAL DEVELOPMENT.

There may be said to be at least four important elements or factors that are more or less active in the harmonious development of man's spiritual nature. These are Divine and human personality, literature and art.

Art, like literature, may be and no doubt often is, prostituted to base and ignoble objects, or it may be made the source of elevated thought and spiritual development.

It is true that our galleries of art in this country are poor and meagre when compared with the princely collections of the Old World. Many of those masterpieces, however, have become familiar to us by means of the engraver's art.

The value of art in conjunction with literature can hardly be overestimated as an educational influence both intellectually and spiritually. That when harmoniously combined the united impression is far deeper and consequently more lasting than could otherwise be produced there is no doubt. This thought finds confirmation in James Tissot's scenes in the Life of Christ, now in the gallery of the Brooklyn Institute of Arts and Sciences. Many of these paintings have been engraved and by this means have become too well known to require description. They are chiefly valuable when studied in connection with the Scripture narratives.

Another valuable aid to spiritual development by means of art is a recently published work bearing the title of "Sermons in Art by the Great Masters," Interpreted by Rev. J. Burns, and published by Duckworth & Co., London, in 1908. The

book is illustrated by eighteen fine engravings to each of which a chapter is devoted. Among the subjects chosen are the following: "The Star of Bethlehem," by Sir Ed. Burne Jones; "The Light of the World," by W. Holman Hunt; "Mary Magdalene at the House of Simon the Pharisee," by Dante Gabriel Rossetti; "The Transfiguration," by Raphael; "Christ in Gethsemane," by Hoffman, and many others of scarcely less interest. These are all interesting when viewed in connection with the New Testament narratives, but become doubly so when their spiritual meaning is interpreted for us by the author.

Concerning "Christ in Gethsemane" he writes: "Before such a picture silence is the best preparation, silence and prayer * * * As we look with earnest gaze upon the picture it is not so much Christ's oneness as Christ's separateness from us which powerfully moves our hearts. * * * In the gallery of Human Portraits we cannot place him for his life transcends the loftiest human life, as much as their lives transcend the lowest. * * * Not only so, but it is impossible to conceive a world of men and women in which his words will not be regarded as the ultimate appeal in the sphere of the religious life: * * * There is one last thought which this picture suggests. It is this, that Gethsemane meant for Christ the conquest of the cross. * * * In agony he wrestled and prayed, but when at length he rejoined his disciples his face had regained its colour and his heart its peace. * * * The lesson for us is among the deepest in life. The spiritual victories of the world are now in Gethesemane. There in the lonely hour ere the morrow dawns which shall bring us to the cross we kneel down and pray. There in the dark place in the lonely hour we find God. We stretch forth our hands and feel them grasped by the hands of love; and through a rift in the darkness there comes trembling down to our hearts a ray of Divine light. When the morrow comes we are ready. We are encircled by Divine arms. * * * In Gethsemane we have gotten us the victory."

Concerning the Transfiguration the author (or interpreter as he styles himself) writes: "There is a pathetic interest attached to this picture. It was the last work of Raphael. Stricken with fever and already worn out with his incessant labors he died at the early age of thirty-eight. * * * In studying this picture it is necessary to remember that this is a sermon in colors, that the painter is a preacher of consummate spiritual genius whose object is not to represent the event as it actually happened, but to inspire the heart, to move the beholder to faith and good works; to reveal the glory of Christ and the duty of the Christian. * * * When we turn to the Scripture narratives for help in interpreting the picture, we realize that our Lord's object in leading his disciples away from the crowds up to the Mount of Transfiguration was two-fold—*Rest* and *Revelation.* * * * Christ knew that in the strife for life the body not only loses its vigour but the eye also loses its vision and the soul its upward look, and that if we are to retain them we require to be led away from active pursuits, to lonely places and silent vigils where we can be alone with Him and receive a fresh message from His lips. So He led them up for worship and illumination as well as rest. And this is the permanent need of the spiritual life. Rest is not sufficient to restore the soul. * * We need rest in order that through worship and meditation we may win back composure of soul, and the sense of the invisible, and the surety of the presence of God. * * *

It is clear to us as we read the Scripture narrative that the time had come for a fuller revelation to the disciples of Christ's glory, and of their destiny. They needed a purified spiritual vision and an enlarged conception of the nature of him whom they called Master and Lord. So upon the mountain top, their eyes were opened and he who before was to them but teacher and friend became suddenly to their enlightened eyes the glorified Son of God, the promised Christ in whom all law and prophecy is revealed. * * *

"All great movements in the Christian Church have begun with a fresh vision of Jesus Christ. * * * And there can be no doubt that this method of revelation lies along the line of our own experience, too. We reach the Christ of history best through the Christ of experience. When our eyes are opened to the spiritual Christ all history testifies of him." H. B. HALLOCK.

Brooklyn, New York.

THE WASTEFULNESS OF OUR PRISON SYSTEM.

Men universally shrink from jury service, though one must make an exception of the wretched class that constitutes the professional jurymen, eager to serve for the per diem, with such side pickings as may develop. How are you to estimate the loss to business men that the passing of days and months on jury entails? And above all, who shall sum up the loss of wealth, from which all of us would benefit, involved by the withdrawal of men from productive employment and their devotion to destructive lives of crime, with the detention at the direct expense of the public which almost inevitably follows? To

calculate this is to figure out a great portion of the incalculable waste of a civilization which, in a thousand and one ways, diverts human energy into unproductive or essentially destructive occupations.

Consider for a moment this army of a million men which makes its living by the apprehension, conviction and detention of law breakers, to which the taxpayers contribute at least a billion and a half annually. From the economist's standpoint every member of that army is non-productive, and it must be remembered that as a class these men are sharpwitted and energetic; capable, therefore, of much wealth-producing effort. How are you to estimate the loss from that source alone? All over the world people submit far more gracefully to indirect than to direct taxation. In the latter case they know to a penny the bill which the government presents, but in the former they can only conjecture in the vaguest manner. So it is with the bills presented to us in connection with crime. —*From "Crime and Criminals."*

CHILDREN AND PEACE PRINCIPLES.

I have come to two conclusions after much pondering of this subject. There is no method of bringing home the horrors of war to the minds of children, and it is well that this should be so.

Friends' children, as a rule, receive general instruction in Peace principles; but in a country like America, where patriotism is taught as a sacred duty in the public schools, and practically all the children attend public schools, parents are sometimes placed on the horns of a dilemma. Here is an instance:

One day eight-year-old Fritz came home after morning school, saying that in the afternoon some soldiers would attend and address the children. He could hardly eat any dinner, he was in such a state of excitement, and so anxious to be back again in good time. I knew that "the soldiers" were veterans of the Civil War, and were honored citizens, and that they would speak of war as a defence of home and liberty. A very plausible position, and one difficult of attack, especially if defended by an enthusiastic young mind such as Fritz's, and one too unformed to be open to argument.

The little boy was combative by nature, and to oppose him directly was to defeat one's own object.

"Fritz," I said, "would you like to stay at home from school this afternoon?"

But Fritz did not at all desire to miss the soldiers and the martial music. So I added, "Well, I am going into town, and I should like to have your company, and if there is time we can go down to the creek."

At the magic word "creek" Fritz changed his mind, and said he should like to go with me very much.

Then the question of explaining his absence to the school authorities had to be settled, and his parents decided to send a letter to the principal stating the ground of their objection. Of course, as regarded the boy, the matter could not rest there. We must lose no opportunity of instilling peace principles at home. "Line upon line." "Here a little, there a little."

I felt like a bagatelle player, who must "cushion" if the ball is to win a high number. With this particular laddie, "cushioning" had often to be resorted to. I called to mind the truism that there is much of the primitive savage in boy nature. That soldiers and war are connected in a child's mind with games, music, bright color,—in fact, with all the things he loves.

It is quite true that Fritz had never been allowed to have toy soldiers, but he had seen them in toy shop windows, and at the homes of his little friends, and they were used at school for teaching him arithmetic; and quite on his own account he had made himself wooden swords and daggers almost as soon as he could use tools.

Does tragedy appeal to a child's mind as tragedy? Does it not rather borrow the gay robe of comedy for him? How joyfully a tiny child will fling itself on the floor, "shot dead!" With what merry eyes he comes towards you growling like a lion, and uttering the awful threat to "eat you up"; How he loves to play at being shipwrecked!

All this forces me to the conclusion that to expect him to realize the horrors of war;—the desolate homes, the miseries of hatreds, the dragging weariness of life for the maimed is futile. These things appeal to those who have had experience of them. Let us leave childhood's years as undimmed by their shadow as we may.

But a child does understand the laws of love and reciprocity. "I like Joe because he is nice to me," soon leads to the understanding of "I must be nice to Joe"; or, to use a Kingsleyism, "Mrs. Do-as-you-would-be-done-by" is a favorite with land as well as water-babies." "A kiss for a blow," and "It takes two to make a quarrel." May not these be our cues when striving to present ethics in an effective way to the children?

Let us seek to shield them from the blinding influences of the glamour of militarism, while their judgment is unformed. We want them to have a firmer basis than "authority" upon which to found the peace practices of later life.

ANNIE MARGARET PIKE.

FRIENDS' INTELLIGENCER

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BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 16 1910.

"FOOD OF FLOWERS."

"That we were earthlings and of earth must live,
Thou knewest, Allah, and didst give us bread;
Yea, and remembering of our souls,—didst give
Us food of flowers;—thy name be hallowed!"

"Earthlings" we must be to greater or less degree while the claims of earth are upon us. To provide food and clothing, and a house to shelter us from summer's heat and winter's cold and storms; to secure all that we mean by the necessities of life, and to add to these things the purple and fine linen of life—all this can be acquired only by the toil of our own hands and brain, or others'. And what zest it gives to life that this is true. It is not the toiler who is to be condoled with. An elderly woman scrubbing the floor once aroused my sympathy; then I remembered that it was the only work she was fitted to do. I remembered, too, how good the results are of faithful scrubbing; and instead of commiserating her in my mind, I rejoiced with her that she had the happiness of this work to do. It is not the earning of bread by the sweat of one's brow that is the real misery. It is when the strength to work fails, or the work itself fails us, that we face a desperate situation. Then do we need pity, and the helping hand. It should be a very gentle voice that responds to the man asking help. It is better that the unscrupulous beggar be met with over-gentleness than that the needing man be harshly rebuffed.

Perhaps our poet has used the word "earthlings" to brings out in stronger relief the thought which his lines were written to express. Our daily bread is provided for us upon reasonable terms, and the instinct for self-preservation assures our effort to secure it. But the subtler need, not so aggressive, Allah—"thy name be hallowed!" has provided for, not less.

"Yea, and remembering of our souls, didst give us food of flowers."

Our souls, the temple of the Divine—these may find heavenly manna in the wondrous beauty of the flowers. The "everlasting Yea" of the creative Power is not more clearly revealed to us than the passion for beauty that marks every object from the creative Hand. Not only does the flower satisfy our unaided eye in the grace of its outlines, in its exquisite or exhilarating color, in its texture that can only be simulated by our creative hand; but the microscope reveals undreamed of beauty in its minutest parts. Beauty seems to be the keynote of all that the Eternal Hand has touched. Surely it is our birthright to hunger for the "food of flowers." The June festival of beauty lingers, and still the seeing eye may read everywhere, in the field, by the wayside, in the garden, the tender message of our Heavenly Father's love. At the first gleam of dawn the birds lift up their voices in glad response. We, the temples of the Divine, permitted to "think His thoughts after Him," elected to be at one with Him; whether our hand be upon the plow, or the ledger, or the needle, may find our life as "earthlings" transfigured in the realization of His shining presence.

ELIZABETH POWELL BOND.

THE GENERAL CONFERENCE.

As we go to press Friends' General Conference is closing its sessions at Ocean Grove. The supplements containing the papers and addresses of the Conference in full and reports of the discussions from stenographic notes will begin with our next issue. In another column of this issue we give an account of the meetings of First-day. Here we may briefly mention some of the features and incidents of the week at Ocean Grove.

Ocean Grove turned out to be admirably suited for our purposes in nearly every way. The auditorium is an admirable one and while it is so ample in its proportion that we were unable to fill it, yet nearly all speakers could be well heard by even those farthest from the platform. There were other places of meeting of various sizes in which were held committee meetings, reunions, informal conferences, young people's meetings, group meetings and other gatherings not down on the printed program.

The facilities for entertaining large numbers of people were so good that all in attendance seemed to have been made comfortable. Among the many good offices of the efficient Committee of Arrangements, one particularly was greatly appre-

ciated. A trained kindergartner was employed who took charge of the young children during the session so that parents could attend and take part.

The sessions were so arranged that there was no undue crowding of engagements one upon another and no unnecessary sense of rush. There was ample time at nearly all sessions for general discussion and these discussions were freely engaged in and were of unusual interest and value.

There was much purposeful getting together of groups particularly devoted to some special work or interest. The younger people had good religious meetings. The First-day school workers held successful working conferences. The Advancement Committee held meetings with a much larger representation from all of our Yearly Meetings that can be brought together at any other time than the General Conference. Philanthropic interests occupied a number of general sessions and the subjects were well introduced and the discussions entered into by the audience in a spirited way. There was also held an important conference on educational work among colored people which was addressed by Cyrus Campfield, teacher of agriculture in Schofield School, and Professor Dubois of Atlanta University.

The various educational institutions, particularly Swarthmore College and George School, held reunions attended by large numbers of graduates and others connected in one way and another.

There was an unusually large number of Friends present from the smaller Yearly Meetings and of those more distant from the larger centers of Friends. The presence of these Friends was especially valued in connection with conferences for the consideration of ways and means of introducing and strengthening the Advancement work and in making our First-day school work more effective and more applicable to all Friends, however situated.

OUR CONFERENCE OFFER.

The proceedings of the Conference will be published as a supplement to *Friends' Intelligencer*. Beginning with the first Conference number, the present issue, we will send the *Intelligencer* to any new subscriber the rest of the year for fifty cents. As the Conference is held nearly two months earlier than usual, this is the best offer we have ever made. The Conference numbers only will be sent to any address for 30 cents. Bound volumes of proceedings, 50 cents. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

COMPLETE WORKS OF PENN IN ENGLAND.

[From the *British Friend*.]

The great task of collecting and editing the complete works of William Penn, the founder of Pennsylvania, has been undertaken by Albert Cook Myers, of the Historical Society of Pennsylvania. In a long communication which we have received on the subject it is pointed out that no complete collection of Penn's writings has ever been made, and that the great majority of them have never been published at all. A great many of these are letters scattered in public and private autograph collections. The scheme has been well thought out, and the edition will probably run to ten large octavo volumes. A very influential committee of advisers stands behind the Editor, and we cordially wish him success in his undertaking. We are sure that every facility will be afforded him in this country for its prosecution. His address is Albert Cook Myers, Kentmere Lodge, Moylan, Delaware county, Pennsylvania.

WOODBROOKE DAY AT THE HAVERFORD SUMMER SCHOOL.

Perhaps it may be considered a unique event in summer school work when the Haverford Summer School gave over one entire day to the Society of "Woodbrookers in America," suspending for that time its regular exercises and substituting instead a program arranged and carried out by the Woodbrookers. This is what occurred on Sixth month, twenty-ninth.

The day proved to be most successful. Twenty Woodbrookers joined the ranks of the summer schoolers, making an attendance of about forty. After the devotional meeting at 8.45, the first hour in the morning was occupied by George A. Walton, of George School, who read a most instructive paper on "Bible Study in the School Curriculum." He showed how necessary it has become that the teaching of the Bible be not left entirely in the hands of the First-day or Sunday-school teacher. In the school Jewish literature should claim a place side by side with Greek and Roman literature. At George School Bible study has been made one of the necessary roads toward obtaining the diploma. George Walton was able to give many interesting extracts from examination papers of students, showing how strong a grasp preparatory school pupils are able to obtain on the subject. A lively discussion followed this paper.

James S. Hiatt, the chairman for the morning, next introduced Lydia Lewis, of Lansdowne. Lydia Lewis' paper was essentially practical. It

dwelt on "The Direction of Organized Effort among Friends in Social Service," suggesting that Friends' committees could do an excellent work by keeping in touch with legislative measures, endeavoring to influence them, and in working in harmony with the efforts of other religious bodies. This idea will be alluded to again later on.

Following Lydia Lewis, Arthur Edwin Bye read a paper on "Woodbrooke and Inspiration." In doing so he took the place of Arthur M. Dewees, of Paterson, N. J., who was unable to attend. Arthur Bye spoke of the inspiration one receives at Woodbrooke. He asked "Where one realizes how important a thing inspiration is in our lives, is it not strange there are so few fountain-heads of inspiration in the world, to which the depressed traveller, seeking after renewed strength and hope, for his journey in life, may go and be refreshed? And when one realizes that Woodbrooke is such a fountain-head, is it not strange also, that there are so few Woodbrookes?"

The next hour was taken up by two papers, read by Amos Peaslee, assistant superintendent of the Colored Orphan Asylum in New York, and J. Byron Deacon, secretary of the Tuberculosis Society of Pennsylvania. "Is the Woodbrooke movement calculated to increase the number and efficiency of charity workers?" was a question which Amos Peaslee answered in the affirmative, giving statistics which he had obtained by writing to Woodbrookers. Twenty per cent. of the students go into organized charity work, but a much larger percentage into unorganized charity work.

"Work for the Returned Woodbrooker" was the title of a paper read by J. Byron Deacon. He spoke of the diverse possible fields of work for the American who has returned from Woodbrooke, selecting especially that field which yesterday was known as charity work, but which is to-day, with more propriety called social work —the "new profession" of philanthropy, which has for its object the realization of social justice.

"Very recently two cataracts have been removed from the eyes of those who for centuries have groped about seeking to help the poor and miserable of humanity. One was the blinding notion that for some inscrutable, inevitable reason the poor must needs always be with us; the other was the effort-paralyzing conception that poverty and misery result from man's ill-doing. Acting not upon a contrary hypothesis, but being led by a gradually accumulated body of facts, we now see clearly enough that most of the want and suffering in modern life is no more necessary than smallpox or mosquitoes; that poverty and misery are, in fact, due in large measure to purely physical conditions of life, amenable to removal and existing only because we tolerate them.

"There is a great variety of positions in social work which offer possibilities for every conceivable kind of ability. For the woman of deep, quick sympathy there is the chance to help, by personal contact and advice, individuals or families who have fallen upon evil days; for the young man fired with the desire to right wrongs in the present industrial order (or rather disorder) of things, there is a wide field of propaganda in educational and reform movements. For the scientifically trained, intellectual individual there are ample opportunities for investigations and the compilation of statistics. For the man who can organize and direct there are also a number of openings for social work. The qualifications necessary for the latter type of social worker are virtually the qualifications which enable a man to succeed in business."

The afternoon was a time for relaxation. The summer school spirit was given full play—some tramped over to Bryn Mawr, others went swimming in the pool, others played tennis. At four o'clock tea was served on the portico of Haverford Union Hall—*hot* for the Englishmen, *iced* for the Americans!

After tea a group meeting was held under the trees nearby. This group meeting was designed for the purpose of discussing some definite field of activity for the Woodbrooke Society. Frequently at former meetings this subject had been broached, but not until now did the time seem ripe for definite and positive action. On this occasion, when the society had the summer school for its support and advice, it felt the ability to undertake a task of some responsibility. During the morning session Lydia Lewis had proposed the idea of forming some central committee whose duty it would be to keep in touch, first, with current friendly activities, and second, with legislative measures, which would serve as a bureau through which different Friendly centres could exert some influence upon each other and upon the State and National Legislatures, if possible. Henry Carey, of Baltimore, enlarged upon this idea, urging that such a central committee be formed. He pointed out various fields of activity for such a committee—one of which was the bringing distant meetings into communication with one another. For instance, suppose the meeting in Hopewell, Virginia, developed a new activity which enlarged its membership and made itself more useful to the neighborhood in which it was located. Then this activity, if reported to meetings in far off Nebraska, or in Ohio, even New York or nearer

home, might serve as a stimulus to these meetings. At present a meeting in one part of the country has no idea what a meeting in another part is doing. Rufus Jones also spoke along this line, urging the necessity of awakening the rural communities to a sense of their responsibility. If a committee could awaken these alone it would do a more sure and definite service than endeavoring to influence legislative action. L. Hollingsworth Wood and Carolina Wood, of New York; James S. Hiatt, Augustus T. Murray, George Walton and Robert Pyle were other leaders in the discussion, and the result was the appointing of such a committee for the purpose of following out the line of work suggested at the meeting, as far as possible. Its definite duties have not yet been decided upon, but the conditions and needs of our meetings will be studied, and the Committee will look toward recommending a course for concerted action. The statement of their purpose as adopted by the Committee was given in the *Intelligencer* last week, page 440. Any Friends who are interested in this new line of work may address Lydia Lewis, chairman of the Central Committee of Woodbrookers of America, Lansdowne, Pa., or any other one of the members of the committee, which are Rufus M. Jones, Haverford, Pa.; George A. Walton, George School, Pa.; Robert Pyle, West Grove, Pa.; Hannah C. Pyle, West Grove, Pa.; Sara T. Marshall, Langhorne, Pa.; Edith M. Winder, Swarthmore, Pa., who, after Ninth month, 10th, will be the secretary of the Woodbrookers in America, in place of Arthur Edwin Bye.

This committee, with its secretary, will serve, it must be understood, as a *nucleus* at present, for activities which will bind Friends from all over the country together in organized effort to make the Society at large a more powerful influence for good in the land. The work of the committee is dependent, necessarily, upon the support of all Friends, it cannot accomplish beneficent results unless it has the co-operation of Friends. The Woodbrookers in America welcome any correspondence concerning this movement.

The evening session was as successful as the morning and afternoon. About fifty or sixty persons gathered in the lecture hall and heard short addresses on the subject, "The Spiritual Condition of Friends as I have known them." Robert Pyle presided, and introduced the speakers. Edith Winder told of Friends at her own home in Richmond, Indiana, and of Friends in England, and again at Swarthmore College. She found that Friends all over needed an awakening to the needs of those around them. Arthur Edwin Bye said that Friends have all along been too self-satisfied, therefore sitting back in grateful contemplation of their own goodness. Alice Paul felt that the Society had no conception whatever of the great field of work before it. There is the great labor question and the antagonism between the laboring classes and the Church; there is the Adult School movement in England, which is a partial solution of this question; and there are other great social problems which the Society of Friends is peculiarly able to deal with if it would. Alice Paul's talk was most fervent, pleading that the cause of the lower classes be taken up by Friends. She ended by asking, would not a Woodbrooke in America do more than any one thing to arouse Friends to greater activity, and to educate them in how to cope with the social problems before them?

A letter from Dean Bond was read and James S. Hiatt gave a short talk, but it remained for Herbert J. Wood, of Cambridge, England, to develop the idea of the evening. Woodbrooke, he said, had been an answer to the problem. He added to the thoughts expressed in the morning by Arthur Bye, giving a beautiful picture of the inspirational side of Woodbrooke life. He dwelt upon the personality of Dr. Harris and closed his remarks by saying Woodbrooke is one of the most interesting experiments of the age, because it is unique; it is educating a Denomination.

This completed the program for "Woodbrooke Day at the Haverford Summer School." It was a day which we know increased the zeal of Woodbrookers themselves, and which we hope enkindled the zeal of others for Woodbrooke's cause.

ARTHUR EDWIN BYE.

FIRST-DAY SCHOOL OF BLUE RIVER FRIENDS.

This spring when the First-day School at Highland Meeting House, in Southern Indiana, opened in Fourth month, it was given a new set of officers and teachers. Leafa Payne was put in as superintendent. The school was tardy and lacking in interest. She introduced the red and blue contest. The school was divided by Raymond Baynes, captain of the Reds, and Bertha Putoff, captain of the Blues, choosing. And then each side trying to get the most new members or visitors, and each counting one if there on time when the opening chapter was read.

Fifth month, 22nd, when the contest began, the Reds had nineteen and the Blues twenty-two. Six month, 26th, when the contest ended, the Reds had thirty-six and the Blues had thirty-nine, making a total for the Reds of 148 and the Blues 154

during the six weeks, with an average of fifty.

On Seventh month, 3rd, a dinner was given in the grove to the Blues by the Reds consisting of all good things to eat, such as fried chicken, cakes, pies, etc., and ice cream and lemonade, and a social time in general. We thank the Reds for their excellent dinner, the superintendent for her achievement, and all for their support and interest. L. N. T.

RINGING TRUE IN ENGLAND.

[Editorial in *The Friend* (London).]

W. J. Bryan, three times candidate for the United States Presidency, rang the true note the other day in his address at Liverpool when he laid emphasis on the part which little nations are destined to play in the rivalry of the future. We are reaching, he said, a plane where the rivalry of nations is not to be measured by physical force. "When we enter the arena of intellect, the arena where the heart holds sway, the smallest of the nations can be competitors with the great." The entry of that arena is a great step forward from that wherein might is right. The little Finnish nation is among the best educated and most cultivated of European peoples, and it stands in the front rank democratically. Doubtless that is the reason why the backward Government of Russia is seeking to set back the clock of Finland scores of years. But the spirit of a people like the Finns will not be crushed by physical force. In the struggle that seems to be looming we shall be witnesses of a contest between the lower and the higher forces of life; and there can be no doubt as to the ultimate victory.

BY EDWARD GRUBB.

[From the *British Friend.*]

A cheaper edition of the Editor's "The True Way of Life: a Reply to Mr. St. Loe Strachey," is about to be issued by Messrs. Headley Brothers, who will also publish immediately (also at sixpence) his series of articles on "The Meaning of Membership in a Christian Society, with special reference to the Society of Friends." They have also issued the valuable articles recently contributed to our columns by Dugald Macfadyen, M. A., under the title "The Christian and the Nation" (3d). Reprints of our article "The Church and Amusements" may be obtained in pamphlet form from this office for 1d. or 6d. per dozen, post free.

THE FRIENDS' PLEA FOR PRACTICAL RELIGION.

[Paper read before Friends' First-day School Association, Fleming, Pa.]

There exists to-day a class of people, religious at heart, who are dissatisfied with sectarianism or denominationalism, and contend that it must sooner or later give way in order to meet modern ideas of what constitutes helpful religion. Others who, while they are just as free to admit the shortcomings and stereotyped character of much present-day worship, yet are not iconoclasts but believe in mending rather than breaking; believe in allowing non-essentials to die a natural death; in rocking to sleep such fondly cherished doctrines as are proved to have been mistakenly originated, or, if true, not containing the whole truth, or helpful truth. The latter method is the saner one. It seeks to incorporate newly proved truths with that which is living and helpful in sectarianism. There are many cases where a truth-loving minister with unprejudiced mind finds truths in other denominations and frankly acknowledges them from the pulpits where they originated. And if a minister has not been afraid to read and study the heathen religions he has found many things there which are of value in building that "Universal Church" of the coming age of which it can be said: It breeds no more heretics; it breeds only truth, joy and life. Universal knowledge, industry and equity shall have spread joy throughout all life. Universal freedom of thought and action shall prevail in that church, and yet we shall neither think error nor do wrong, because we shall be at one with each other. We shall feel no restraint of the law because each shall have discovered it for himself and its voice shall be joyful to him.

One of the most common observations concerning the origin of sects is that their founders belonged to the class of heretics. Excommunication or disownment because of heresy if the heresy be sincere, always has the opposite effect from that intended. It is the manner whereby God breeds new religions from the parent stem. Our own Christian religion is no exception. Jesus, referring to the laws of Moses and the Prophets, declared that he came not to destroy but to fulfil them, and preached his doctrine from the synagogues of the Jewish people whereof he was a member, so long as allowed. The priests and rulers of the church disowned him. Cultured Jews of to-day and among them rabbis, regret that the greatest spiritual teacher their race ever produced—that the world ever produced—was cast aside by their own race. Many of them, of course, have been taught to believe that the Messiah is

yet to appear and in due time will appear. If their hopes are realized it may turn out that their Messiah will be the same one whom their ancestors refused to accept, shorn, however, of some attributes which Gentile imagination has added to the character of our Saviour, which, according to their view of the case, may be repugnant. In Europe the Jews have been despised and persecuted by the Christian Churches.

In our land of freedom, the most that can be done by Christian fanatics is to despise the Jew in their hearts. But when we and our Christian brethren wish a Redeemer and a Saviour what do we do? He is nowhere to be derived but out of the loins of the Jewish race. He is the one incomparable; miraculously conceived, but in a manner more palatable to Gentile self-respect and imagination, just as if all conception were not as miraculous. Jesus stood up continually for the divinity of all mankind as well as his own. The growth of the one true idea of God began with the Jews, and they preserved it in the midst of idolatrous nations. The spirituality of the lives of the great prophets of Israel shine as a beacon light to all nations. Let us, therefore, credit and properly *honor* a race that has done so much for mankind.

The Bible is, first of all, a record or history of the Israelites, written by themselves, with the possible exception of a few books of the New Testament. The Gentiles have adopted it as their one unique and incomparable primer of religious instruction. We should bear in mind that the crucifixion of Jesus was instigated by the Jewish rulers out of personal and selfish motives. The trial before Pilate was a sham and the chief priests knew it. The multitude, or at least a majority of the poorer classes, loved the Master as he loved them, and followed him by the thousands. So far as real worship among the priests was concerned, it had degenerated into a mere stereotyped form. It could scarcely have been otherwise; for the Jews as a people, from the time of the Babylonish captivity, 588 years before Christ, during the reign of Zedekiah, had been subjected to a slow process of degeneration and extinction by the influence of the surrounding idolatrous nations, at times amounting to slavery. Only two of the tribes, those of Benjamin and Levi of Judah, are said to have emerged from the first captivity, the other ten having been destroyed or amalgamated with the Assyrians. When Jesus appears upon the scene we find the remnant under the yoke of the Roman Empire.

The Master hurled his thunderbolt, that greatest of all sermons, the Sermon on the Mount, directly at the heads of the dissatisfied priests in whom resided such temporal power as the Jews had not surrendered to the Romans. He followed it up by a course of teaching and practice. It was therefore quite in consonance with the usual historical consequences that the Master would meet with death either at the hands of the Jewish priests or by decree from the Roman Governor in Judea. We find no reference to the life, teachings and crucifixion of Jesus in the writings of that time outside of the Bible and a line or two in Josephus. This is easily understood when we recollect that the Romans were too busy conquering and governing the world to take much account of a people considered by them as hardly worthy of notice. The Hebrew language was unknown to most Roman historians.

It is one of the strangest facts of history that the *teachings* of Jesus have occupied a subordinate place in the growth and dissemination of what is termed Christianity, while the tragical side of his life, and all things miraculous or containing mysticism, have been put forward as cornerstones. Indications are not wanting that the time is ripe to put away the chaff for the wheat. Almost every Christian sect owes its origin to some mystic scheme of salvation, abstruse formulas of faith and prophecy, nature of the Godhead, quality of baptism, manner of atonement, manner of salvation of infants, etc.

The real teachings of Jesus—the necessity of inward baptism and inward worship, blessing our enemies, doing good to those that hate us, the grand doctrine of love toward all mankind even to the extent of non-resistence of evil in others by violence—these things were considered as if they were the teachings of some visionary, and more to be honored in the breach than in the observance. To uphold a favorite dogma Christians have crucified real followers of Jesus and have done it in the name of their Saviour.

Our own Society of Friends stands as an example of at least one exception, and therefore the unlearned of other sects sometimes fail to distinguish us from disbelievers, simply because they find us without the form of worship customary among other Protestants. Christian missionaries to Japan and China are sometimes confronted with ugly questions to answer. The subtle Japanese and Chinese intellect is quick to discover religious inconsistency. They say: "Why do you come to us with your ritualism? We have plenty of that here. You pretend to follow Christ but neglect his teachings."

We as Friends, however, do not or should not take issue with any Christian sect on any doctrinal point. Rather should we say that it is better to be saved through form than to fail of salvation

by neglecting any ritual observance if that be deemed necessary by the seeker. The Master sanctioned this attitude when He suffered himself to be baptised by John.

Jesus was not for a time or a people, but for all time and all people. When he promulgated his injunction of non-resistance to evil by violence, he had in view the full completion of human civilization. His eye was fixed upon that condition of the world dreamed of by philosophers in all ages, where the full working efficiency of man shall be directed toward a common end—the happiness of all human beings. It is about twelve years since the Tzar of Russia proposed a disarmament scheme and asked all other nations to concur in it. The powers immediately began to look about for the axe which they said Russia had to grind. Each power had its own explanation for that startling proposal, founded upon more or less political jealousy, and much objection proceeded from the owners of the vast industrial plants, who derive their support from the manufacture of warships and supplies. It is safe to state that if our Christian churches will stand up for the Master's doctrine, civilized governments will fall in line. They will discontinue an obsolete and barbarous method of settling disputes and fall back upon international courts of arbitration as a means of adjusting international differences. The decrees of such a court could be made as binding as a judgment against a private individual, by common or united enforcement by the powers. If error should be found in the decree it could be corrected or reversed by a new trial for which open provision could be made.

The adherents of the war theory have taken refuge in two reasons: They say: A large armament is the best guarantee of peace; second, war and the spirit of war are glorious; they are the great producers of courage and activity among mankind. The first argument defeats the force of the second; for if we can gain peace by mere maintenance of costly armaments we will lack war wherewith to demonstrate that we are brave and courageous. However, both reasons are separately weak. The first is equivalent to saying that if a man will carry a chip on his shoulder he will not get into a scrap. Whereas, it is common knowledge of loafers that the way to get two boys or bullies into a fight is to place a chip on the shoulder of either of them. The man who wears a sword at all times attracts adversaries, while the man who peaceably goes about his business accomplishes it without notice and the Master says: "They who take the sword shall perish by the sword." As to the courage argument, Solomon says: "He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city." In modern warfare the man of cunning and trickery, armed with modern contrivances and behind breastworks, can beat the man of mere bravery and courage every time. The complexity of life and industry as we find it to-day, affords a far greater field for the exercise of superior courage, bravery and glory than ever war did.

Not many years since the church was found attacking Science and new discoveries and contesting every advance of knowledge thought to be inconsistent with a literal interpretation of the Bible. We hear less of that now. We still need the conception of the perfect union between empirical science and religion. Goethe with all his knowledge and literary achievements, is said to have remarked at the age of 75, that he had not spent one completely happy day in all his life. He felt the need of joy and light from above. The religious fanatic, lacking in knowledge, is scarcely in any better condition. In his sane moments he also feels that his life is a failure for lack of knowledge.

The Spirit of Religion, the Joy of God in the heart, should be, and remain, with every seeker after the truth of science and knowledge. No literary man or critic should write or give to the world one word without inspiration from God. We need not live the lives of the Prophets over again, but we and the world shall gain by following their methods. And finally we who accept the benefits of science and discovery should accept them as coming down from the one true God from whence also cometh the joy of true religion.

W. P. FISHER.

"CHRISTIAN" NATIONS AND THE OPIUM TRAFFIC.

We have received from a friend in New Zealand a sixteen-page pamphlet containing a report of the annual meeting of the New Zealand Association for the Severance of the Connection of the British Empire with the Opium Traffic. The meeting was held in the Assembly Hall, Wellington, Third month, 15th, with a crowded attendance. J. G. W. Aitken presided. The New Zealand Minister of Education, who was unable to be present, sent the following telegram: "My blood fairly boiled when I read the report of the International Anti-opium Commission recently held at Shanghai. Every true Britisher who reads that report must feel humiliated."

Captain H. S. Blackburne, the honorary secretary and treasurer, stated before reading his report that he had done more than most of those

present in connection with the opium sin as a partaker in the traffic, as he had assisted in carrying hundreds of tons of the soul-debasing drug from India to China, but had shown the sincerity of his repentance by giving up the position he held rather than continue to carry the poison in the ship which he commanded. From his report was we extracted what follows:

"Every province of China had recently reported large reduction in the opium area, 16 reporting that the cultivation would be entirely suppressed by or before the end of 1909. Of the remaining five provinces three years was the longest limit before it would all be suppressed. But what was England doing? She was arranging to export from India 51,700 chests of opium during 1910, conditionally promising to reduce the export by 5100 chests per annum until a maximum of 16,000 chests is reached. Also she was holding China to treaties which prevented her from prohibiting the importation of opium into her country. The United States Government had issued invitations to a conference to be held, probably, in June, 1910, at The Hague, and proposed that the delegates be empowered to negotiate an international treaty for the suppression of opium. The treaty would provide for the suppression within a prescribed period, and the declaration of the drug as contraband. The right of search would be granted the signatory powers, together with the punishment of illicit traffic as an international offence."

MINISTERS AS MEN AMONG MEN.

"The distinctive phraseology of the pulpit, the professional dress and manner, also, are too commonly impediments to the progress of the minister in the affectionate regard of the men of his flock. The military officer wears his uniform only on occasions of ceremony. The 'soldier of the cross' who, in mingling with the male members of his congregation, is anxious to penetrate their armor of reserve only for the sake of finding his way into their hearts, surely has no use for formality in this intercourse. Why, then, should he not be simply a man among men, discarding both the air and the vocabulary exclusively associated with his profession, just as the lawyer in the drawing-room avoids technical verbiage and the physician wears to dinner a coat free from the odor of drugs?"

Thus writes Francis E. Leupp, in the *Atlantic Monthly*. But would it not be still better if there were no persons formally set apart as ministers, and if the preaching were done by those who really are men among men, and could speak right out of the experiences of ordinary life?

FRIENDS' ASSOCIATIONS.

MICKLETON, N. J.—Our President, Laura E. Holmes, opened the meeting by reading a portion of the 3rd chapter of Peter. After a little business we listened to an instructive talk by Prof. Batchellor on "The Triumph of Peace." As Edwin A. Holmes said, "We had two things to be thankful for, the privilege of having this talk and the good attendance of the people."

CORA D. HERITAGE, *Sec'y.*

MT. HOLLY, N. J.—The Association was entertained by Albert Hansell and wife and Helen Hansell, at the home of Albert Hansell, Jr., Sixth month, 21st. The meeting was opened by the president reading a part of the 27th chapter of St. Matthew, and giving a little talk upon it. It was decided to make more of a study of the Bible and to take the book of Matthew next time. Alexander Thomson spoke of the advisability of making more of a study of the Scriptures and finished by reciting a poem entitled "When shepherds watched their flocks by night."

A referred question, "Should a lawyer try to clear a man whom he knows to be guilty?" was answered by Herbert Killie. Cecelia Tate recited "Little Boy Blue." Recitation, "Our Hired Girl," was given by Helen Buzby. Question, "Give your views on football and hazing in our schools and colleges," was answered by George Bullock, who Hansell recited "Bobby Shafto."
people. After singing by Cecelia Tate, Annie thinks athletic sports are necessary to the young

"Is the Farmers' Exchange a success, and what are its advantages," was answered by Joseph Engle, who read an interesting article on the New York Farmers' Exchange; so far it has proven satisfactory and an advantage to the farmer. A charade was given by Martin Engle, Eliz. Buzby, Helen Hansell, Harvey Buzby, Mary Engle and Eliz. Hansell.

We then adjourned to meet at the home of Geo. Moore, Seventh month 19th.

MARY R. ENGLE, *Secretary.*

No nation has understood so completely as Germany that good housing affects each member of a family, down to the tiniest babe, while remission of direct taxes, or state aid of many other sorts given to the poor, is but too likely to result in assistance to the one member of the family who needs it least, to the head of the family, alone.

—Hollis Godfrey in The Atlantic.

WASTE NOT YOUR HOUR.

O, weary women, with few hours of ease,
Whose time is taken up with clubs and teas—
Waste not your hour! Learn wisdom in the fields
From birds and roses and the murmuring trees.

O, weary men, whose business lets you find
Small leisure for the masters of the mind—
Waste not your hour! Pause now and then to dream;
Let up a little on your steady grind.

Go back, my friends, to your forefathers' days;
Revive their calm, serene, untroubled ways.
Waste not your hour! The gods look pitying down
While human hearts grow cold and faith decays.

Waste not your hour! Turn from the noisy street,
And hand in hand with little children sweet,
Find God again among the forest shades,
By river shores and fields of waving wheat.

The follies of the time the soul devour;
God calls to you in every lovely flower;
O, heed His voice ere yet it be too late—
Drink deep at Nature's fount; Waste not your hour!

JOHN RUSSELL HAYES.

BIRTHS.

JACKSON.—At Spring Valley farm, Lancaster Co., Pa., on Fourth month 19th, 1910, to George W. and Louisa H. Jackson, a daughter, who is named Mary Louisa Jackson.

BROWN.—On Seventh month 3rd, 1910, to Charles T. and Helen T. S. Brown, of Moorestown, N. J., a son, who is named Charles T. Brown, Jr.

MARRIAGES.

THOMAS—WALLACE.—At the home of the bride's sister, in Philadelphia, Sixth month 22nd, 1910, under care of Philadelphia Monthly Meeting (Race St.), Joseph L. Thomas, son of Elizabeth and the late Joseph L. Thomas, of Riverton, N. J., and Elsie B. Wallace, daughter of John and the late Annie Barnes Wallace, of Brooklyn, N. Y.

LINVILL—PAXTON.—On Sixth month 30th, 1910, at the home of the bride's parents, under the care of the Monthly Meeting of Friends of Philadelphia, Walker Eachus Linvill, a member of the Monthly Meeting of Friends, held at Green Street, Philadelphia, son of Aquila J. and Sarah T. Linvill, and Adaline Townsend Paxton, daughter of J. Barton and Anne J. Paxton, all of Philadelphia.

NOTES AND ANNOUNCEMENTS.

The following from Mickleton, N. J., we pass on for the consideration of the Central Committee:

We farmers' wives, sons and daughters regret greatly the Conference is being held during harvest, which renders it impossible for us to attend. I hope next time it may be taken in consideration."

We remind the writer of this that the past two Conferences the teachers were unable to attend because they were held in Ninth month. Ocean Grove was available only early in Seventh month, or in Ninth month.

Western Quarterly Meeting will meet at London Grove on the 26th inst., at 10 a. m. There will be an afternoon meeting at which Emma L. Higgins, of West Chester, will give her impressions of the General Conference, followed by general discussion of its practical lessons. Visitors from other Quarterly Meetings will be met at Willowdale on arrival of 8 a. m. car from West Chester, and at Avondale at 9.15 a. m. Those expecting to attend will please notify Edward A. Pennock, Chatham, Pa.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

SEVENTH MO. 16TH (7TH-DAY).

—New York Monthly Meeting, 2.30 p. m., at 221 E. 15th St., New York.

SEVENTH MO. 17TH (1ST-DAY).

—Visit of Philadelphia Young Friends to Newtown Square Meeting, at 10 a. m. Trolley from 69th St.

—At Providence Meeting House, Media, Pa., Conference under care Concord Quarterly Meeting Philanthropic Committee, at 11 a. m. Discussion on "The Press," introduced by R. Barclay Spicer.

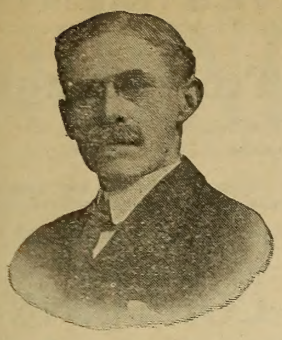
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In the July *American Magazine* Samuel Hopkins Adams, in an article entitled "Waring on Injurious Insects," describes how millions of dollars are being saved every year by the Bureau of Entomology in Washington in setting parasitic insects to catch the depredating ones. Jane Addams, of Hull House, writes about "Problems of Poverty;" Ray Stannard Baker contributes "The Measure of Taft;" Henry Watterson tells of intimate memories of Mark Twain; Thomas F. Millard writes about "Our Blundering Diplomacy in the Far East."



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Long-continued and persistent effort is always necessary to bring mankind into conformity with great ideals; and a good fight bravely lost for a sound principle is always a victory.

—*Elihu Root.*

The shocking conditions under which false hair, "willow" plumes, artificial flowers, and other things sold in the great shops, are manufactured in New York tenements, are told in *McClure's* for July. In the same number Sydney Brooks tells what Europe thinks of Roosevelt, and also gives an appreciative sketch of William II, "the outstanding figure of our time."

For the first time in its more than two hundred years of existence Yale University bestowed an honorary degree upon a woman at its Commencement exercises held last month. The recipient was Jane Addams, the president of the National Conference of Charities and Correction, Head of Hull House, Chicago, and the well-known author of a number of books of sociological interest. In presenting her for the degree Prof. Perrin of the University referred to Hull House as "the most extensive and important social settlement in the United States." "Miss Addams," he continued, "has had a prophetic vision of what might be done and militant courage, united with a high order of administrative, social and political capacity in doing and getting it done." It is interesting in view of this, to note that Miss Addams' own account of Hull House is to be published this fall, under the title *Twenty Years at Hull House.*

"Hold diligent converse with thy children,
Love thou them and win their love,
For only while the short-lived dream
Of childhood lasts are they thine own."

"Wouldst thou be wretched?
There's a very easy way,—
Think of nothing but thyself
The livelong day."

Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 30, 1910.

Martha J Warner

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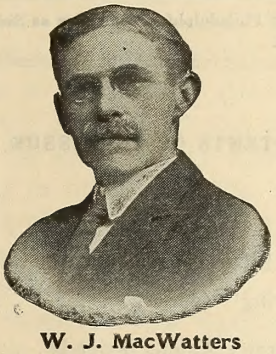
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PHILADELPHIA, SEVENTH MONTH 30, 1910.

Volume LXVII.
Number 31.

"O THE LITTLE GREEN PINES IN THE CLEARING."

O the little green pines in the clearing,
Will they grow great and strong, each one,
Braving the storms of winter,
Defying the summer's sun?

Only a chance is needed—
Will the blackening fires lay low?
Will the brambles crowd and choke them
Ere they have a chance to grow?

And swiftly thought then travelled
To the children everywhere,
In the crowded schoolyard playgrounds
'Mid the city's din and blare.

Will they grow, these human saplings,
Bodies strong, hearts free and pure,
To men of strength and wisdom,
Brave all things to endure?

Only a chance is needed—
Shall the fire of sin enthrall,
With its blighting train of evils
Ere they have a chance at all?

These the thoughts that thronged me
On that mountain clearing high,
With the young green growing round me,
And above, the blue, blue sky.

Swarthmore, Pa. ALICE HALL PAXSON.

SOCIAL SERVICE AMONG FRIENDS.

[Address of Lydia C. Lewis on Woodbrooke Day at the Haverford Summer School. Out of the discussion following grew the organization for definite work as described in our issues of Seventh month 9th and of Seventh month 16th.]

Since the earliest days of the Society the name Friend has been a synonym for philanthropy, both personal and collective, and particularly have we been held up as shining lights for our leadership and methods in all social reforms. We were among the first to start abolition societies, temperance work and purity alliances. We worked for Indian and negro and all those oppressed; and our philanthropic committees were an example to others in their methods of work. Now the question I want to ask is this: Have Friends, in the great bound forward that social service methods have taken in the last few years, kept their position of pre-eminence?

The day is passed when charity is given for the benefit of one's own soul, or even for the exclusive good of the immediate recipients, but we are only beginning to appreciate the intricacies of modern social structures, and to realize that whether we wish it or not, we are helping or hindering the progress of humanity by every act of our daily existence. Homekeepers and business men are still prone to think that social work is something extraneous for those who have the time to take it up; but every time a woman gives an order at a store or gives directions to a servant, she is touching on great social questions. How great then is the responsibility of the employer of labor. Business men may no longer take the attitude that business is business and charity is charity. I was told the other day that the Children's Aid Society has had given into its charge, at different times during the last few months, nine families of children whose fathers had all been either killed or disabled for life in the employ of a single comparatively small firm. The employment is dangerous, there are no precautions to safeguard the men, but the wages are not above the average in other pursuits, so the families are left destitute by our lack of employers' liability laws, and a burden of something like $35,000 put upon the community to bring those children up to manhood and womanhood. The members of the firm are charitable men, and large sums are opposite their names in the reports of many charitable societies, but they lack the breadth of view to see how much the harm they do over-balances the good. The name of the firm is a Friendly one. I hope they are not members, but they are not very different, I fear, from many who are.

Many denominations have more charity work than they can manage, right among their own members. It has always been our proud boast that we take care of our own members in need, but in the ordinary meeting how much does that amount to? I once heard some one speak of the tendency among Friends to become "an exclusive hereditary club of the socially and spiritually equal," and ridiculous as such a thing may sound at first, that there is a good deal more truth in it than is pleasant to think of, one must own if one thinks over the personnel of most of our meetings. Now if we do not have the poor in our own membership, is not our responsibility to the world outside all the greater?

And who is to shoulder this responsibility? Other denominations have ministers whose duty

it is to look after the charity work of the church. With us the duty rests on each individual member. Have we so discharged this duty that we can answer our opening question in the affirmative? Can we truly say that Friends lead social advance as they once did? I doubt it. I do not mean that Friends as a body are behind other denominations or that they are not still as kind-hearted and generous as ever, and as active in working for social reforms, but once they were so far ahead of others; and has there not been a tendency to continue in the old grooves in which we won our pre-eminence instead of always being on the lookout for new ideas which we could adapt to our needs? Have we always looked to it that our communities dropped old methods when they were outgrown, looked for chances to get help from or give it to others in the same line of work, even leaving certain branches to others if they were better qualified? Have our members individually been careful to make sure that the charitable organizations they assisted with either money or service were run on the best known principles, in co-operation with others in the same field, and filling a real need that no other society could cover? Have they been careful when helping the poor, to be sure that what they do is real help towards self-support, not just spasmodic doing that simply preserves the status quo? If we cannot say yes to these questions the blame is upon each of us as members with Friends.

Woodbrookers in America have a special responsibility and a very special opportunity in that they are the common meeting ground of all branches of Friends. One very concrete way to use our opportunity would be to help extend this meeting ground to our philanthropic work that we may work all together to advance social work all over the Society. Would it not be practical to help start a joint central committee that could in time act as a sort of clearing house for all Friendly philanthropic activities, help standardize their work, get them into co-operation with outside activities and thus keep Friends, collectively and individually, in touch with the broader movements in the society and in the world at large.

A good illustration of the possible value of this last function was brought out at the Swarthmore Summer School, last summer, when Guion Miller, who has been attorney for several tribes of Indians and has devoted himself to their interests for many years, said that Friends could still be very useful to the cause of the Indian if they could be got at and persuaded to write personal letters to their representatives when bills against the interests of the Indians are up. Such bills are being continually brought in to Congress in the hope that they can be pushed through before the country can be roused to stop it. By having a centre for the collection of information of this kind and for its spread among Friends such as our proposed committee could be, we could join in many campaigns for better legislation of which we would perhaps otherwise never hear. It should be the duty of the committee to keep in communication with workers like Guion Miller, and with organizations like the Consumers' League, the American Purity Alliance, the Anti-Saloon League and the Child Labor Committee. It takes little time and trouble to write to one's representative to ask him to vote the right way on a bill, but the effect of collective action is remarkable. The Consumers' League says that the passage of the better factory law at Harrisburg last year was largely helped by the special delivery letters it had its members send during the debate. The early Christmas closing in many Philadelphia stores has been largely brought about by letters to the firms from members of the Consumers' League.

In my own meeting at Lansdowne we have lately started a philanthropic committee along these lines, to enlarge its sphere of usefulness as way opens. Our principal object was to have a connecting link between our meeting and the social progress of the country at large. The first thing it did was to send letters of appreciation on behalf of the meeting to the two Judges of Delaware county, who had refused a license to the new hotel at the Sixty-ninth and Market streets terminal, and we received very cordial replies from both. It also sent letters to our Senators and Representatives to urge the passage of Representative Cocks' resolution regarding slave grown cocoa, most of which were acknowledged with equal courtesy.

Now suppose our committee starts out in some such small way, broadening its work as its possibilities come to be realized by Friends. It should be its endeavor to show people the intense interest there is in social work and to try to encourage them to join in it. Of course, the plea of "no time" would be met everywhere, but we never have time to do everything, and life is a continual choice among the things we want to do. Of course, we all choose what we are most interested in, so it would be for the committee to arouse so much enthusiasm as to make us all choose social work.

Besides encouraging the entrance of new workers into the field and pointing out to them where

their help is most needed, such a central bureau ought to be invaluable to those already active and interested, as a bureau of information and advice and a place for the exchange of ideas and experiences. This function ought to help make our work more uniform as to kind and quality, and would be the means of adding new and modern branches of work to local philanthropic committees' duties and dropping the old wornout ones. New methods mean new life, and that some of our philanthropic committees seem to need sadly. The committee should try to correspond with each local philanthropic committee or society, and when that is impossible, or in Friendly communities where there is no such committee, should try to get some single Friend who will undertake the duties of correspondent. Through these correspondents it could watch the results of experiments in different neighborhoods and learn the local conditions best suited to different kinds of work.

Another very valuable part of the committee's work would be keeping in touch with the program of other churches and of non-sectarian work in order to determine where we could co-operate with them and where we could get valuable suggestions from them to pass on to our own members or help them in return by our experience. It could also be useful in helping Friends decide when they could accomplish more by their own separate organization in such work as temperance and when by merging their identity with an already existing agency, using their own philanthropic committee as a go-between between this agency and the meeting. In time it might become so trained as to be able to advise individual Friends about their own personal charities when they desired such help.

All this may sound formidable, but is it really? Of course, it would have to start in a small way, branching out as Friends came to see its value and to use it. Its possible uses are endless, once people took a hold of it. It would serve the purpose of organizations such as the Christian Social Union of the Episcopal Church, which are now formed in most of the more prominent denominations; and, founded on the lines indicated, this could be made broader and more useful than any of these, and ought to push us once more into the van of social reform where by the traditions of our ancestors we certainly belong.

We all joined together to pay a Probation Officer, why not join in other philanthropic matters? The Neighborhood Guild needs our joint help; the Peace Movement, the Local Option movement, and many, many other things need the greatly increased assistance our united strength would give. Even if we are separated over some things, why should we not unite our forces along this line where surely we can agree?

THE PEACE OF EUROPE—PENN'S PLAN.

[The following synopsis of William Penn's "Essay toward the Present and Future Peace of Europe by Establishment of an European Diet, Parliament or Estates," was made by our Friend George L. Maris and was published in 1905 in the *Intelligencer*. The Plan was first published in 1693. It may be had perhaps most conveniently in the "Old South Leaflets," edited by Edwin D. Mead, Boston, Mass.]

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Section II. Of the means of peace, which is justice rather than war.

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Section III. Government is an expedient against confusion, a restraint upon all disorder.

Men know what is right, but so depraved is human nature that without compulsion, some way or other, too many would not readily be brought to do what they know is right and fit. This brings me near to the point I have undertaken, and for the better understanding of it. I have thus briefly treated peace, justice and government as a necessary introduction, because ways and methods by which peace may be preserved in particular governments will help those readers most concerned in my proposal to conceive with what ease, as well as advantage, the peace of Europe might be procured and kept.

Section IV. Of a general peace, or the peace of Europe, and the means of it.

In my first section I showed the desirableness of peace; in my next, the truest means of it, to wit: Justice, not war; and in my last, that this justice is the fruit of government, as government itself is the result of society, which first came from a reasonable desire in men of peace. Now, if the sovereign princes of Europe, who represent that society, would, for the same reason that engaged men first into society, viz: love of peace and order, agree to meet by their stated deputies in a general diet, estates or parliament, and there establish rules of justice for sovereign princes;

to observe one to another; and thus to meet yearly, or once in two or three years at farthest, or as they shall see cause, and to be styled, The Sovereign or Imperial Diet, Parliament or States of Europe, before which sovereign assembly should be brought all differences depending between one sovereign and another, that cannot be made up by private embassies, before the sessions begin, and if any of the sovereignties that constitute these imperial States shall refuse to submit their claims or pretensions to them, or to abide and perform the judgment thereof, and seek their remedy by arms, or delay their compliance beyond the time prefixed in their resolutions, that all the other sovereignties united as one strength shall compel the submission and performance of the sentence, with damage to the suffering party. To be sure, Europe would quietly obtain the so-much-desired and needed peace to her harassed inhabitants; no sovereignty in Europe having the power, and therefore cannot show the will, to dispute the conclusion; and consequently peace would be procured and continued in Europe.

Section V. Of the causes of difference and motives to violate peace.

Section VI. Of the titles upon which those differences may arise.

Section VII. Of the composition of these imperial States.

The composition and proportion of this imperial state seems, at the first look, to carry with it no small difficulty, what votes to allow for the inequality of the princes and states.

Suppose the Empire of Germany to send twelve; France, ten; Spain, ten; Italy, eight; England, six; Portugal, three; Sweedland, four; Denmark, three; Poland, four; Venice, three, etc., making ninety in all.

Section VIII. Of regulations of the imperial states in session.

To avoid quarrel for precedency, the room may be round, and have divers doors to come in and go out at, to prevent exceptions. It seems to me that nothing in this imperial parliament should pass but by three-quarters of the whole, at least seven above the balance. I am sure it helps to prevent treachery, because, if money could ever be a temptation in such a court, it would cost a great deal of money to weigh down the wrong scale. I will say little of the language in which the sessions of the sovereign states should be held, but to be sure it must be in the Latin or French; the first would be very well for civilians, but the last most easy for men of quality.

Section IX. Of the objections that may be advanced against the design.

The first is that the strongest and richest sovereignty will never agree to it, and if it should, there would be danger of corruption more than force. I answer the first part, he is not stronger than all the the rest, and for that reason you should promote this, and compel him to it. To the last part of the objection, I say the way is as open now as then, and it may be the number fewer and as easily to come at. However, if men of sense and honor and substance are chosen, they will either scorn the baseness or have wherewith to pay for the knavery.

The second is that it will endanger an effeminacy by such a disuse of the trade of soldiery, that if there should be any need for it upon any occasion we should be at a loss.

There can be no danger of effeminacy, because each sovereignty may introduce as temperate or severe a discipline in the education of the youth as they please, by low living and due labor. Instruct them in mechanical knowledge and in natural philosophy, by operation, which is the honor of the German nobility.

To the other part of the objection—of being at a loss for soldiery—the proposal answers itself. One has war no more than the other. Nor is it thought that any one will keep up such an army after such an empire is on foot, which will hazard the safety of the rest.

The third objection is, that there will be great want of employment for younger brothers of families, and that the poor must either turn soldiers or thieves.

We shall have the more merchants and husbandmen or ingenious naturalists if the government be but anything solicitous of the education of their youth, which next to the present and immediate happiness of any country ought of all things to be the care and skill of the government. For such as the youth of any is bred such is the next generation, and the government is in good or bad hands.

Section X. Of the real benefits that flow from this proposal about peace.

Let it not, I pray, be the least, that it prevents the spilling of so much human and Christian blood. For a thing so offensive to God and terrible and afflicting to men as that has ever been must recommend our expedient beyond all objections. There is another manifest benefit which redounds to Christendom, by the peaceable expedient; the reputation of Christianity will in some degree be recovered in the sight of infidels, which by the many bloody and unjust wars of Christians, not only with them, but one with another, hath been greatly impaired, to the scandal of

that holy profession—Christians. They have not always been in the right, nor has right been the reason for war. And not only Christians against Christians, but the same sort of Christians have embrewed their hands in one another's blood, invoking the good and merciful God to prosper their arms to their brethren's destruction. Yet their Saviour has told them that he came to save and not to destroy the lives of men, to give and plant peace among them.

The third benefit is, it saves money, both to the prince and the people, and enables both to perform public acts of learning, charity, manufactures, etc.

Another advantage of an European imperial parliament is that it will beget and increase personal friendship between princes and states which tends to the rooting up of wars and the planting of peace.

Something of the nature of our expedient was in design and preparation of the wisdom, justice and valor of Henry the Fourth of France, whose superior qualities, raising his character above those of his ancestors or contemporaries, deservedly gave him the style of Henry the Great.

So, to conclude, I have very little to answer for in all this affair, because, if it succeed, I have so little to deserve, for this great king's example tells us it is fit to be done. My share is only thinking of it at this juncture, and putting it into the common light for the peace and prosperity of Europe.

INSTEAD OF WAR.

William James, in his article on "The Moral Equivalent of War," in *McClure's Magazine* for Eighth month, gives his idea of a system that would strengthen the moral and physical fibre of the young man as effectually as would military discipline.

"If now," he declares, "there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against *nature*, the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fibre of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dish-washing, clothes-washing, and window-washing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of skyscrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their part in the immemorial human warfare against nature; they would tread the earth more proudly; the women would value them more highly; they would be better fathers and teachers of the following generation."

DOROTHY PAYNE.

[From the *British Friend.*]

In *Dorothy Payne, Quakeress,* by Ella Kent Barnard (Ferris & Leach, Philadelphia, $1.00, postage 8 cents), bound in Quaker grey and nicely illustrated, there are historical notes and genealogies enough to delight any antiquarian; and for the general reader a charming sketch of the life of the Quaker maiden, who, born on a Virginia plantation, carried much of the simplicity of her early training to the White House, where, becoming the wife of James Madison, afterwards President (for which marriage she was promptly disowned by the Society of her birth), she was as famous for her kind heart as for her wit and beauty.

Herbert Spencer, one of the great thinkers of the nineteenth century, said that it was absolutely essential to hold that the force without must be the same as that force which wells up in our own consciousness. You may tell me all you like about the stars, but you have told me nothing about them until you have explained the extraordinary calming power they have over my soul. You may analyze the colours of sunset sky, but you have told me nothing about them until you have explained why it has such an effect upon my spirit; you may explain the whole manufacture of worlds, you may reduce it to force and atoms and electrons, but until you can explain why its total impress upon my spirit is to call me ever to a nobler life and urge me on an upward calling, you have explained nothing at all. We maintain that this highest thing that we grasp in our intensest moments of communion is what is under all and near to all, our Father and our Friend.

—*W. E. Orchard, in the Christian Commonwealth (London.)*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 30, 1910.

THE BOY SCOUTS ARE HERE.

"The Boy Scout movement from abroad, now making its way in Canada, will be over the border and camping at the doors of our First-day schools, schools and meetings before very long. We need to clarify our thought as to this movement." These were the words of one of the speakers at the Conference of the various branches of Friends in the Twentieth Street Meeting House, New York, a short time ago. The Boy Scout Movement is already here. The *Outlook* makes its current magazine number practically a Boy Scout number. In an article by an English enthusiast for the idea the origin of the movement and its progress in England, and in the British colonies, is set forth. The *Outlook* has an editorial commending the Scout Idea. Ernest Thompson Seton tells how he had originated a boys' club movement under the form of Indian tribes, and how he has now transformed his organization into the Boy Scout form as he found it in England. Another writer well known to boys and their friends, Dan Beard, claims that the movement originated with him, having been developed from boys' organizations in imitation of pioneer life. The editorial adds another to the list of those who should have the honor of having contributed to the invention, William Byron Forbush, the founder of the Order of the Knights of King Arthur.

All, however, seem to agree that the leading spirit of the movement and the originator of the main development as it comes from England is Gen. Baden-Powell, the great authority on real scouting, he who said in his book on army scouts that football might well be considered a great game, but that after all there was no game like man-hunting.

"The Boy Scout Movement was born at Mafeking," says the editor of the *London Daily Express*, an ardent advocate of the Idea. It was in that Boer war which may well be a matter of shame, but which some seem to be able to recall without wincing. So many were killed or wounded, so many were crowded into the temporary hospitals, that the boys of Mafeking were collected, talked to, drilled, and put into uniform. They acted as messengers, lookouts, orderlies. "Throughout the hail of Boer bullets these young heroes, mounted mostly on bicycles, carried on their duties without wavering." Such was the origin of the Boy Scouts. Such is the work that the movement prepares them for.

In preparing boys for becoming, at any time they may be needed, good soldiers in the work of spreading and maintaining empire, they are built up in body and in character; they are made into splendid specimens. War requires such to feed upon. Only when it has such to make sacrifices of can an empire maintain itself and extend itself over the earth.

Were this matter of empire building, with all the waste, and oppression, and degradation for millions of the earth's inhabitants, that belongs to it, the only or the greatest thing that we have to look forward to and prepare for, there could be nothing better than the Boy Scout movement, with its clean living, its character building, and attention ever on the ideals of the days of warfare, the days of the past.

The Movement needs to be carefuly studied, and we need to clarify our minds as to its real significance.

After the recent election in Colorado the wires flashed the news all over the country that "Denver had gone 'wet' two to one." Wilbur F. Steele, Professor of Semitic Languages of Denver University, in the *American Issue*, pronounces this statement "a lie which is half a truth," and tells the other half of the truth as follows: Two years ago sixteen square miles of Denver voted to become anti-saloon territory, and this section remains "dry." Of the remaining forty square miles, ten square miles of Ward Thirteen passed from high license to prohibition. Six miles of the remaining thirty, for a score of years have been subject to a saloon license of $5,000 a year, which prohibitive fee no person has ever offered to pay. It therefore appears that only 45 per cent. of Denver's territory remains as "wet" as it has been from the city's founding.

We publish this week the paper of Lydia Lewis with the discussion of which arose the concern of the Woodbrookers in America for more care-

(*Continued on page 483 following the 16 pages of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 16 of Supplement.)

Bread and tea, no milk; boiled cabbage, bread and molasses; bread and tea, no milk. That menu reads monotonously. How do you suppose it eats? Not for one week, but from Christmas Day to Christmas eve, and every year. You mothers and fathers who have made a study of the question, and you boys and girls who have been brought up in comfortable homes, do you see anything in that "bread and tea, milkless, eggless, meatless, butterless" diet to produce low-browed, stunted, haggard men? You may say that the woman was a widow and that is not a fair example. But six dollars a week for a woman and two children is more, in proportion, than nine dollars a week for a man, wife and three children; and nine dollars a week is the standard common labor wage in America to-day; and a man, wife and three children are the standard family with which we have to deal.

Two years ago a group of New York experts were called upon to state the amount that they considered necessary for a family of a man, wife and three children under fourteen to maintain the decencies of a physical existence—not to be educated, not to have lace curtains, nor automobiles, nor trips to Ocean Grove, nor any thing of that character; but to maintain the decencies of a physical existence; and sixteen experts estimated from $768.00 to $1449.00 a year for a man, wife and three children under fourteen.

The social workers were aghast. Why, they said, that averages $950.00, and that is more than $3.00 a working day. And so they made an investigation and found out how much families were actually buying with money and what they could secure with a certain number of hundreds of dollars a year. The results of the investigation are stated thus: "An income of $900.00 a year probably permits the maintenance of a normal standard, at least so far as the physical man is concerned." Nine hundred dollars a year is $3.00 for every working day, and that is necessary in Manhattan to maintain physical efficiency. In Baltimore it is $742.00; in Pittsburgh it is a little more than it is in New York; and in Chicago and Buffalo and the various middle-sized cities—it is between $900.00 and $750.00; but from $2.50 ($750.00 a year) to $3.00 ($900.00 a year) is the minimum amount upon which a man, his wife and three children under fourteen can maintain an efficient life in our great American cities.

If you will analyze wages you will find that a startling discrepancy exists between the $2.50 or $3.00 a day which is necessary for existence, and what is actually paid on Friday nights. There is a little town near New York called Perth Amboy—35,000 people live there. Perth Amboy is within a stone's throw of Greater New York. Two years ago there was a strike; and the investigation showed that men were working for $1.35 a day, $395.00 a year, and were supporting families on that amount,—$395.00 a year. And in a little town called South River right near Perth Amboy, they were working for 95 cents a day. Think of it! Able-bodied men working for 95 cents a day, within a stone's throw of the center of our wealth and prosperity. Ninety-five cents a day is about $290.00 a year, for there are only 307 working days in the year. With the standard set at $2.50 and $3.00, we are asking men and women to live on 95 cents.

Come to-day to Pittsburg—you will find people working there (the most expensive city in the United States)—you will find people working there for $10.00 a week—$500.00 a year. You believe in the prosperity of the American workingman; you glory to hear our papers editorialize about the prosperity of our industries; and then you go to the fountain of millionaires, to the source of our iron and steel wealth in Pittsburgh, and you read a description like this:

"In one apartment" (these apartments were owned by and situated a little outside one of the great steel mills)—"In one apartment a man, his wife and baby, and two boarders slept in one room; and five boarders occupied two beds in an adjoining room. Not one house in the entire settlement had any provision for supplying drinking water to its tenants. They went to an old pump in a mill yard 360 steps from the farthest house, down seventy-five stairs. This town pump was the sole supply of drinking water within the reach of 91 households, comprising 568 persons. Another row of one-family houses, had a curious wooden shute arrangement, on the back porch, down which waste water was poured that ran through open drains in the rear yard—it went down these open drains between this row of houses and the next. They carried other things beside waste water—filth of every description was poured down these shutes; for these six families and the families on the floor below had no closet accommodations and were living like animals."

Pittsburgh, the fountain of a thousand millionaires, Pittsburgh, the pride of American industrial progress; Pittsburgh, which furnishes us with libraries, furnishes us also with descriptions of social conditions which would appal a savage; and yet from those thorns we expect to gather grapes, from those thistles we expect to gather

figs; out of those vile, ill ventilated, insanitary, squalid, wretched tenements we expect to rear our boys and girls, the citizens of the future generation.

And so I might go on, telling you about the investigations which the United States Department of Labor has made, and which the State Departments of Labor have made, to show you the discrepancy which exists to-day between the $2.50 and $3.00 standard and the $1.50 and $2.00 wages actually paid. But it is not necessary. How much does your grocer's boy get? $400.00 a year. How much does a garbage man get? $2.00 a day. The ashman gets $1.75. How much does your butcher's man get? How much does the man who crops your lawn receive? How much is paid to the people who do your work? Why, they don't get any of them, including the conductors on the trolley cars, over $2.25 a day. And that is less than is necessary to maintain a man, and wife, and three children under fourteen and give them the minimum decencies of physical existence.

Now, if those statements are true, if that startling discrepancy does exist, between wages on the one hand and the standard of living on the other, we might expect in our great cities to find the children in such families hungry. I have read you the menu of one family. This is a typical instance; but it is only one. There is one city in which we have made a thorough investigation. Let me read you some of the results.

"Five thousand children who attend the schools are habitually hungry." Ten thousand others "do not receive sufficient nourishing food." "Many have no beds to sleep in. They cuddle together on hard floors." "The majority of indigent children live in damp, unclean, unventilated homes, that lack proper sanitary conveniences. Here, in the damp ill-smelling basements, there is only one thing regarded as cheaper than rent, and that is the life of the child. We find that a large number of children have only bread saturated in water for breakfast, day after day; that the noon meal is bread or bananas, and an occasional luxury of soup, made from pork bones. That children often frequent South Water street begging for dead fowl in the crates, or decayed fruits; and then they are often found searching for food in our alley garbage boxes."

Here are three typical families: "Father in ill health—worked only three weeks in seven years. Delicate mother supported family, when she could, by washing." Another family: "No food in the house; father out of work went to the lake to commit suicide, changed his mind and committed a misdemeanor to be locked up and get a square prison meal." Another family: "Father out of work; mother sick; not a scrap of food in the house; five children—three half naked, one garbed in an undershirt; for three days they lived on tea; no bread, milk or sugar."

Now, you would rather enjoy such statements coming from Pekin, or Calcutta, or St. Petersburg; they would give you an added feeling of satisfaction with the prosperity of American working men; but what do you think of them when they apply to Chicago, the second largest city in the United States, the metropolis of the Middle West; 5,000 children who are habitually hungry, and 10,000 others without nourishing food?

You will say it is due to drink. That is not true. It is not due to drink. Dr. Devine has just investigated 5,000 families in New York; and he found that intoxication is responsible for 17 per cent. of the poverty, and unemployment for 70 per cent.; but supposing that a hundred per cent. of the fathers drink, what is the difference? There are those children. We need them in the future, we need them for the republic, we need them for our coming civilization, and we cannot afford to neglect them, even though the fathers do drink.

What is a living wage? I don't care. We say $3.00 a day; you believe it is $2.00 a day. Well, if you can prove that, we will accept your statistics. Let us decide what is a living wage and then see that every man gets it, no matter what it may be.

So much for the haggard men. There they are; made, and in the making. What of the motherless girl? It has been estimated that it requires from ten to twelve dollars a week to keep a single girl in a great American city. One-third of all the girls who are at work—5,000,000 of them—live away from home. You have heard about the shirtwaist strike; the girls were working for from $25 a week to 50 cents a day. One of the latter class was approched by her employer, who said, "If you don't stay at work, you won't be able to live," and she replied, "Me no live very much on 49 cents a day." That is true. She couldn't live very much on 49 cents a day.

Women are underpaid; the average wages of the women working in Pittsburgh is $6.50 a week. Other states and other reports show wages ranging from five to eight dollars a week, seldom more, and averaging in the neighborhood of $7.00. It takes $10.00 to keep a girl in decency; and she receives $7.00 as her compensation. Then she is overworked. Did you ever eat baked beans? Go into a canning factory; there is an endless chain with a clutch, and a can fits into the clutch, and

there are many of these clutches coming and coming, each with a can; these clutches pass a girl who sits there and puts a piece of pork in each can as it goes past; and that machinery is geared to a point where she must maintain her pace or lose her job.

Did you ever take down the receiver of the telephone and make all sorts of disagreeable remarks because you got the wrong number? Do you know that in the central office of the great cities telephone girls handle five calls a minute, for eight and a-half and nine hours a day?

Did you ever do a hard day's work? You wanted to relax when it was over; you wanted to stop, and just let things go; and you could do it, because you could afford to. Did you ever think that there might be an intimate connection between $7.00 a week and overwork, bean cans and telephone calls and a thousand other things, and the tens of thousands of women who patrol the streets of our great cities offering their bodies for hire?

You have been reading lately a good deal about white slavery and prostitution; and white slavery and prostitution and overworking are things which go together; and you employ the girls who are overworked and underpaid; and you are waited on by them, in the department stores. They do your work; and then they get their recreation on the streets.

A girl of 17, handsome, well-formed, worked in a restaurant. She noted that a flashily dressed young man was paying her considerable attention, always sitting at her table, giving her tips. She wanted to go out; she wanted to have a good time; life meant something to her; and yet her wages were low, her work monotonous; the young man said, "I will give you the opportunity." He took her to the amusement parks, introduced her to a friend that had a phonograph—all the flash and glamour of a city resort. The detail is unimportant. The man finally seduced the girl under promise of marriage; they sold her to a white slaver in a neighboring city; and there she was forced to ply her shameful trade. Every year the immigrant girls come in here, tens of thousands of them; they are met at the Battery; they are sent through employment agencies. One girl fifteen years of age left Austria to find her parents in America; she missed them at the landing; started as a waitress in a second-class hotel; ended as a prostitute in a low resort. Those two cases are typical. They might be duplicated a thousand times, but they show where we place the social premium. For a girl who is earnest, sober, hard-working, $7.00 a week, bad housing, bad food, bad clothing, no recreation; for your girl who will sell her virtue, if successsful, $15.00 or $20.00 in a single night, and for a time an income that provides all that money will buy. What think you of the Christian civilization which places such a choice before helpless girls and despondent women? How many girls are forced to make that choice? How many girls do make the choice that leads them to the brothel every year? We don't know; we don't have any statistics. One authority says that there are 200,000 professional prostitutes in the United States. What matter a few odd thousand either way; the facts are none the less hideous.

If you would know them at first hand, go to any great city, ask the first cab driver, policeman or messenger boy, and he will direct you to the nearest house of prostitution. Perhaps he will go with you and receive the fee which will come to him for every customer he brings. There is one street in the City of Brotherly Love—you can go there to-night and to-morrow night and the night after and walk 200 yards and be approached by a score of women, for sale at a dollar and a-half; and that is but typical of fifty of the greatest cities in the United States.

You pity those girls; surrounded by your atmosphere of social respectability you are infinitely above them. How much above them? Supposing that you started to work every morning at half-past six and stood up all day, every working day in the year, and then came home at night and retired after frying a bit of bacon and eating bread and bananas, to get up at 6.30 and do it over again. Supposing that you waited upon stylishly dressed women and sweet-faced boys and girls; supposing that you liked artistic clothes; supposing that you were not different from other people—that you loved children, that you wanted life and opportunity to grow. When you looked at your paltry $6.00 a week, would you go mad, or would you do as those girls do—go on the street? You think yourself superior to those girls—you are above them; how much above them?

Do you see any opportunity here for the work of a good Samaritan? You women will draw back your skirts in horror; but those women, those wretched creatures, have fallen among thieves; they need your help, they are your neighbors. Nay, but they will come nearer to you than that; for they will meet our untutored boys, ere they have crossed into the realm of manhood, and lead them into lives of debauchery, disease and shame.

You read of hunger and oppression in Russia, and your soul is filled with righteous indignation, and you long to help those unfortunate ones. You

send your millions to India, to China, to convert and save the heathen. Convertion, salvation—is there no opportunity here for the good Samaritan? These haggard men, those starving children, that wretched woman—is there no chance here for conversion, for salvation? Must the good Samaritan journey into a far country to find a harvest of wretched bodies and troubled souls? I tell you no; here, at the very doors of your whited sepulchres, are men, women and children crying aloud for the oil and wine of brotherly assistance. You cannot refuse their appeal. You dare not take the proceeds of their exploited toil to minister to the needs of Australian aborigines or Terra del Fuegan savages.

Those are but two of the maladjustments; those are but two of the problems; I could tell you of child labor, sweat-shops, of working married women, of the thousand other things which confront the family struggling through life on ten dollars a week.

Must these things go on forever? Must men be underpaid and overworked? Must 5,000 children in one prosperous city be habitually hungry? Must women continue to make the losing fight that leads them to the brothel? We believe not. We talk and think of heaven, where there shall be no more sorrow, nor crying—many mansions, golden streets, clear water. And we pray, "Thy kingdom come on earth as it is in heaven." We want thy kingdom here; we want heaven on earth. Many mansions. Clear water. Sunshine, playgrounds, opportunities to grow and develop and live independently of social maladjustments. We want thy kingdom here, and we can have it very well. Sounds like a dream; but Jesus dreamed that dream, and Plato, and Paul, and all the philosophers of the ages; and their dream is coming true.

I have led you through the valley of the shadow of living death—these haggard men, these helpless girls; but the night is far spent, the day is at hand; already we behold the dawning. We are a prosperous nation, we can afford to pay living wages; we are a far-seeing nation, we are protecting women; we are a wise nation, we are conserving childhood. We have plenty of corn for the hungry; we have plenty of food and clothing for the destitute. Hunger and destitution must cease, because they are no longer necessary. We produce enough for all, and it is only a hideous system of distribution which has given to one class boundless luxuries and to another the barest necessities of existence.

Thomas Gray tells us that

> "Full many a gem of purest ray serene,
> The dark, unfathomed caves of ocean bear."

That is true—that is scientifically true. So far as we know of a hundred children in the slums and a hundred children born on the right side of Commonwealth avenue, Boston, there are 90 per cent. normal with a few geniuses and a few defectives; but the proportion does not vary from the slums to Commonwealth avenue.

You have heard of the wastes of industry; but we have ceased to waste our industrial resources; we use the fine coal, we use the cottonseed, our pork packer uses every portion of the hog except the squeal. But consider the waste in society; the wastes of childhood, the wastes of womanhood. We restrict children—don't let them play, don't let them be educated, don't give them a chance. We confine women; restrict their opportunity. The girl is told from her earliest youth that the place of woman is the home, and her sphere is maternity and motherhood. Men are to do the big things of life; they are to live and enjoy; they are to do the great things in art and science and literature; and the women are to handle the dust-cloth and the washtub and the rolling-pin and the flat-iron.

John Burns, of England, recently made a speech and he said to the boys in the audience: "I want you to be happy craftsmen, because you are brave and healthy men"; then he turned to the girls and said, "To keep house, sew and cook is your lot, duty and livelihood." The boys are to be happy, and the girls are to help them. The men are to do the great things of society; and the women are to assist them in their achievements. I recently heard a well-satisfied product of this system say "Man is the center of the home; woman is its atmosphere"; and yet scientists tell us that there is at least as much capacity among women as there is among men.

So we waste our resources, denying the children opportunity through this underfeeding, lack of sufficient wages—denying the women opportunity, through tradition and custom. So the church is confronted to-day with this problem. On every side there exist social maladjustments; on every side development is restricted; on every side, men and women are prevented from developing the best that is in them, because of the lack of legitimate opportunity.

The problem is your problem, the old drama is re-enacted. God said to Cain, "Where is Abel, thy brother?" Cain said, "I know not. Am I my brother's keeper?"

God walks to-day in the midst of this social injustice; he sees these helpless girls, these haggard men; and he asks you and he asks me in the mid-

dle and upper classes, Where is your brother? What are we going to say? "He is starving, that I may enjoy; he is toiling, that I may have leisure; he is living in misery, that I may live in luxury, own an automobile, attend a fine church, wear splendid clothes?" Perhaps you will sympathize with Charles Rand Kennedy's Bishop of Lancashire, who says, in a tone of agonized horror: "Do you mean to tell me that I have been sitting down to breakfast with a common workingman?" In any case, even if you believe that you are not your brother's keeper, do you remember what God said to Cain?

Here are the opportunities, here is this field for work; on every side there are helpless girls and haggard men, children who need opportunities, children who lack the possibilities of life; and it is in your hands to decide whether they shall or shall not have those possibilities supplied and realized.

Who is your neighbor? Any one who needs help. How are you going to help him? By doing the things which will provide him with the essentials of social justice. Read the parable of the good Samaritan. How do we apply it to modern society? Let me tell you one story. A boy was brought into a police court in Philadelphia; twelve times he had been arrested in the first fifteen years of his life. It was perfectly apparent: they said, "Send him to the lockup; he is a bad boy." But a social worker said, "Wait until we investigate his family." So they investigated his family; and this is what they found. The boy had two older sisters, both of them professional prostitutes, serving sentences in the house of refuge; he had two younger brothers, both of them in schools for defectives; his mother could neither read nor write her own name; and his father was earning ten dollars a week driving team for a great, prosperous corporation.

Then the social worker said: "Look at these facts; here is a bad boy, a degenerate. You call him a little devil; but I say he is the victim of circumstances. The whole family is bad; five children, every one of them gone wrong. The mother cannot read or write, and the father is away from home from 5 o'clock in the morning until half-past 7 at night. Now, shall we blame the boy? He is the product,—the result." Will you cure typhoid fever, or filter the water? Will you condemn ignorance, or provide education? Will you go to the causes, or merely dally with the effects? That boy is an effect, he is a product; he never knew decency, he never saw culture, he never came in contact with manhood and womanhood. He lived in one of your tenements, he may have worked in one of your factories, in one of your stores. He ate the food which you manufactured; he may have been stunted of muscle because you sold him formaldehyde milk. He was a criminal, not because he was innately bad, but because he never had a chance to be good. And the problem which is presented to the modern church is to give those boys a chance to be good.

Jacob Riis tells one splendid story of a boy, a young tough, a terror to the police; he was arrested one time after a fight with two officers, and all three started for the station house. When they crossed one street, in the middle of the car track stood a little girl, unconscious of her danger, gaily beckoning to an oncoming car that was beyond the control of the motorman; and the two policemen, seeing that the catastrophe was inevitable, turned away their eyes; for a moment they loosened their grip; the young scoundrel wrenched himself away and was gone. When the car passed, the policeman ran forward, expecting to find a mangled body on the tracks and the young desperado flying for safety; but there, safe on the other side of the street, was the rough, with the child in his arms. Quick nerves, steady eyes, an indomitable will, had enabled that boy to save a life; and yet you say that he was bad. Oh, no, but all the manhood and the goodness, all the ennobling instincts in him, had been crushed and seared and hardened, until they only occasionally had a chance to appear. That boy was good: it was all there underneath, but it had no legitimate opportunity for development.

Your religion must be a social religion. Men and women are everywhere among thieves; they are your neighbors, they need your help. These social maladjustments, these social wrongs, are darkness. Adjustment is light; darkness is only the absence of light. You must teach the truth: "Ye shall know the truth, and the truth shall make you free." Teach the truth in your churches and your schools—the truth about the maladjustments that are undermining the foundation of your society. The truth about brotherhood, and co-operation in industry, about social religion. Love thy God, love thy neighbor, love thyself. Such is the duty of the good Samaritan; such is the keynote of progress, the clarion call of social religion. It is the duty and the opportunity to tell the boys and girls of the future generation that progress must be made, that progress is being made, and that you are helping to shape the future with its uncounted possibilities.

THE CHAIRMAN: We have a few moments, now, for the discussion of this topic, just a few moments; and we ask you not to leave, if you

can possibly avoid it, because a very important matter will come up in a few moments which we want the action of every one here upon. If any one has anything, any special message for us on this subject now, we would like to have it, very briefly.

ABEL MAHAN, Trenton, N. J.: It seems to me the place to begin to obviate that condition of things is the saloon.

THE CHAIRMAN: I call upon Henry Wilbur, if no one wishes to speak upon this subject just now. I think, perhaps, inasmuch as it is getting a little late, we might take the thoughts that have been brought to us this evening and think them over earnestly, each one desiring to know his duty. The matter has certainly been brought before us in a very striking way. Each one of us must have felt our hearts stirred within us; and the query coming close home—Am I my brother's keeper? And what am I doing for him, and for her?

JOSEPH FLOWERS, Wayne, Pa.: I approve very much of that thought.

SAMUEL DE COU, Moorestown, N. J.: This picture that has been presented is beyond my comprehension. I live in the country, and I know good men are scarce, and hard to get, and yet well paid; and, as for girls, it is the next thing to impossible to get them; it is exceedingly difficult to get reasonably good help; and they are well paid, well fed, and they are not overworked. (Expression of approval through the audience.)

CHARLES PAXSON, Swarthmore, Pa.: I, too, feel like saying that an opportunity might be afforded to us for the lecturer to explain to us exactly the point that has been raised by the last speaker; that is, why the congestion has to be so marked in our great centers, while outside of them help cannot be found for half of the proper labor and that too when they may work under all normal conditions and almost social equality in fact, in many families entire social equality. Why, with all that offered by our country districts, is the country crying as it is for proper help. (Expressions of approval).

There is an economic problem that needs to be solved; and I think our students should address their minds also to that. I have no desire whatever to disparage a single word that Dr. Nearing has said to us to-night. I knew, before he had told us, just what these beliefs were. They have been lying on my mind for many years; but the solution, from my point of view, is not so apparent. There must be some way to reduce the supply of cheap labor—like that of girls in the department stores—twenty applicants for one advertisement, for one position. There must be some way to get those people to take the positions where they are wanted, to come to us that are in suburban sections, come willingly and cheerfully into Christian families where they are treated right and not snubbed and not looked down upon, and go to the farmers that need tillers of the soil. Why is it that we cannot get that social adjustment, why is it that these people prefer degradation and poverty and all the hard times of the city life, and refuse the attractive blessedness of a country existence? (Expressions of approval).

S. ELISABETH STOVER, New York, N. Y.: Don't let us forget this is a very large question: the why, is a question the sociologists are trying to answer. You will remember that for a long time we have been educating the people away from the country and the solution of the problem of going to the country is not by any means solved; but we must find out how to educate back to the country as part of the solution. The forces that have caused congestion must be studied, that we may learn how to turn social development into safe channels. (Expressions of approval.)

HENRY W. WILBUR: I don't want you to get alarmed; because I am not going to try to solve this problem. I am too old to attempt to solve any problem after half-past nine at night.

The matter which I am about to read is a memorial which came up from the Philanthropic Committee; and it was felt desirable that this conference as a body should be given the opportunity to pass on the subject matter contained in this paper.

"To those in Authority in Towns and Cities:

"The Friends' General Conference, representing the Religious Society of Friends in the United States and Canada, in session in Ocean Grove, Seventh month, 7th, 1910, is constrained to bear its testimony against the brutalizing influences which are appearing as the aftermath of the late prize fight in Nevada.

"We deeply regret the race prejudice and antagonism which have been so manifest in different parts of our country during the past few days, and we earnestly plead with black and white men and women to let love control their spirits, and bring them into an atmosphere of peace—the peace which the Christ left as our inheritance.

"We kindly but firmly protest against bringing the brutalizing tendencies of the prize ring into our local neighborhoods, to demoralize the impressionable of all ages among our people. We, therefore, entreat those in authority in all of our towns and cities to prohibit the exhibition of moving pictures of the recent prize fight, in order that no further suggestion or incentive be given

to such crime and violence as have already disgraced many of our communities.

THE CHAIRMAN: This resolution is before you; all in favor of passing that resolution and having it carried out, will say aye; opposed, no. It is unanimous.

LUCY BIDDLE LEWIS, Lansdowne, Pa.: May I ask what will be done with that?

THE CHAIRMAN: That is to be left to the Philanthropic Committee to carry out. We will pass it as far and wide as possible.

The request comes to this table: "May I request that you ask this audience to read John Spargo's 'Bitter Cry of the Children'?" This can be had in a cheap edition.

(*Session adjourned at* 9.39 *p. m.*)

Sixth-day, Seventh Month, 8th.

THIRD SESSION, 10 A. M.

THE CHAIRMAN: The first hour this morning will be devoted to the subject of the religious education of boys and young men; and the second hour will be given to the subject, the Bible and the Child. The subjects, and the discussion of each paper, will, it is supposed, take about an hour in each case. I am glad that there is so large a representation here; because the subject of the education of boys and young men is very close to the hearts of all of us. And we are glad to have with us one who has given his life to the education, and largely to the religious education, of boys and young men—President Isaac Sharpless, of Haverford College.

RELIGIOUS EDUCATION OF BOYS AND YOUNG MEN.

ISAAC SHARPLESS: The problem of religious education in the public schools is one which is requiring the best thought of a great many of the best thinkers of America at the present time. It is not altogether in a happy way of solution. Our cherished doctrine of the separation of church and State, of perfect religious liberty for every one in this country, seems to militate, to some extent, against giving the Biblical instruction which a great many people think would be desirable that our young people should have.

For this condition of public opinion in America we are indebted to no one more than our worthy forbear, William Penn. For he was, to a large extent, the pioneer in these ideas of the separation of church and State, and religious liberty for the individual. It has gone so far in some of our States that the courts have enjoined even the simple reading of the Bible in the public schools; and in no place, so far as I know, do we go further than the reading of the Bible without any comments upon it. Very little religious instruction, therefore, is given in the public schools in a formal way. The problem is one of national significance elsewhere, as well as in America. In England they have settled it by giving this religious instruction at the beginning of the school day and permitting those who feel conscientious scruples about receiving it to absent themselves during the time. In Germany they have arranged that the minister or priest of a certain denomination, if satisactory to the State as judged by a public examination, shall give the instruction to his own communicants. That is, the Catholic priest will teach the Catholic children, the Lutheran minister the Lutheran children, and the Jewish rabbi, the Jewish children.

In France they settled the question by driving all religious instruction out of the public schools. The only concession which they made to the demand for any religious instruction, is to grant a half-holiday sometime during the middle of the week, and the children, can, if they choose, attend the services in connection with the church.

It is, however, a vexed and troublesome question everywhere, and no one has solved it with absolute satisfaction; but this problem which confronts the American nation, and all other nations, at the present time, is one that does not affect the Friends' schools and colleges. They have the perfect right to give any religious instruction, or none if they choose. We are rapidly approaching, in our public school system, the position of the French—that it is undesirable to connect the religious instruction with the public school system. Whether this is a desirable result for us to arrive at is a doubtful question in many minds; but it is the actual way things are tending; and we are trying to remedy it by some other, outside, measures. The Sunday-schools in this direction are not very efficient. They meet their children but once a week; there is no required attendance, there is no required learning of any lessons, there are no tests or examinations, and all these things which every good teacher recognizes as being almost indispensable to a complete and satisfactory education, are omitted. They are valuable, doubtless, as religious and spiritual influences; but as means for conveying the truths of the Bible to the children of the people, they are not very efficient. The result is, a great mass of children of this country are being excluded from the possibility of Biblical instruction in any efficient and satisfactory way. And it seems to me that just here the Friends' schools have a special mission to perform to those children who attend them. They can make their Biblical instruction just as efficient as possible.

There are no outside hindrances in the way of securing the best of teachers and giving just exactly such instruction as they think is desirable; and I think, therefore, Friends ought to step into this breach, as well as other religious denominations, where they have opportunity, and see that the truths of the Bible are to a large extent taught to our children and to those children who come to our schools.

For it is a matter of some consequence that Biblical instruction should not pass out of the life of this nation. It permeates all literature, beyond the contents of any other book. We cannot understand large portions of Shakespeare and Tennyson and Milton unless we know the facts to which they refer; and these facts are found in the Bible. The Biblical ideas permeate our institutions, they permeate our social system, they permeate, of course, the references which are made in a great many religious addresses every week all over the country; and unless we know something about the Bible and know it definitely and know it not in the hazy way in which Sunday-school children are very apt to get it, but know it to a certain extent definitely and intelligently, we are not able to appreciate that which has been presented and submitted to us, nor can we hope to preserve the continuity of our history, which is to a large extent founded on Biblical ideas.

We do not want these Biblical ideas to pass out of the life of the nation. Now, this is not religion, but it is perhaps a very important part of religion. We who profess to be followers of Christ and members of the Christian Church should know, with a certain degree of intelligence and know, with a certain degree of intelligence and which the Christian religion enjoins upon us. And there is another matter which it seems to me is rather important—that we should impart, if possible, in our own Friends' school, clean living, a high standard of morals. Now I know it is true that it is customary in a great many places rather to belittle the collegiate standards in morals in our country at large. I think that that indictment is only partially true. I imagine that the young men who attend the colleges of the country are, as a whole, of higher moral standards than any group of equal numbers that you can find elsewhere. I think it is true that that collegiate standard of morals is continually improving; and I suppose that most young men are safer in the college than they would be if they took the chances of the associations of business or professional life outside the college walls. There are many influences being brought to bear upon the young men in the colleges at the present time in connection with their Christian work and otherwise. There are many incentives held out to them from the intellectual side to live a clean and moral life. There are many incentives held out to them from the athletic side to lead a clean and moral life, there is much in the association with other clean and moral young men, and it seems to me that the tendencies are toward a good life, rather than toward the bad, and are continually improving.

And yet all of us that know anything about college life are perfectly aware, that there is, in any large college, or university, a group of men whose morals are not to be emulated, and whose influence is extremely undesirable. I think it is part of the duty of the Friends in the schools to see that the moral life of our schools is kept on a high plane, that this undesirable element is excluded from it, and that the positive moral influences which may be brought to bear by the better students and by the teachers in the schools are made positively effective. It is not possible always to have the morals of any school what we would wish them to be. I notice that in small institutions the state of morals will vary very much from year to year, dependent on the prevailing influences of one or a small group of individuals who exercise for the time being a very large influence. That may not be true in a large university. In the large university, the general momentum of the whole will carry it past the stage where it can be influenced by any small group; and on the whole the state of morals of a big institution will not vary very much from year to year. You will find your good and wholesome group, and you will find that which is otherwise; but in a small institution one man has a great deal of power, and a small group of men of allied influences may have a tremendous amount of power, over the state of morals in that school for the time being; by getting correct ideas spread and seeing that that influence is exerted on the right, rather than on the wrong, side, one can do a great deal to keep absolutely wholesome the moral life.

I do not believe that young men can go through a period of dissipation and entirely recover from it. They may physically or mentally, they may possibly morally, in a sense; but I doubt if the bloom of spiritual life is ever fully recovered. I know that that statement is contrary to the statements which are often made, and probably to the experiences which some people feel with regard to themselves, but I feel that I am justified in framing my own opinion in that direction, from the confidences which have been given by a large number of young men, and from the observations which I have made of their lives. There is a certain freshness and enthusiasm of spiritual life which comes to a young man in his teens which

he may very easily fritter away by a loose life; whether he can ever recover from it may be somewhat of a doubtful question; but I think the risks are too great for us to encourage the experiment. It is a most unfortunate thing for a young man to be tempted beyond his strength into serious matters of immorality. I know that it is one of the formal statements which we make with regard to our schools that we give therein a guarded education. A guarded education means a very different thing, at different stages of the boy's life. I suppose we would all admit that if these boys that run the streets of Philadelphia were sufficiently guarded from the evil influences which come upon them before they are old enough to know where they are going to tend, they would be more likely to turn out good men. There are certain guards which are applicable to little boys which would be absolutely wasted when we come to older boys. It is quite possible that you may be too guarded in the case of collegiate students. You don't want to draw them down by strict rule. I have seen very little gained, indeed, by going beyond the public sentiment of the school in requiring lines of conduct which do not commend themselves to these students themselves. We have to substitute influence for regulation as the boys get to collegiate age; and I think that that influence cannot be too strong, or too fervently exerted.

Just here I feel like putting in a plea for the teacher, for the man who is able not merely to be a scholar, not merely to be a teacher in the class-room, but for the man who has that positive, strong, magnetic character which is able to influence the students from the outside—for the man who stands before his students, and says to them: "You ought to do this and you oughtn't to do that," and whom they will believe, of whom they will think that "It is not so much talk given to us because he is paid to give it"; that it is not simply a theory which he has, but it is what he really believes, and it is something that we had better pay some attention to.

Now there are men who can talk to their students in that way, and there are others who cannot; and if you can get that sort of men in your schools, if you can fill the ranks of the faculty with them, from top to bottom, you will have your ideal school; and in no other way can you have it. Schools are not a matter of buildings, they are not a matter of equipment, they are not a matter of books; they are a matter largely of men and women; and these men and women are not merely the scholars, not merely the teachers; but they are the men of active and forceful influence and character who are influencing the character and are moulding the lives of the young men before them, and will continue to mould them through the rest of their lives.

But religion is not Biblical instruction; neither is it moral conduct. My friend the superintendent of public instruction of the State of Pennsylvania gave to me sometime ago—a statement made to him that at the time of the separation of the two bodies of Friends in 1827, the division of the spoils was that the Hicksites got the religion and the Orthodox the theology. Without endorsing the truth of that statement (and I do not, of course), I am perfectly willing to say that if it is true, the Hicksites got the best of the division. Religion is something more profound than theology; and yet I think that it is quite possible that we are inclined to underrate theology, or statement of belief, in making up our views with regard to the proper education of young men. I do not mean that we should confuse them by fine points of theological doctrine which separate sects from each other, but I simply wish to press the view a little bit that it is of great importance what a man believes. Belief is a kind of theory of one's conduct. We have a certain amount of confidence in theory when it refers to medicine; we believe that a well educated and scientific doctor can do more for us by his efforts than the man who has picked up his education out of doors and by observations of cases and goes at the whole work empirically. We have a certain amount of faith in the scientific development of engineering, and we would rather ride over a railroad bridge that was constructed by a scientific engineer than one by the old-fashioned engineer who put things together at haphazard because he had seen that thing done in that way before; and I think, too, that we must have a certain amount of confidence ultimately in the man with a correct theory of conduct, rather than the man who simply draws his conduct from the observations which he sees around him.

I would not press this matter too far; but it does seem to me a matter of some consequence that we give to our young men certain of the fundamental truths of Christianity as they go along, and in such a way that they are not likely to forget them. I do not believe that it is necessary to bring up all these modern theories about the Bible and about inspiration and about sanctification and all these other matters which are continually coming to the front in certain quarters; but I think we simply want to impress upon them that we are members of the Christian religion, that we believe to a very large extent in Christianity, in its simple, real, sincere form, and that that which we do believe is worth while to communicate to others.

It is this kind of simplicity which attaches itself to the lives of young men. They do not care very much for abstruse theories; in fact, when a young man comes to the collegiate age, he is very apt to go through a stage of doubt, if he is at all thoughtful and inclined to allow his mind to dwell on such questions as these.

I am perfectly willing to accept the dictum of Tennyson, that

"There lies more faith in honest doubt, believe me, than in half the creeds;"

and yet I remember that Tennyson goes on to say, with reference to his hero, that

"He fought his doubts and gathered strength:
He would not make his judgment blind—
He faced the spectres of his mind
And laid them, till he came, at length,
To find a higher faith his own."

Skepticism, whether we use the word in its philosophical sense or in the common, average sense, is not desirable as a permanent condition of the mind. We should have something beyond negation, we should have something positive, we should not simply pass through life in an attitude of skepticism towards all sorts of questions.

Now, the young man in college gets into this attitude of skepticism, if he is at all doubtful, and if he is at all serious, almost inevitably; and it comes to him as the result of his thinking, as the result of the influences which are around him, as the result of the teaching in his classroom, as the result of conversations with his fellows, and as the result of the reading in the newspapers and magazines which are continually within his reach. All of these things come to him inevitably; and he begins to think, and as he begins to think he begins to doubt; as he begins to doubt he does not know where to stop. Now, it is the part of the wise Friends' school or college, the part of the wise teacher who deals at all with things of this sort, to get him, in due time, out of that stage of doubt. The unfortunate part of it is that he usually gets to it somewhere near the time of graduation; and then he goes out into the world and his ideas are to a certain extent, set; he does not think very much, perhaps, when he gets into the active business of professional life; and when he finds himself emerging from college in a state of general skepticism with regard to every thing, it very often happens that he doesn't change that attitude of skepticism as he goes on through life. It is the part of the wise teacher to bring him through that state before he comes to the age of graduation, or else never educate him into it. There are people who inevitably get into it; but there are others who do not care very much about questions of that kind; and, personally, I do not believe in raising up doubts in young men's minds, unless they think very seriously and closely about theological questions themselves. It does not seem to me that it is at all necessary to disturb what is sometimes called the old-time religion of a great many people. If it is disturbed, one has to find out how to get along through the disturbance, and how to bring it out on the right side of questions.

Yet the world at the present time is so full of new ideas, the whole foundations of our religion are so questioned and so undermined, the whole matter of our attitude toward life and religion is so changed from what it was a century ago that one cannot expect the same people to meet the same conditions—the same sort of teachers to be able to meet the new conditions that met the old. The great majority of our boys—certainly—are not going to be satisfied with the old-time statements of religious truth. They want something they feel is adapted to the times; and we will have to provide a race of men and teachers who are capable of meeting these emergencies. Just here it seems to me to be an important question with regard to our schools that the course of study be such as to induce the habit of right thinking with regard to a good many of these subjects, and to create an interest in matters pertaining to the prosperity of our religious Society.

One cannot get that interest very much out of purely technical studies. The air, the attitude, the atmosphere of a technical school is not usually favorable to the development of these things which we have come here to this conference to think about and to talk about. The attitude of a technical school is usually more or less mercenary; that is, the boy goes there for the sake of studying things by which he is going to make a living. The courses in the old-fashioned humanities, the courses in the languages and literature and philosophy and mathematics, the courses which do not definitely bear upon making a living, the courses which are more definite and real in their character, seem to me to be those which are best going to educate a generation of young people to face the difficult problems which concern our religious Society as a society.

Of course, we must have the technical courses, and yet there is not, I suppose, a president of a technical school in America who will not say, in his moments of confidence, that he does not like the courses which there prevail, that he does not like the exclusive devotion to certain kinds of technical study, and that he would much prefer to bring into them an infusion of general cultural work. I say that because I have heard a

number of them say so, and because I have heard that a great many others think the same way. Now, it seems to me that here is a lesson for some of us in our Friends' schools. Whether we have technical courses or not, we should have certain other courses which train the students' minds in the direction of thinking about problems which interest us here in this conference. It is not a matter of teaching theological truth; very far is it from inculcating anything like the theological training of ministers; but it is the general breadth of mind which is gained by literature and language, mathematics and general science, and other things of that sort, which do not have a very direct relation to practical life and to money-making. It is these things which seem to me best adapted to bring our young men to the point of view where they are willing to take upon them an intelligent interest in these problems which are coming up around us—where the religious questions which come up are going to take a deep hold upon them, where they are going to see the supreme importance of the religious idea in life.

But religion is something more than any of these things I have been speaking of. It is something which one cannot very well inculcate in students' minds. Religion is somemthing real, when we come down to the delicate point—something different from instruction about religion. It is something more than knowing the Bible well; it is something more than even living a good life; it is the recognition of our social relations to God, it is the feeling in the heart of man that there is a God, and that that God is a direct factor in the affairs of the world, in one's own particular affairs, that he can hold communion with him, that he can feel towards him as he feels toward a father, and that he believes that his guidance and his care are going to follow him through his life. All these things are essential features of religion. I do not know any better recipe to have in regard to making our students religious, than to be religious ourselves. One can sometimes make an impression in this peculiarly religious way by a private talk. One can sometimes say good things which will have influence in the religious meetings, or in the voluntary meetings of the students, which are better for the students from a religious point of view than formal religious exercises arranged by the college and school; but, after all, it is character in the leader that counts; for advice that is good and wise and pious is not going to count from the man whom the students themselves do not believe to be good and wise and pious himself.

We think that the best thing that we can do here, and in every other meeting of this kind, is so to adjust our own lives and thoughts to these serious problems of religion, that we will be able, by our lives, to influence the young men and women that follow us, and, to commend religion to them by the simplicity and sincerity and reality and inwardness of our own lives.

THE CHAIRMAN: The question of the religious life and training of young men and boys, is now open for the consideration of the conference.

GENERAL DISCUSSION.

JOSEPH S. WALTON, George School, Pa.: There are three points I wish to make relative to the address that we have just heard; first, because what we have heard is full of hope, from the beginning to the end of the address. That sort of hope that builds in confidence in young people. Then, as President Sharpless told us that his experience and his belief was that the college was a somewhat safer place for the young man during those final formative years than the same period spent in other places and that it was growing more so, and since this is corroborated by the hope and the belief of many others, it creates confidence: we can trust our sons in these places, trust them because (and here is the second note of hope and confidence in the address) because the father and the mother have deep trust and confidence in the instructors, in the president of the college, in the men that preside in the class-rooms; if we emphasized in this period, at this day of our development, that the man, the personality of the people, is worth more than the buildings and the equipment and the laboratory and the grounds, the things that you can see, for which it is so much easier for institutions to raise money than that quality of man that was defined. In the third place, my own personal pleasure was enhanced because one could see, cumulating through the speaker's address, the speaker's own growing and long experience and definition of religion; and did you realize, my friends, that a student gets that out of a man if he presides over his institution, or teaches his class? A student will wring out of a man that is his teacher whatever vitality there is in his belief. When he finds a teacher—it matters not how healthy, it matters not how successful,—that has no strong unsurrendered beliefs, he finds one that he will love to "make it interesting" for, to joke about. The thing that we heard this morning will be lost; and if this address bears the fruit in this audience that it should bear, it would be that henceforth every man and women here would be willing to make a greater sacrifice, a greater financial sacrifice, to fill the colleges and the schools with that type of man that when a man meets him for an hour or

for five minutes, he has had his life changed.

Now, I know President Sharpless will pardon me for a personal incident that is in my mind. I once asked a young man who had finished his course at Haverford College, what there was in all that he had studied, in all of the influences that were about him in those four years, that vitalized his four years' outlook as I saw it had been vitalized; and he made the interesting remark that it resulted from certain little thoughts, very brief, dropped in the morning opening services by the President of the Institution, who I apprehend does not have them in class during the entire four years. Knowing that I am pardoned for making this allusion, I think it will illustrate to you the prime necessity in the years that are to come, of equipping the institutions of learning with which these people here are connected, with that type of manhood. We are going where, in this age of hurry and profit? Tending to go anywhere else but into the school-rooom. It is so unattractive; its future financially is so uncertain.

A man who had spent over twenty years in one of the public high schools of an adjacent town, called on me the other day. He had given the best of his life to that district and that factory town. He called on a little business matter, apparently very trivial; and with a slight sticking in his voice during the conversation I realized that he had not been reappointed. He was down and out. Without an inkling of the affair, simply because he had worked there and lived his life there and the world had somewhat outgrown him.

Now, another young man on the threshold of life, is willing, as President Sharpless said, in those initial years of a young man's life, to make a sacrifice, to go into the ministry, to go into teaching, to go into anything that will bring him in contact with people at great sacrifice to himself. He is willing, but his prudential advisers and his own sense of prudence would cause him to pause, and he would look at the final career, the aging years of men that have gone into teaching. Very wisely from the world's standpoint, he shakes his head and says: No, he will find something else, that will equip him as an old man to be more comfortable, and able to provide for his own; and so the tendency, unless we are very careful, is to turn the kind of man that should be teaching and unfolding the religious development of our children, away from schools and school teaching into interests that deal very successfully with things, interests that coin money, interests that feather the nest of his declining years; but the young men of this group of religious people known to America and Europe as Friends, have among them, because of their home training, because of the quality of their mothers and fathers, that quality of manhood that, could the door be opened which would educate itself to the profession of teaching, this hope and this confidence that was breathed forth in the address would have great cause in the years that are to come to grow.

ELI M. LAMB, Baltimore, Md.: I was going to emphasize what was said by President Sharpless. I wanted to express my devout thankfulness to Dr. Sharpless for what he has given us here to-day. I have followed his remarks with the greatest interest and satisfaction; because I felt perfectly sure, from what I have seen coming from Haverford, and from what I have seen by looking around amongst those who have had opportunities to serve under such as he, that he was on the right road exactly. To every one who has a son or a daughter to educate I want to commend thoughtful consideration of what we have heard to-day.

ELIZABETH BAKER: Most of the evangelical Sunday-schools of to-day have a regular training class of teachers. These teachers take a course and are examined and get a diploma; and in that way the regular Sunday-schools have more efficient teachers; and, too, in the Sunday-schools that I know, the classes are examined in the work of the year, and pass regular examinations, like a regular week-day school; and in that way the Sunday-school helps to solve the problem of religious instruction.

ELISABETH STOVER, New York City: It is said that emotion, stirred, and not directed into channels of activity, is harmful. We have listened with enthusiasm to the address of this morning, as we listened with enthusiasm to the address of the opening session so closely allied to it—that address on the larger fellowship, in which there was defined for us as the basis of religious fellowship, honest thinking, recognition of the mutual needs of humanity and the relation to God.

I was thinking, during the first address, of that large body whose religious education must be obtained before they reach the college, who never enter the college portals. I was thinking of the point of contact between those whose religious instruction must be gathered largely from all the avenues of intercourse connected with business and the ordinary life of those engaged in industry; and it seems to me that there is offered to us in the educational concern that is before us as a body, this opportunity to make the point of contact, to bring, as I think was suggested in what Dr. Walton said, into the lives of that large body of boys and girls who must get their inspiration from personal contact just as the students in the

college must get it, the most effective inspiration. They must get that contact from those who can go among them, be a part of their lives in this sense of fellowship, of mutual need. This is our great missionary field. Our proposition to train teachers under guarded care that has been spoken of this morning, to send them out to make the contact with those who will never enter college, is the call to us to do our part in the religious education that will be effective. We are not known, in this branch of the Society, for our missionary work; such missionary work as we have done has been in the line of this personal contact, and rather educational than theological. The time has come when the great call from the home mission field is for the religious teaching of just the character we have heard this morning. We need clarity of thought, honesty and definiteness of thinking; yes, and we need, above all, the consciousness that to love God, to believe that God loves us, with a passion and fidelity that took Jesus to the cross, is to be drawn to truth and light as naturally as the planets are held in their courses. Young people pass through a period which Emerson calls the period of the mumps, measles and whooping-cough of spiritual desires that attack them at the critical period that has been referred to. They pass through that safely largely because influences in their lives have pointed them to that all-enfolding love of God, that close relationship of the divine to the individual, that sense of trust and reliance upon that which makes them feel that it is not necessary to puzzle themselves with the minor points of doctrine. They learn that life is great, and large, and that God loves humanity and has evidenced that love largely in the consciousness that there is a work for man to do for man in the perfecting of God's plans. It seems to me that the realization of this is our call to missionary service. I hope that the emotions that are stirred at this gathering will find outlet in such practical expression as will enable us to equip these young people who have had the advantages of cultural education under the guarded care and contact with the inspiring personalities, for the contact with those of the less fortunate of whom we heard so much last night. How much do you care?

You remember the question that was asked when a man met a crowd on the street gathered about an unfortunate; and as the crowd was expressing its sympathy he said: "How much are you sorry? I am sorry this much," and put the money in the hands of the suffering one.

Now, how much do you care? How much sacrifice are you willing to make for that larger fellowship, and to give that point of contact and the guarded education for that large mass of young people, boys and girls, who need it? In these changing economic conditions there is a great mass of young womanhood that is in need of this same guarded care. What is our duty, our responsibility, and our privilege as Friends in relation to these and to religious education?

LEANDER P. WILLIAMS, Washington, D. C.: A great denominational teacher once said: "Give me the youth up to his eighth year of age, and you may have all the rest of his life to teach him any doctrine you please, and he will always follow the direction he has got before he was eight years old." Now, I make that allusion for this reason, that in speaking of the education of the boy, we have not alluded to the education of the young women, the future mothers of all the boys. Who will direct them, at least until they are eight years of age? I speak of this because I feel it personally. I have raised two boys under the care of a religious mother. Those boys got their first impression of religious life before they went to other schools; and they got it from their mother, who was hourly and daily with them, teaching them all things that were necessary for their future life; and there never has been a deviation for those boys, although the youngest one is now past fifty years of age; there has never been a deviation from the principles taught him by his mother.

ABEL MAHAN, Trenton, N. J.: I never shall forget the earnest prayer of a fond and devoted mother in the morning I broke home ties to leave my country home to go to a large city. You mothers cannot fully appreciate the influence that you can have upon your offspring.

EMMA L. HIGGINS, West Chester, Pa.: We all grant that the right place for the religious training to begin is in the home; but we who are teachers, who have come in touch with boys and girls, know that in too many instances the religious training is left to the teacher; and I would like to add my plea to the one which has been given, that all teachers who come in touch with the young boy and girl, shall realize that there is great responsibility, that they shall feel that they are working with lives, that they shall recognize that religion is life, and that life is a growth, and that they must so live before their pupils that those pupils will imbibe a right idea of righteousness and truth. We do not estimate properly the wonderful influence that we have over the boys and girls who come in touch with us. It is our duty to supplement the home; it is our right and our privilege and our joy to do this. And we beg that every boy and girl who is here, who will in the future become a teacher, should consecrate his life to the religious training of the boys and girls with

whom he comes in touch. We do not do our work as teachers when we disregard the religious life. We must teach the boy and girl that he is spirit; we must teach him that he can come in close touch with God; we must teach him that every thought goes out and is seen and is heard; we must teach him that every action of his life impresses some other life about him; and so shall we teach him the meaning of brotherhood and fellowship. We must teach the child that every act of his life and that every thought of his life, is a cause, and that it must bring its inevitable result.

So let us teach the child that his life depends upon his thought, his action, of every hour, of every day; that he cannot hope for success or joy or life of any kind in this world, or the world to come, if he does not know that he was created in the image of his God and that he impresses every life about him, and that he is indeed his brother's keeper.

CHARLES PAXSON, Swarthmore, Pa.: I was glad of that part of the address urging upon us the importance of belief or creed, that is, creed in the sense of each individual having a definite belief. I do not think there is anything more vital to our young people than that they be encouraged to formulate their own creed, and then to have a faith in it and let it be a guide for their going. I do not mean any of the old dead, or useless, or outlived creeds. The Mosaic law was a creed to serve the Jewish people many centuries. Christ, when he came, did not displace this creed, he did not destroy it; he fulfilled it, he carried it further.

We want to-day, to recognize the fact that a great deal of this stupendous progress in religion of this country and of every country in the last century, has been carried forward by creeds, by sincere devotion to a creed. Now, when we get the creed that we desire, it may perhaps fit nobody else. Each man must have his own creed.

BERTHA CLEAVER, York, Pa.: At the beginning of school last fall I placed upon the blackboard the words of the golden rule; and I give it as a suggestion to all teachers who have never tried it that it acts as a strength in settling little differences that will arise in the school.

HENRY W. WILBUR: I rather suspect that religion is not altogether a matter of sex, that the time may possibly come in the life especially of young men when to have it dawn upon them that religion may have a masculine quality will be exceedingly important in their lives, and therefore, I trust the fathers will not dump all the religious training of the boys on their wives.

PUSEY HEALD, Wilmington, Del.: While every part of President Sharpless' address appealed to me, one point especially did; that was that no young man can pass through a series of years of dissipation and then recover the normal status of his spiritual life again, fully and completely; therefore, how much it appeals to parents that they should see to it that their boys do receive such training as will save them, if possible, from the temptations which assail them on every side, not only in the city life but in our public schools in the country; indeed, in every place where they may be placed in this life. Let us remember, too, that it is not alone the young men who suffer from dissipation. You who have daughters who may marry these young men, will suffer; and it does not end with this generation.

HANNAH CLOTHIER HULL, Swarthmore, Pa.: I have only just one word in this connection, in speaking about the spiritual growth of our young people. I trust that we parents will not feel that we can pass all of our spiritual education over to the colleges and the schools, and even the First-day schools. For it seems to me that every Friendly home should be a centre for this, and that our young people should have, always, the first inspiration from the father and the mother, and that we should provide, and that the children should know that we are interested in, the family worship. It seems to me that we have outgrown this, or perhaps in a way laid it aside; and I do feel that it is a great loss, and that it would be a great gain for us in the future if we could arrange in our families always for our children to know that there will be this opportunity of devotion, and not to allow our lives to be so filled that we can do without it.

ELLWOOD ROBERTS: Our religious meetings not only in our denomination but in those around us of all sects, are made up very largely of women and children; does our religion appeal to the young men and the middle-aged men as it ought to? Is it manly and strong enough? Is the fault with the religion?

THE CHAIRMAN: By way of relieving the burden from the minds of our friends, I would mention that I was recently in a Friends' meeting in the country where there were more men present than there were women.

HENRY W. WILBUR: It is a very common occurrence.

THE CHAIRMAN: It is not on account of a lack of interest in this discussion, but simply the lack of time, that we have to turn from it to take up the second topic in our morning's program. Our friend, R. Barclay Spicer, whom we all know, will present the subject of "The Bible and the Child," in an address at this time.

THE BIBLE AND THE CHILD.

R. BARCLAY SPICER: Our subject, the Bible and the Child, involves the whole field of religious education. In introducing the discussion this morning I shall limit myself to a few observations bringing up certain phases of the subject such as seem to me to be likely to turn the discussion upon matters of importance at the present stage of our First-day school and meeting work.

Before this audience there is no need to make any plea for the thorough study and use of the Bible. We are already fully committed to it. The Bible is the one text-book of our First-day schools. It is the one book found in all our homes. It is the only literature about the diligent reading of which we query in our business meetings. In bringing up those under your care, to quote the Philadelphia Discipline, "Do you encourage them in the frequent reverent reading of the Holy Scriptures....?"

If the Bible is not as well taught in our First-day schools as the text-books of other literatures and of science are taught in the other schools to which our children go, it is not because we have deliberately given it up as the central subject of study in our First-day schools; but because we have not found time in these days of too much cumber with business to do the work of our First-day schools as we have felt and still do feel that it ought to be done. If the Bible is not read in our homes, it is not that we have deliberately given it up as the one home book, but because we have not found the way to make it the home book that we want it to be and to use it in the home in such a way that we might be able to answer the query with clearness. If we do not know the Bible as we suppose our fathers did it is not that we are ready to be without it. That we are not ready to be without it is indicated by our solicitude whenever the unclear answer has to be framed and whenever it comes up in the quarterly and yearly meeting.

In the lesson leaves prepared under the care of the Committee of this Conference and in use in the First-day schools throughout our branch of the Church, the Bible has been the subject of nearly all the lessons. When it has not and we have turned to some supposed more present-day topic the lessons have not been taken up with eagerness by any considerable number of our schools; and the cry has always been, Give us Bible lessons.

If then the one object of our religious schools is to teach the Bible, and if we are determined diligently to read the Scriptures of truth, what we need to turn our attention to now is not to try to convince ourselves that the Bible is an excellent body of sacred literature, that it is a good thing to read and study the Bible for this or that reason; but how may we make the reading and study effective so that we may use this body of literature and gain for our lives the advantages it has for us.

The work must be begun and the main part of it carried well forward, as far as our institutions for religious culture are concerned, in the time of life when the foundations of culture in any line are laid. Our concern is with the Bible and the Child.

That we lay great stress on Bible study, that we speak of the Bible as the text-book of our First-day schools, that we speak of the Bible as the book of our households, that we make it a matter of our business meetings to enquire whether the Bible is diligently read, does not mean that the Bible is the only book with which we are concerned as regards our children, nor that it furnishes all the material of culture for them and for ourselves. All the world of literature and all the learning of our time and of the times past yield us good and abundant material of culture. So much are we devoted to all these means of culture that we need only see that we make as good use of the Scriptures in their unique place as we do of the materials of what has been called secular culture. So well are we learning to use these means that we need but to put ourselves to school to the secular teachers in order to come up to a very high standard as teachers of our text-book for religious culture. It is not that any one would put the Bible in the place of other literature and of science, or in any way slacken our interest or the child's interest in general literature and in science. The call for better and more thorough study of the Bible does not mean a narrower but a broader culture.

Bible study is not an end in itself. Of itself it would be of little moment whether our children knew the history of the people whose literature the Bible is, whether they knew the beauties of this literature and were able to classify it in all its branches of poetry, drama, prophecy, oratory, fiction. The history has its value as part of the world's history. The literature has its interest as literature. It is indeed of great interest and value purely as literature. But no one can master all the literature of the world. The most that any of us can do is to sample the rich stores of the world's literature and it would matter little that the writings and records of an obscure people at one side of the world should be little or not at all known to us.

But the Bible has a unique interest for us. We study it that we may make free and easy use

of it in its practical purpose as our book of devotion, and as the record of a spiritual development and experience that we need above all things to contemplate for help and strength in our own religious life. We study the Bible so carefully in order that we may use it, that we may read it to good purpose in the congregation, in the home and in our private devotions.

We are fond of saying that the Bible is an open book to the simplest minds. And so it is. It is only as we approach it in simplicity that we can get its spirit. Any amount of knowledge and scholarship is fruitless, if it be merely knowledge and scholarship. But the Bible, much as it is our own, yet is to us moderns a foreign book. Its original languages are strange to us and not even remotely related to our own language. The social conditions, the customs, the habits of thought and manner of expression are all of a remote past and of radically different age, and race, and temperament. Much special knowledge, such as can be handed on from generation to generation only by specialists who are set apart from other occupations and enabled to make it the occupation of their life's best effort, is necessary in order that we may get the actual meaning. The more we have at our easy command of this laboriously acquired knowledge, to add to our simplicity of spirit, the clearer will be our understanding of the real meaning and the full meaning of the scriptures. God is to be worshipped "in truth." It is necessary then that all ideas entering into devotion should be as accurate as possible. (Adeney, "How to Read the Bible.") To us of these modern days who know so well the necessity of bringing to bear all the knowledge possible of soils and plants and animals for the most profitable agriculture, of the materials and of the laws of mechanics for the safest building of bridges and the great structures of our cities, there needs but little argument for the bringing to bear all the learning of our time and of all times for making as clear as it possibly can be made all the meaning in the book of books. True, critical Bible study may well be in disrepute if it stops there. Its only value is in that it prepares the way for our using the Bible freely and with perfect ease and understanding in its proper purposes, its actual use in our lives.

In order to bring up our children in such a way that they may, as they grow older, make the Bible their own, and be in a position to make it take the place in their lives that it alone can take, there are two things that must be done. They must be taught as much as possible of that which is necessary in order to get the truth that is in it and as far as possible the whole and the exact truth; and they must be set on the way to continue these studies for themselves. The other thing to be done is to get them into the way of actually so using it. The first may best be done systematically and effectively in the religious school, in our First-day schools. The First-day school cannot do its work surely unless it has the co-operation of the home. In that far it is a matter of the parent as well as of the teacher. The second must in its main part be done in the home. For it is in the home that the greatest use of the Bible is to be made, it being a matter of our every-day lives. As to the use of the Bible in the congregation any who are fully trained for its use and who have the habit of its use in their personal and home lives will be sure to be good users of it in its public purposes.

Whenever we have in our religious schools teachers who are teachers, who are alive and in touch with present-day life as we have to live it here and now and who find time in the midst of busy lives to get hold of the best biblical learning of the time, then is solved the greater part of the problem of bringing up those under our care in the frequent reverent reading of the Scriptures. Such teachers will find a way to bring about the necessary co-operation of the parents. It is heard on all hands that it is very hard to get teachers who are concerned to make the necessary preparation for Bible teaching, and who feel that they can find the time for it. It certainly is not an easy thing to do. It is, however, the thing we have got to do if we are in earnest about our Bible study and if we really intend to bring up our children as users of the Bible.

There is probably more studying about the Bible at present than there is actual reading and using it. There is probably hardly one here who has not found help in using the Twenty-third Psalm, the Beatitudes, some of the Parables, Paul's wonderful poem on Love. We need to so study all of the Psalms that we may use more of them in just as familiar and useful a way as the Twenty-third. We need to so study all the sayings of Jesus that we may pick up the Gospels at any point and make good use of them. The great body of Pauline literature requires much study and thought to master it that it may be easily available for every-day use, but we ought not to call the Bible the Book of Books until we have made a good start toward doing that difficult thing. We ought not to do so until we have made a thoroughgoing start to open up to ourselves and to those under our care the spiritual riches of the prophets, of Job, of the New Testament literature.

(To be continued next week on page 33 of the Supplement.)

ful direction of organized effort among Friends in Social Service. A committee was appointed to study further the conditions and needs of our meetings and to recommend a course for concerted action. The committee consists of Lydia C. Lewis, Rufus M. Jones, Edith M. Winder, George A. Walton, Cassandra Platts, Sarah L. T. Marshall, Hannah Cadbury Pyle, Alice Winder, Robert Pyle, Susan Janney Dewees.

The committee met and adopted the following as a statement of their purpose:

"To unite the efforts of all Friends in social service in order to strengthen their influence and usefulness by concerted action.

"To arouse them to higher ideals of social helpfulness and to the need for modern methods in philanthropic work.

"To collect information about the work being done among Friends and elsewhere and to serve as an exchange bureau for ideas, experiences, methods and workers.

"To encourage the work now being done, especially in rural communities and to help start new work."

AFTER THE CONFERENCE.

Those of us whose privilege it was to be at the Conference, and to listen through the week to addresses and messages, and thereby felt inspired to do the great things, and to say the great thoughts, when we returned to our several homes and meetings will doubtless feel great discouragement when that Conference time of enthusiasm wanes, and we realize that our talents are weak and the aspirations of that time are not being fulfilled.

But there is one great thing which we can each and all do from the smallest child to the oldest and wisest of our community. Each one can so watch his every thought at every waking moment of his life that there will be no place in his consciousness for aught but thoughts of love, of charity, of purity, of constant kindliness, until "the words of his mouth, and the meditations of his heart" will truly be acceptable in the sight of the loving, all-wise Intelligence, which has created all that exists, our Heavenly Father.

Especially in the silent hour of meeting we can so fill our consciousness with love, and a charity so great that it sees only the good in our fellowman, that, when the silence is broken and the social mingling is at hand every face will so shine with the uplift received that each heart will go to its daily duties healed and comforted. For no word of uncharitableness, or condemnation, or criticism can pass the lips of one who has thus consecrated himself. And from this continued consecration the spiritual power will so overcome the mortal weakness and fear that growth and strength to openly give the messages will surely develop.

We cannot over-estimate the power of our thought for good or evil, and I know of the wondrous "peace that passeth understanding" which waits upon the continual watchfulness that will not permit one thought to enter the mind that is not akin to love, pure enough to cover every seeming fault of our brother man. Out of such brotherly love will grow the solving of every problem which confronts this age.

We have had sad knowledge of the seeming power of hate, let us learn the full and real power of love. ANNIE LAURIE VALENTINE.

Glen Cove, Long Island.

BOY SCOUTS OF AMERICA.

[By J. Henry Bartlett in *The Friend* (Phila.); also copied in *The American Friend.*]

Last autumn there was a great rally of Boy Scouts in London. About 20,000 boys marched to Crystal Palace, where they gave interesting exhibitions of gymnastic drills and of all kinds of "scout craft," including life-saving, first aid to the injured, methods of tent life, service to strangers and general courtesies to the world at large, especially to womankind. The climax of this great demonstration was not held at Crystal Palace. It required the open fields and wooded hillsides some distance away, where a regular military manoeuvre ended in a mock battle of imposing pretensions. The press of Great Britain gave large space and much eclat to the whole affair, and although an effort was made to mask it, newspaper reports indicate that prominent military authorities had the directing hand in the demonstration.

As a result of the revelations of the principals, some active correspondence was printed in a London daily, pointing out for peace advocates what seemed to be the real motive of the Scout movement. No one can gainsay the fact that the organization as developed by Sir Robert Baden-Powell contains a great deal of good which appeals to boys. To quote the Scout circular: "Scouting consists of first aid, life-saving, tracking, signaling, cycling, nature study, seamanship, and other instruction. * * * The movement is not *essentially* military, but the military virtues of discipline, obedience, neatness and order are scout virtues." On the face of it, what an attrac-

tive program this is for any interested in child-saving! As a matter of fact, any one of these interests can be found in some degree of perfection in one or another boys' club in our great cities and in country places. It was a stroke of worldly wisdom in Sir Robert Baden-Powell to combine so many live interests in one organization, and so to lay siege to boy-life. The great success in numbers and enthusiasm is sure evidence that vital principles have been actively subsidized.

It concerns peace advocates to give more intelligent attention to these vital principles. Boys are naturally active. Within definite limitations they respond willingly (ardently, we might almost say), to efforts to organize these activities. In several localities in England, Friends and others have had a large measure of success in organizing *Peace* Scouts. The principle, "To help other people at all times," contained in the Scout's oath, lends itself most readily to peace work, and the boys of a city or a town are not slow to respond to calls for real service. Appeal to their better nature and their sense of civic pride, and unsuspected qualities of manliness seem to spring into full-grown life.

Following the success of the "Scout movement" in England, the "Scout idea," it is said, "has sprung up spontaneously all over America." Friends and others, we trust, would object to the *oath* exacted of the "tenderfoot," but unless there is distinct evidence that the grip of militarism is not upon the organization, peace-loving citizens must keep clear of it altogether. Where they are drawn to do better than this, and to have part in encouraging avowed Peace Scouts, they can well believe that they are sowing good seed in fertile ground.

The attempt of the military party to fasten its tentacles upon the young life of the world may, after all, be but a death throe of a lost cause. It is no great time since differences between individuals were fought out in bloody contests. These contests were accounted honorable, and the substitution of courts for them was no easy process. We have, however, almost forgotten the stages of this contest, and few living can now remember when duels were not unlawful. Perhaps we are nearer the conclusion of international contests, except in courts, than most would believe. The failure of the adult mind to be enticed into military service by all its allurements may have driven military men to seek means of preparing the youth, by degrees, to feel differently toward their enticements. By word and by service let us all, as we have opportunity, administer antidotes to such poison.

OHIO AND INDIANA FRIENDS ON PEACE.

[The discussion of a paper on Peace that was read at Miami Quarterly Meeting of Friends held at Waynesville, Ohio, on Fifth month 14th, 1910, led to the unanimous adoption of the following, which we find printed in full in the New Vienna, Ohio, *Reporter*.]

It is generally conceded that the school age is the most fertile period for the planting of those ideas and opinions which will determine the character of the men and women of the future; and further, that the school room is, next to the home, the most suitable place for their cultivation. We would therefore encourage our public school teachers and other educators to emphasize more and more the principles, the victories, and the heroes of peace rather than those of war.

We oppose the theory that to be fully prepared for war is the best way to promote peace among nations. It would be as reasonable to say that each person should be requested to go about fully armed at all times with deadly weapons as the best way to promote peace in a community.

We urge that friends of peace and arbitration everywhere be so organized and their influence so brought to bear on the election of members of our national congress that a greater number of men may be sent to that body who can be depended upon to oppose extravagant appropriations for army and navy purposes.

We would call attention to the fact that many wars of recent times have been largely caused by fostering and encouraging national antagonisms for entirely selfish purposes by those who expected to profit by the conflict. As an example of the danger to be feared from this cause, we would remind you of the apparently concerted effort in this country to create sentiment against Japan and its people which if allowed to go on might easily lead to war. We would urge Friends everywhere to become identified with the new peace movement, and suggest the circulation of literature relating to the subject, such as a recent Swarthmore College Bulletin containing a series of addresses by William I. Hull.

On behalf of the aforesaid meeting, Aaron P. Chandler, Clerk.

Approved by the Representative Committee of Indiana Yearly Meeting.

Few things make more directly for self-respecting independence than a man's ownership of his own domicile. If a man's house belongs to his employer, and the same hour sees the loss of work and of home, the independence of the worker is sapped. —*Hollis Godfrey in The Atlantic.*

A VISIT OF FRIENDS TO THE PRESIDENT AFTER THE ASSASSINATION OF LINCOLN.

[Dr. George Truman was one of a committee appointed by Philadelphia Yearly Meeting to take to the President of the United States and the Secretary of War a message prepared by the Yearly Meeting expressing the feeling of Friends in regard to the death of Abraham Lincoln. The following is from a letter written by him to his wife, Sixth month 3rd, 1865, and is furnished for publication by the family at the request of the *Intelligencer*.]

(*Concluded.*)

An engagement having been made at twelve o'clock with the Secretary of the Interior,—James Harlan, at his office, or rooms, in the National Hotel, we repaired there, and were introduced in due season. We found him a fine-looking man, as well as agreeable in conversation. Our intercourse with him was mainly conversational, after the reading of the address. He opened the way himself by stating that he had understood that we had come to Washington to see the President and Secretary, and to express to them our views and feelings of condolence and sorrow in consequence of the death of our late President, to which, Richard Moore replied, that such was the fact; that we were a deputation (as heretofore stated) and had brought with us an address expressive of the feelings and views of Friends in relation to that event and which it was suggested might be read, and thus the whole subject of our visit presented. This was then done, and the paper handed to him; he remarked upon it as being well adapted, and fully expressive in its beautiful language of the sorrowful facts referred to. He stated that he had not been long in the Cabinet, but he had sufficient acquaintance with our late President to know that all that had been said in respect to his generous character was no more than was due to him. After getting through this portion of his observations, he stated that he had a subject to lay before us which had relation to the Indian department over which he has control, and that was, whether a Friend could be named who had administrative power, zeal and general intelligence sufficient to take that bureau in charge. He believed from the well-known confidence of the Indians in the Quakers, or Friends, that if such an one could be found, who could be induced to enter upon the service, great good might result, and the constant bickering and motive of strife and war would cease, believing, as he did, that mainly, if not wholly, the difficulties we had experienced with these Aborigines had grown out of deceptions and cheating in relation to the supplies furnished as part of their annuities. This, of course, was only a subject for our thought. Our women Friends were much interested in this part of his address, and a lively conversation resulted in consequence. He told us that his grandparents were Friends, that his grandmother was a minister, and that his father was disowned for marrying his mother. (The grandmothers seem to have borne an important part in this day's work).

Leaving here, we returned to our boarding house for lunch, preparatory to meeting with the President, which we now understood would be at 4.30 o'clock. When we arrived at the mansion we found several generals were in consultation with the President; General Thomas, who had just arrived from the West; Schofield, Steadman and one other, whose name is now forgotten. We had to wait some half an hour for these officers to get through their interview. When we were informed that we might enter, we were pleasantly received by the President, and after introduction were requested to be seated; as soon as it seemed right after being seated, we knowing the preciousness of time, I arose.

[The remarks he then made to the President were very similar, as recorded in the letter, to those made to the Secretary of War. He spoke further, as follows.]

In his efforts for the relief of the oppressed and down-trodden slave, we felt that we had cause to honor and revere his memory, and although, it might seem a discrepancy with the President as it had with some among us that, in the use of the phrase that he did this great act of proclaiming emancipation from a "military necessity"—and we were acknowledging our gratitude therefore, while at the same time, we were asking to be excused from military acts and military rule—yet we as a people were not fully competent to comprehend the phrase. It was merely technical to us for we perceived behind that technical phrase, in the mind of Abraham Lincoln, truth, justice, and the moral force of right as belonging to all men; with these qualities and active forces of his mind, we were in unity, for we felt assured that it was by these, and these alone, he was prompted to the great work which had been in measure accomplished;—there was, therefore, no discrepancy in us thus to feel that he stood endeared to us, in view of the great good that has been so far realized. In relation to his generous impulses for the relief of those who had incurred just censure and punishment, we honored him for the clemency manifested ,inasmuch as we perceived that he tempered mercy with justice in the affixing of decisions.

In relation to the members of the present government we felt that they had our sympathy in

the arduous duties which now devolved upon them in the reorganization of those sections of our country which, by rebellion, had changed their conditions; for this, wisdom would be needed; a right wisdom, which only could be realized by applying whence it will be imparted freely; even from Him, who comprehends all needs. The President was recommended earnestly to look to that source, and for that which would be profitable to direct, and which would, without doubt, be furnished in the right time and manner. It was then stated if the President pleased, the address might be now read.

The President now taking the paper in his hand commenced a reply by stating that he felt thankful for the feeling that had been manifested, and the confidence that had been shown in the members of the government. He stated that he felt all that had been said in relation to the late President, having known him to be such and more as had been presented in respect to him. In respect to the question of religious opinions, he confessed that he had long been settled in the conviction that each one must be permitted to act out their own conviction, that each one must be permitted to act out their own conclusions according to the best evidence that had been afforded them; to bring men to think alike as to creeds, notions, or opinions of religion would prove a failure, and now, while he was speaking, he remembered the historical statement that Charles V. of Spain, after having abdicated the throne in favor of another, retired to a monastery, and there in the latter part of his life amused himself by endeavoring to regulate a number of watches to run equally, which, he found he was unable to do;—with this he was instructed and expressed himself as having sinned, in that he had endeavored for a considerable part of his life to force men to think alike, when he found he could not even make two simple pieces of mechanism to act alike. He said, so far as you people are concerned, you will find under similar circumstances the same treatment as you have hitherto experienced. In relation to the question of slavery, he stated he knew all about it, having been born and brought up in its midst and having had to feel and suffer from its spirit. But you say that the freedom of the slave had been based on a military necessity; permit me to say that this government does not screen itself behind a military necessity. It is principle that has actuated, and will continue to actuate us in the carrying out the fact of emancipation. We base it on truth, justice and that inherent principle of right, which all men know is theirs, but I must be honest and say to you that I do not believe in the practicability of incorporating the colored or the Indian races into our government. You may combine the races of white men so as to act harmoniously together, but you cannot bring the colored man into combination and succeed. I make no law, I only seek and find law already made and on that I base my convictions. In conclusion, he expressed himself gratified at the interest manifested and trusted that he would be able to realize ability to fulfill the responsibilities laid upon him.

Clement Biddle then expressed a few remarks to him which were spoken in a low voice, and not fully heard by all. The communications here, as well as with Edwin M. Stanton, were all given in a suppressed voice, which tended very much to heighten the solemnity of the occasion and prevented any pretension to oratory or declamation. We now bid him farewell, being satisfied that we had been in his company, and had fulfilled our mission in agreement with what the Yearly Meeting would expect from us. When about to leave the office, the President turned us toward a door which he opened, and which led into the private library of the house, a beautiful room, and well stocked with books; from here he took us into the quiet chamber, and finally into the chamber recently occupied by the late President as his sleeping chamber; from here he accompanied us into the hall toward the head of the stairway, where we bid him the final farewell, and retired from the house. On riding down, Isaac expressed himself exceedingly gratified with the whole movement of the day; everything passed off well, even to the closing of the interview with the President. He said he had never known so much courtesy exhibited before,—visitors being always dismissed in the office, but we had been led out room by room. He thought we had been greatly favored, and he was led to believe the right time had been chosen for the delivering of the address, and of our message of regard and sympathy, and he thought they would have their effect.

The rest of the company desiring to see one of the teachers of the Freedmen, M. Heacock left to search for her. Benjamin Hallowell having sent down his carriage for Mary and Richard, they, in company with Henry Janney, who was present with us during the interview, left for Sandy Springs; while I returned to our boarding house, took a cup of tea, and after bidding Isaac and wife farewell, left for home in the 7.30 train. We were detained getting out from the suburbs of Washington, owing to the many thousands of soldiers who covered immense trains of cars, and were making for the West to be mustered out of the army. How those men at the head of the government find time for all they do when they are subject to every beck and call, I cannot under-

stand, but I suppose they "kind of" grow into it. I was much pleased with the movement of New York Yearly Meeting in respect to an address and am equally pleased with the delegation. I think George G. Macy should have taken a place in it if he was the author of the paper. Perhaps his service ended in writing, we have our places, and when we fill them, have our reward. There were some fears expressed in respect to some of our delegation being too active, and I told our Friends to let that alone, let every one mind their own gifts and I thought we should come out right—which proved remarkably the fact; everything that appeared was antagonistic to widespread flourishes of speech; there was no call for it. A solemn grandeur, so to speak, spread over our several interviews, and closed up all avenues to improper utterances. It would be well for the New York delegation to know that their main help will be in Isaac Newton, who takes a deep interest in all movements of Friends towards the government, and as he has free and unlimited movement in all directions his services will be absolutely essential.

BIRTHS.

DE COU.—Near Haddonfield, N. J., Seventh month 6th, 1910, to Howard F. and Hannah E. Scott De Cou, a son who is named Samuel Coleman De Cou, Jr.

DEATHS.

NEWBOLD.—Elizabeth John Newbold was born at Chestnut Grove, near Camden, Del., in 1828. She was a grand-daughter of the eminent Friend, Warner Mifflin. She died Sixth month 18th, 1910, in Louisville, Ky., in her 83rd year.

NOWELL.—At Winchester, Mass., Seventh month 16th, Sarah Jackson Nowell, widow of James Nowell of Portsmouth, N. H., at the age of 92 years, 11 months. She was the mother of Sarah M. Nowell, formerly Librarian of Swarthmore College.

RICHARDSON.—At his home in Langhorne, Seventh month 17th, 1910, Joseph Richardson, in his 72nd year. The funeral was held at his late residence Seventh month 20th, and he was interred in Friends' Yard, belonging to Middletown Monthly Meeting (Langhorne), of which he was a life-long member.

Joseph Richardson, the oldest child of Joshua and Mary Knight Richardson, was born the 14th of Third month, 1839, in the old historic mansion in Langhorne, corner of Bellevue and Maple avenues. In the year 1865 he married Hannah G. Rowland, who with four children survives him. All his life was passed in Langhorne and the vicinity, and the large gathering of relatives and friends at his funeral, together with the loving tributes to his memory, testify to the esteem in which he was held by all who knew him. His creed was eminently one of cheerfulness, and while in his immediate family circle, a tender husband, a loving father and a kind brother will be sadly missed, many there are among his friends and acquaintances who will long for the bright word and cheery greeting which never failed them. But though we miss so keenly this daily message—we realize afresh the importance in our lives of the gospel of good cheer, and know that

"Others shall
Take patience, courage, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all."

YARNALL.—In Willistown Township, Chester Co., Pa., Seventh month 18th, 1910, T. Ellwood Yarnall, son of the late Thomas and Jane Yarnall, in his 77th year.

NOTES AND ANNOUNCEMENTS.

Much matter of Friendly interest is appearing in the Wilmington, Del., daily *Every Evening*. Its accounts of the Conference at Ocean Grove were among the most accurate and satisfactory of any that appeared in the dailies of the larger cities. The article by William Canby Ferris on "The Quakerism that is Worth Perpetuating," which appeared in our issue of Seventh month 25th, is reprinted in full in *Every Evening* of Seventh month 9th. In the issue of Seventh month 11th, there appears a good account of the proposed publication of the Complete Works of Penn.

Another local newspaper in which matters of Friendly interest have space and prominence in proportion to the part of Friends in the life of the neighborhood is *The Swarthmore*, the weekly paper of the village. In the issue of Seventh month 23, the editorial is on The Friends' General Conference, and is one of the best brief accounts we have seen.

Ellen H. E. Price, formerly of Swarthmore, Pa., has been appointed Superintendent of Educational Interests of Philadelphia Yearly Meeting. Members of school committees, teachers, and those desiring to become teachers, may address her for the present at 140 N. 15th St., Philadelphia.

At Buck Hill Falls, as *The Swarthmore* notes, "on Tuesday night [the 19th] a meeting was held to discuss and report upon the Friends' Conference at Ocean Grove. Several Swarthmoreans and college graduates attended the conference and spoke at the meeting at Buck Hill."

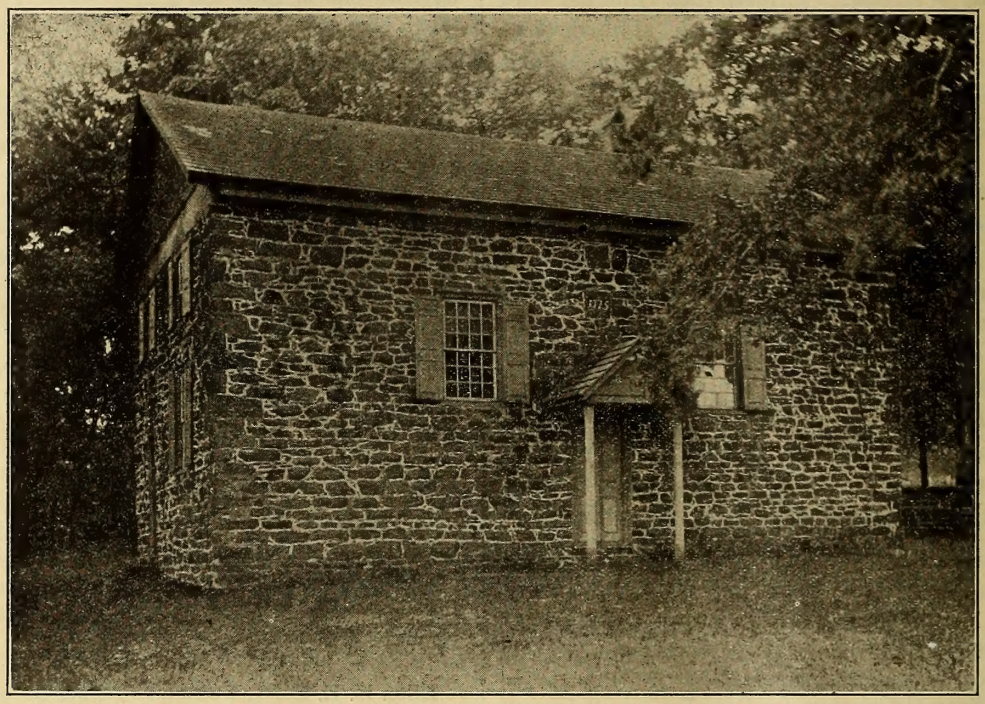
We have no knowledge of who from Mickleton may have written the comment concerning time of General Conference [in issue of Seventh month 16th, page 464], but recognize the fact it would be impossible for the committee to name a time convenient for all and as the time at their disposal is limited because of regular summer programs at such centers as are most convenient, it seems just to vary the time. Sixteen members of our little meeting were in attendance at a part or all the Conference; surely all must feel a debt of gratitude, personally and as members of our Religious Society, to the Central Committee for their unselfish efficient service in making such a series of meetings possible.

Mickleton, N. J. L. E. Holmes.

Our Friend, Charlotte C. Talcott, of Bloomfield, Ontario, Assistant Clerk of Genesee Yearly Meeting, is a writer of prose and verse that finds its place in various Canadian magazines and newspapers. A story of hers that has given much pleasure appears in *Rod and Gun*, a periodical of out door life that is well known on both sides of the Border.

Friends desiring to attend the approaching Indiana Yearly Meeting to be held at Waynesville, Ohio, beginning the 22nd of Eighth month (Meeting of Ministers and Elders the Seventh-day perceding at 2 p. m.) will please notify the chairman of Committee of Arrangements, Elizabeth B. Moore, Waynesville, O.

George L. and Anna M. Maris left their Florida home just as peaches and watermelons were coming to perfection, to attend the Conference at Ocean Grove. They have taken Professor Nutt's house in Newtown, Pa., for two months, and will remain in the North until sometime in the fall.



THE MOUNT MEETING HOUSE,
Near Juliustown, N. J.
(*See issue of Seventh Month 9th, page 443*)

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

SEVENTH MO. 30TH (7TH-DAY)

—Westbury Quarterly Meeting at Westbury, Long Island, N. Y., at 10.30 a. m. Carriages will meet the arrival of the train leaving 34th St. Ferry at 9 o'clock and Flatbush Ave. at 9.12. The afternoon meeting, under the care of the Committee for the Advancement of Friends' Principles, will be held at 3 o'clock. Rebecca T. Miller, of Sandy Spring, will read a paper entitled, "A Word for Friends To-day." The meeting for Ministry and Counsel will be held the afternoon of the day before.

SEVENTH MO. 31ST (1ST-DAY)

—Visit of Phila. Y. F. A. members to Horsham Meeting at 10 a. m., and to the Young Friends' Association in the afternoon. Trolley from Willow Grove at 9.42 a. m.

EIGHTH MO. 2ND (3RD-DAY).

—Concord Quarterly Meeting at Concord, Pa., at 10 a. m. Ministers and Elders, day before, at 1 p. m.

—Chesterfield Monthly Meeting of Friends, at Trenton, at 2.30 p. m.

EIGHTH MONTH 3RD (4TH-DAY).

—Purchase Quarterly Meeting at Purchase, N. Y., 11 o'clock a. m. Min-

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istry and Counsel day before at 2.30 p. m. Conveyances both days meet train leaving Grand Central Station, N. Y. City at 8.49 a. m., also train arriving at White Plains from the North at 9.43 a. m. Friends' Association in afternoon after Quarterly Meeting. Subject, "Social Service and the Ocean Grove Conference."

EIGHTH MO. 4TH (5TH-DAY).

—Abington Quarterly Meeting at Gwynedd, Pa., 10 a. m. Ministers and Eders day before, at 11 a. m.

EIGHTH MO. 6TH (7TH-DAY).

—Philadelphia Quarterly Meeting at Race St., at 1 p. m. Ministers and Eders day before, at 3 p. m.

EIGHTH MONTH 7TH (1ST-DAY).

At Newtown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Young Friends of Philadelphia visit Merion Meeting at 10.30 a. m. Preparative Meeting at 9.30. Train from Broad St. at 8.15 a. m. to Narberth; ¾ mile to meeting house. Trolley from 52nd St. and Market for Bala goes within 1½ miles of meeting house.

EIGHTH MO. 13TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma), O.

—Salem Quarterly Meeting, in Salem, O.

EIGHTH MO. 15TH (2ND-DAY).

—Fairfax Quarterly Meeting at Lincoln, Va.

EIGHTH MO. 20TH (7TH-DAY).

—Short Creek Quarterly Meeting at Short Creek Meeting House, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

EIGHTH MO. 22ND (2ND-DAY).

—Indiana Yearly Meeting at Waynesville, O.

EIGHTH MO. 29TH (2ND-DAY).

—Ohio Yearly Meeting at Mt. Pleasant, O.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

BOOK NOTES

"From Irish Castles to French Chateaux" is a book of literary travel sketches by Norma Bright Carson, editor of *Book News Monthly*,—treating with warm, sympathetic touch of famous Old World scenes. Various poems are interspersed between the chapters. We quote from the picturesque verses on Mt. Slemish:

"On Slemish sides so broad and heather-clad,
St. Patrick, long ago, did graze his sheep:
And dream the dreams to make a sad world glad
And bring the light of joy to eyes that weep.
To-day few sheep among the braken wander,
No Patrick hither brings his dreams to ponder;
But over Ireland's North, a watchful guard,
Old Slemish, bent and hoary, battle-scarred,
Bids all who 'neath its purple shadows dwell
To love and live both loyally and well."

The list of chapters is as follows: To the North of Ireland; From the Causeway to Ardrossan; Alloway To-day: A Triumph in Landscape Gardening; In the Scotch Lake Country; Edinburgh, the Picturesque; Melrose Abbey and Abbotsford; Two Quaint Cathedral Towns: Ancient Rome in the Heart of England; London: A Historic and Literary Ghostland; House-Cleaning in Westminster Abbey; The Homes of Milton; Stratford-on-Avon, the Beautiful and the Incongruous; Paris: A Study in Impressionism; Versailles and Fontainebleau: Tombs of a Dead Glory; When the Sea Storms: Three Fragments.

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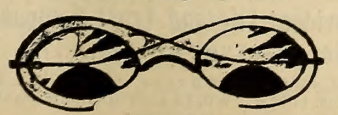
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY S..., EIGHTH MONTH 6, 1910.

Martha J Warner

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PHILADELPHIA, EIGHTH MONTH 6, 1910.

Volume LXVII. Number 32.

Let us quit accusing those who differ with us, as if they are full of envy and hatred. Let us be sure that what we see as hatred is not a reflection of what is in our own hearts.

ELI REECE.

In Editorial in Evangelical Friend.

AT QUARTERLY MEETING.

The best of old and new are truly blent
In this old House among the ancient trees,
Set round with slopes of wheat and fragrant corn
That sway and waver in the summer breeze.

Below the turf in yonder quiet field
The old-time Quakers long have lain at rest;
The boxwood and the roses bend above
The peaceful generations of the blest.

Yet their immortal spirits look to-day
From out the kindly faces round me here;
Their children's children are inheritors
Of their soul-images beloved and dear.

The ardor and the impulse that have stirred
Yon sister pleading for the pure and right,—
This brother bringing sympathy and hope,—
Stirred long ago the "Children of the Light."

As in far times this spacious House was thronged
With genial elders and with gentle youth
And bonnie children,—so to-day the old
And young have come to hark for heavenly truth.

The same heart-hunger deeply moves these Friends
That moved of yore their venerated sires,—
Ancestral yearnings for the word of God,
Undying hopes and heaven-sent desires.

Who fears our Faith is dying?—Let him come
To this old Meeting-house beneath the trees,
And find celestial balm, while airs float in
From corn-fields fragrant in the summer breeze.

J. R. H.

Florence Lucas Sanville in *Harper's Magazine* describes the condition under which the breaker boys work at the coal mines, many of whom are under the lawful age. She says there was not one superintendent of the four or five collieries they visited who could not recall at least one tragedy of a boy who had slipped into a coal pocket and been smothered, or had been mangled and killed by falling into the machinery. When asked whether slate-picking could not be done by mechanical devices, the invariable answer was, "Yes, but the boys are cheaper."

PRIVATE PRAYER.

As widely as professing Christian ministers have departed from the teaching of Jesus in their service of public prayer in the churches,—even more fully have they failed to impress upon their congregations, the Christ idea of the significance of private prayer.

No one can studiously read the declarations of Jesus concerning prayer, without becoming convinced that he believed God to be unchangeable in character. Prayer as understood by Jesus was not for the purpose of changing the mind of God, but instead it was for the putting the human mind in that relationship to the Divine,—that, so to speak—there could ensue a transfusion of the Divine Spirit into the Human Spirit, that would endue it with supreme spiritual power. A requisite therefore of this endowment was faith. *i.e.*, a firm and unchangeable belief that that which was prayed for would be received. "If I can but touch the hem of his garment I shall be made whole," said the woman within herself, and the response came quickly, "Thy faith hath made thee whole." It was the mental attitude that constituted the prayer. Thus Jesus reiterates, "Whatsoever ye ask in faith ye shall receive." The first essential is to conform the human thought and will to the Divine. Thus Jesus prayed that *he* might be in perfect unison with God, thus he prayed that *all mankind* might become—"Father that they may be one with thee as I am one with thee." With him this harmony had become so perfected that he said "The word which ye hear is not mine, but the Father's who sent me."

We may infer then then that when he "went apart to pray" it was for the purpose of so harmonizing his will with the will of his Father that he was enabled to be as he said, when he declared "I and my Father are one." If this be Jesus' idea of prayer as we gather from his words, let us judge,—from his words,—something of its potency.

Jesus declared, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives. And recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

What power this entire subjection of his will to the government of the will of God gave him as outlined in this declaration is indicated in the record of his ministry not alone to the spiritual, but also the physical needs of his fellowmen. He lived in a time of great mental strain. The gospels are full of stories of demoniacal possession, the popular idea of the cause of insanity and epilepsy. The cases of Mary Magdelene,* Joanna and Susanna are instances of women subject to nervous afflictions that were healed by their Faith in the power of Jesus to cure their disease. We are told of a failure of his disciples to effect a like result with an epileptic (Matt. xvii. 17-20) and his response to their inquiry as to the cause of their failure, "Because of your little faith."

It would seem from this statement, had we no other evidence from his testimony, that Jesus did not differentiate himself from his fellowmen, in their relationship to God, and the possibility of their attaining such influence over diseased minds as to restore them to normal health. But in this respect let us remember he left no unmistakable declarations of the possibility of all, who subject their wills to the Divine Will, having his power. He reads his Bible carelessly, who learns from it that Jesus set himself above his fellowmen in the attainment of favor with God, or in his spiritual development beyond human possibility. It is a record of shame in the history of the Society of Friends, the emphasis of whose religious belief, indicated by the injunction, "Mind the Light,"—is *faith in the Indwelling Spirit of God in every human soul,*—that they have not put their trust in the teaching of Jesus, and logically presented their faith in Jesus as an *exemplar of human possibilities, in spiritual attainment* instead of as our ministers have become so prone to do,—making Jesus a being to be worshiped as a demigod.

Jesus explicitly sets forth his human relationships and his human imperfections. His only claim is his unfaltering purpose to subject his voice to the will of the Father. So far had he succeeded in this that he could declare "I and my Father are one," but again he clarified this statement with the other, "My Father is greater than I," though the very circumstance that, in the first declaration, putting himself before "my Father" indicates his humility and not equality. But that his fellowmen might not misunderstand his feeling of relationship to his "Father" as different from that which all humanity should aspire to, he declared "Verily, Verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father."

The life of Jesus as indicated by his words,—and certainly, these are most worthy of credit as exemplifying his character and his mission,—was a life of private prayer, of aspiration to fulfil the will of God. Only once, and that in an hour of agony of mind and body, did he ask for a special favor—and even then he followed his prayer with the immediate, loftier aspiration, "Howbeit, not what I will, but what thou will."

In conclusion, if as Christians we aspire to follow the example of Jesus Christ, we shall cease to pray in public assemblies for material blessings, especially cease to portray to God social problems that need his special care and attention and cease to urge him to a more careful attention to human needs. In fact, as simply suggestive to the assembly of a thought which they may formulate into a *private prayer,* as for example, "Father that they may be one with thee as I am one with Thee," there is little to be found in the teaching of Jesus exhorting to public prayer.

But in one's private, individual experience, there is an example and admonition in the life of Jesus, which the Christian world has failed to appreciate.

This near at hand Power—which the Prophets experienced when they declared "Thus sayeth the Lord"—which the founder of our religious body had in mind when he declared he heard a voice saying, "There is one even Christ that can speak to thy condition," and which the scientist of our own time described as "The Power, not ourselves, that makes for righteousness in the world" is the Spirit of Peace that calms all our anxieties, and transforms all our nervous fears into feeling of strength and comfort, when we in secret prayer invoke His aid.

Let us hail every sign of an awakening consciousness of this possibility of the human soul to overcome the cares of this world, while in this world, thus making a heaven within ourselves that shall aid in bringing the Kingdom of Heaven into the souls of all our fellowmen.

Let us at least try to believe that whatsoever we pray for in Faith, as Jesus prayed, that shall we receive.

New York City. WM. M. JACKSON.

*Luke viii, 2, 3.

NEW BOOKS FROM IRELAND.

Literature flourishes in Ireland to-day; many writers are producing stories and plays and poems; and a wide audience welcomes the works of these new authors. The firm of Maunsel & Co., of Dublin, issues a number of the books of this school of Irish writers. Eight volumes have recently appeared:

(1). Lady Gregory's "Seven Short Plays" portray the daily life and domestic humors of the Irish folk, with a deal of keen observation and genial wit. A very amusing play is "The Workhouse Ward," in which a pair of aged cronies who are continually badgering and rebuking one another in raciest brogue, refuse to be separated when the sister of one of them offers him a comfortable home. A typical extract from another of Lady Gregory's little dramas exhibits an Irish trait,—

"*Mrs. Tarpey.* Do I know the town? I do, to be sure.

"*Magistrate.* What is its chief business?

"*Mrs. Tarpey.* Business, is it? What business would the people here have but to be minding one another's business?

"*Magistrate.* I mean what trade have they?

"*Mrs. Tarpey.* Not a trade. No trade at all but to be talking."

(2.) T. W. Rolleston is author of "Sea Spray: Verses and Translations." He illustrates the eternal love of her heroic past that stirs all true sons of Erin. His poem, "The Grave of Rury," shows the honor in which the old kings of Ireland are held. King Rury's grave is still to be seen in the beautiful and pathetic ruins of St. Fechin's monastery,—

"Darkly grows the quiet ivy,
pale the broken arches glimmer through;
Dark upon the cloister-garden
dreams the shadow of the ancient yew.

Through the roofless aisles the verdure
flows, the meadow-sweet and foxglove bloom,
Earth, the mother and consoler,
winds soft arms about the lonely tomb.

Peace and holy gloom possess him,
last of Gaelic monarchs of the Gael,
Slumbering by the young, eternal
river-voices of the western vale."

(3.) Frederick Langbridge, Canon of Limerick, writes "The Power of Red Michael and Other Ballads." Imaginative power marks these ballads wherever you open the book. "My Island" tells of an isle of refuge from one's unfriends and detractors,—

"Ah, what songs one hears there!
Ripe to the core,
Older than the stars are,
Songs for evermore,
Ah, what lighted visions—
Shimmer of washing streams;
God! what trees, what colours,
What wisdom of dreams!"

(4.) "The Land and The Fiddler's House," by Padraic Colum, "a boy off a bog in county Longford," who came up to Dublin, worked in a railway office, acted on the amateur stage, and took to reading Ibsen and composing plays. His drama of "The Fiddler's House" gives the reader an intimate view of an Irish farmer's home, in everyday conversations.

(5.) Lady Gregory's "Kiltartan History Book" is a collection of the stories and droll sayings that she has gathered from people in workhouses, and from beggars, pipers, wanderers and suchlike pleasant company at her own door in the Barony of Kiltartan. They have the true Irish flavor, here is one: "Cromwell was very bad, but the drink is worse. For a good many that Cromwell killed should go to heaven, but those that are drunken never see heaven. And as to the drink, a man that takes the first glass is as quiet and as merry as a pet lamb; and after the second glass he is as knacky as a monkey; and after the third glass he is as ready for battle as a lion; and after the fourth glass he is like a swine as he is."

(6.) James Cousins' little book of verse, "The Bell Branch," is a set of gentle songs and tender love-poems, such as "A Song of Service,"—

"I do not seek some golden phrase
From sky or earth or ocean
To tell thy beauty and thy praise
Or speak my heart's devotion.
I pray for power when tempests swell
To spread strong wings above thee,
And in life's meanest things to tell
By faithful service how I love thee."

(7.) "Wild Earth" is a garland of Padraic Colum's songs, voicing the desires and emotions of the peasantry, as in the case of the vagabond old woman who longed for a home, —

"Och! but I'm weary of mist and dark,
And roads where there's never a house or bush,
And tired I am of bog and road,
And the crying wind and the lonesome hush!

And I am praying to God on high
And I am praying Him night and day,
For a little house—a house of my own—
Out of the wind's and the rain's way."

(8.) The last of these delightful books, so strongly charged with the sentiment and hero-worship, the kindliness and the cheery humor, of the good warm-hearted Irish people, is Shane Leslie's "Lough Derg in Ulster," stories of St. Patrick's Purgatory, half legendary, half historical.

J. R. H.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 6, 1910.

RELIGIOUS LIBERTY.

Since the Pilgrim Fathers came across the seas to a new land in order that they might worship God as they thought right, there has been a gradual increase in religious liberty throughout the world. In our own country there is entire separation of church and state, and all religious denominations and ethical cults have equal privileges under our laws. Even within the different sects there is much more liberty of individual belief then there was a generation ago. In our associations and conferences it is generally taken for granted that this increase of liberty is an unalloyed blessing, but is it not possible that we have laid too much emphasis on liberty and not enough on the religious aspect of it? Is there not a growing feeling that if a man is outwardly circumspect in his conduct, so that he does not come under the ban of public opinion, it is not necessary for him to have any religion?

Without attempting to define religion we will assume that it is the attitude of the individual toward the Divine—within him, around him, above him. The religious man feels that in some way he is a part of the Divine plan, and that all improvement in spiritual as in material conditions is brought about by God working through human beings. Realizing this he feels responsibility for the social conditions that largely shape his own life and the lives of his fellows.

The religious man does not feel that it makes little difference what one believes. He reads that the greatest of all the prophets came into the world to bear witness to the truth. He finds that a larger measure of truth comes only to those who earnestly seek it. He must therefore be ready to test new thoughts in the crucible of his own experience, and be ready to bear witness to what he finds to be true. It is a good thing for a man to have the courage of his convictions, but unless his convictions have been shaped by the Divine impulse within him, courage in upholding them may result only in the spreading of error.

To a religious man liberty means, not the right to do whatever one pleases, but the right to do whatever is required in order to keep one's self in harmony with the Divine. His daily work may be apparently very insignificant, but if the thought abides with him that "there is no great and no small" he will so do this work that it will have a reflex action upon his character. He will be ready to say with the poet:

> "My work is mine,
> And, heresy or not, if my hand slacked
> I should rob God, since he is fullest good."

"Where the spirit of the Lord is, there is liberty," and no liberty can be looked upon as religious unless it is a result of the Divine indwelling. The chief purpose of our meetings for worship is to bring us into a fuller realization of the Divine possibilities of our nature. If we fully realize these all the rest will take care of itself. The man who feels that he is a co-worker with God will strive reverently to find out what the Divine plans are and to keep himself in line with them. He will feel genuine sympathy with all of God's other co-workers; and with various gifts, along many lines, each being at liberty to do the especial work required of him, they will take hold of our social problems with the common desire that the things which are "crooked shall be made straight, and the rough ways shall be made smooth."

DIFFICULTIES IN BEARING THE NAME OF "FRIEND."

In view of the several divisions and the radical divergence of emphasis, into which those have fallen by whom the message and the lives of George Fox and the early Friends are felt to be a heritage to be cherished, it is unfortunate that each branch persists in assuming itself to be the true Society of Friends, and in declining to take to itself any distinguishing name. We sincerely sympathize with the following which appears in the editorial columns of the *Evangelical Friend* under the heading "Not 'Friends.'"

"At a conference of Hicksite Friends held recently resolutions were adopted condemning the use of such hymns as "Jesus Lover of My Soul," "There is a Fountain Filled With Blood" and "Onward Christian Soldiers." We know of course why the first two were condemned and discount their decision accordingly, but the point that causes the difficulty is that newspapers all over the country published this report as the action of "Friends." Thus we stand before the world as objectors to the use of such hymns.

"If these people are determined to call themselves Friends they should in fairness and honesty use some distinctive designation that the ordinary reader may know the difference. It is greatly to the discredit of our church to have such reports as the above going over the country in our name."

There is a real difficulty here. None of us want to call ourselves "orthodox" as if we alone were straight and all the other branches merely assuming; none of us want to call ourselves "liberal" as if the other branches were illiberal. The grandfathers of all of us sat together in the same meetings and worked together in the same fellowship. None of us can give up the name Friend, none of us can use a modifying term that would indicate us as dissenters when we feel ourselves to be faithful to the essential things that these grandfathers preached and lived. We, who, like Paul, must "confess. . . . that after the way which they call heresy, so worship [we] the God of [our] fathers," often wince when things preached in all sincerity by those to whom the name of Friend is dear are attributed to us and our good name is shadowed and the influence we are trying to bring to bear for what seems to us the best progress in spiritual matters is hindered. We can understand that public identification with us may be even a more serious matter with those Friends to whom the time honored theology and fellowship on a doctrinal basis with the great bodies of present day Christianity is of the greatest importance.

It is a genuine difficulty and we do not know the way out. We take care to explain and to make as clear as possible the faith that is in us, whenever and wherever we have opportunity. No doubt those of the *Evangelical Friend* do the same.

If on both sides, we follow the injunction of the Psalmist, and "the redeemed of the Lord, *say so*," our several doctrines may come to those who can best make use of them in their life work and in their "redemption."

Superintendent J. I. Seder, of the Anti-Saloon League of New Mexico, in which territory preparations are being made for the new State Constitutional Convention, is leading a strenuous campaign to elect delegates who will represent the interests of those who favor having prohibition either incorporated in the constitution, or having it submitted to a vote of the people as a separate proposition. They are putting every cent of money into the fight which they can get hold of, and the Superintendent himself has advanced about $800 of his own funds. It has been suggested that an appeal go out asking that any one that may feel inclined to do so, shall send a check addressed to the Anti-Saloon League, Albuquerque, New Mexico, stating that it is for their prohibition campaign. It is hoped that a number of Friends would respond to this urgent call.

The election of delegates occurs Ninth month 6th and the Convention meets Tenth month 3rd so that whatever is done by any one would have to be done quickly.

FRIENDS AT WORK IN WILMINGTON, DEL.

[From the Wilmington *Every Evening* of Seventh month 30th.]

At their regular monthly business meeting, last evening, in the Meeting House, Fourth and West Streets, Wilmington Monthly Meeting of Friends as a body took action against the public display of the Jeffries-Johnson prize fight pictures. William P. Bancroft, clerk of the meeting, and George B. Miller were appointed to draft a letter and in person to present the protest to the Board of Police Commissioners. The communication will be made as effective as possible. The minute recording this action reads as follows:

"This meeting desires to express to the city authorities and the public a hope that the public exhibition of pictures of prize fights may not be allowed in this community."

Remembering that the protests from ministers and church organizations have in some instances been viewed by the authorities as the outcome of religious fervor, the Friends wish to emphasize their action as coming from the business meeting of their body. Prize fights have always been considered by Friends to be without the pale of Christianity or even civilization, ever since the days of George Fox. At the recent Friends' General Conference a protest against the prize fight pictures was adopted [text of resolutions as printed in *Intelligencer Supplement* of Sixth month 30th, page 22, here follows in full].

William P. Bancroft, who has been clerk of the Wilmington meeting for a number of years, was reappointed to serve one year, and Mrs. Robert B. Miller was appointed assistant clerk.

INVITATION TO ATTEND OHIO YEARLY MEETING.

Friends of eastern Ohio will be glad to have visiting Friends with them at their Yearly Meeting, beginning with the Meeting of Ministers and Elders on Seventh-day, the 27th of this month.

The meeting is held this year at Mt. Pleasant, among the beautiful hills of the Ohio river. The great meeting house on top of the hills with its glorious view of the surrounding country will be

used for the meetings. This house, which is used only for Yearly Meeting purposes and for the larger gatherings of the town and neighborhood, was built at a time when Friends were far more numerous and were able to exert a much greater influence in the community than now. The local Friends with their two little meetings, at Short Creek, one mile from Mt. Pleasant and at Concord, near Colerain, three miles away, but with no meeting directly in the town, will greatly appreciate help from visiting Friends in taking advantage of the opportunities of such a gathering for the advancement of the things for which they stand in the community.

The immediate neighborhood is one in which a reactionary and largely formal theology is dominant, but there is a hungering among the people for a presentation of religious truth more adaptable to the real problems of their lives as they actually live them. To such presentation there is sure to be a hearty response.

Visiting Friends will find a field here for the advancement of the principles we wish to see spread more widely, and will be gladly welcomed by the little band of Friends who feel the need of help and who, in the splendid work they are doing for the betterment of their community in every way, deserve all the encouragement we can give them.

Mt. Pleasant is reached by the Wheeling and Lake Erie R. R. from Pittsburg, Wheeling, and Cleveland. The railroad station is Dillonvale, O., where Friends will be met. Notice should be sent beforehand to Richard E. Roberts or William R. Clark, both to be addressed at Emerson, O.

BI-CENTENNIAL OF OLD KENNETT.

Old Kennett Meeting House, where meeting was held long before there was any village of Kennett Square, was built two hundred years ago, and plans are being made to celebrate its Bi-Centennial early in Ninth month. The program for the occasion, which will be of much interest, will be announced later. Sessions will be held both morning and afternoon, with a basket lunch and social hour between them. The nearest railroad station is Mendenhall, and arrangements will be made for visitors to be met there who come from a distance. Anna Hicks has drawn an artistic sketch of the old house and this will be reproduced on badges made for the occasion, somewhat similar to the badges worn at the Friends'. Conference. The money received by the sale of these souvenir badges will help to defray the expenses of the meeting.

SOCIAL ADVANCE AT THE FRIENDS' CONFERENCE.

[From *The Survey*, New York.]

To find a conference that from its title suggests a religious body deliberating on its spiritual needs, giving three-quarters of its time to practical social questions of the day is illuminating in showing the spread of social effort and social thought.

The Friends' General Conference at Ocean Grove was the biennial gathering of the people familiarly known as Quakers, whose homes are spread throughout Pennsylvania, the middle and far West, and Canada. With a wonderful historic background, they have retained in their attitude toward public questions all of that directness and simplicity which has made them famous throughout American annals.

Theological subjects took but a small part of the program. There were, however, addresses on Defectives and the Social Welfare by Elizabeth Farrell, principal of the ungraded classes in New York city schools; The New Penology and How Far it Can be Applied in Practice, by Katherine B. Davis, of the New York State Reformatory at Bedford; Friends in Politics, by Congressman A. Mitchell Palmer, of Stroudsburg, Pa.; Women in Political Life, by Professor Frances Squire Potter; Social Religion, a Discussion of the Place of Social Welfare in a Religious Program, by Scott Nearing; and The Amusements of the People, by Mrs. Charles H. Israels, Elizabeth Stover, and Mary Agnes Best.

It was significant that all of the discussion on these subjects was entered into on the directly practical side—what can be done in the small villages and towns, as well as the home cities of the people who attended the conference. It was pointed out to be the duty of the Friends to acquaint themselves with the conditions of their own neighborhoods, and to endeavor to draw into close relationship with them, instead of to remain in seclusion within their own beliefs.

The attention of the younger people attending the conference, was directed toward activities into which they might enter in connection with social progress. Many present gave information about their own activities along these lines. It was also pointed out that it was the duty of the Friends' societies to utilize their meeting houses for social as well as religious purposes, thus opening another field of resources for gathering places.

It was interesting to find a number of Friends who are already actively engaged in philanthropic or political life. Altogether there were in attend-

(*Continued on page 495 following page 48 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 32 of Supplement.*)

It is often said nowadays that the supposed old-fashioned way of taking the Bible by texts is not the right way, that it must be taken in paragraphs, and books and groups of books. But we ought to have done such careful studying that when we take up ever so brief a portion of Scripture we can take it in its setting, that we know its connection. Many a day we have time for the reading of but a little. If we are to make that little useful we must have so studied books and groups of books that much that is related to our text or chapter will come up in our minds, much that we have learned by heart at the age when learning in that way comes easy. If we have had Bible stories at the age when we are greedy for stories and when they engrave themselves upon us so that they are ever after a part of our culture, then many a text read in a hurried moment will not be a fragment by itself with distorted meaning, but will recall material for a whole busy day's meditation. This is what the right sort of Bible teaching and study will do for us. The kind of teaching that belongs to each age of childhood and to each period of growing youth will bring back to our children the good old-fashioned enjoyment of reading the Bible now and then, bit by bit, whenever there is time and opportunity.

There is sometimes more inclination to lament than to set about to remedy a certain falling away that is noticed in regard to Bible reading and Bible use.

The Bible can be taken up in the home circle and made a part of the home life that is valued by all only when there has been from the earliest childhood, from the picture and story stage of childhood, and on up through growing youth, the necessary training and use of it. When there has been no such culture and training a Bible reading means nothing and is not listened to however good the intention of the listener and the reader.

To make the Bible our own as we take for granted it ought to be, we must find the way to bring up, to educate our children in the frequent reverent reading of the Scriptures.

GENERAL DISCUSSION.

THE CHAIRMAN: The subject is now open for discussion by the members of the conference.

GEORGE B. MILLER, Wilmington, Del.: I frequently, at our monthly meetings, or quarterly meetings, and our yearly meetings, listen to the answer to the query; and I note a great deal of silence around when it comes to the discussion of it. I often wish that I could have a phonographic record kept in all the various homes throughout the yearly or quarterly and monthly meetings, to find out really how much teaching of the Bible is done.

Now, I wanted to get up and endorse what Hannah Clothier Hull said about the family. You have got to learn in the family, you fathers and mothers, to begin the first religious instruction; you have got to take the interest in everything that your children do, and particularly in the schools to which they are going, if you want the religious education of your children to go forward....

Let me urge all interested in children to take an interest not only in the Friends' schools but in the public schools—get more in touch with the teachers. That is the cry of educational circles all over the country—parents get in touch with the teachers, and see if the work that the parents are doing in the home and the work the teachers are doing in the school, may not be made to complement each other.

WILLIAM M. JACKSON: In the midst of the considerations that have been before us during the past two days, it would seem as if there were a great deal of evil in the world, and a great deal of ignoring our duty toward ridding the world of this evil.

Times have changed wonderfully. Our meeting-houses used to be filled with worshipers, and churches used to be filled, also; but to-day they are deserted so largely that it becomes a source of anxiety to know, Has the spirit of Christianity died in the human heart? We read our newspapers and are shocked with the story of immorality discreditable to any civilized race. Is it true that we have forsaken the divine leading? I live in a great city, in which I see and hear and read of noble deeds. A man, uneducated, unchurched, seeing a child fall overboard, without a thought of his own life jumps over to save the life of one he knows not, at risk of his own. The firemen, inspired with the zeal to save lives that are in danger, rush into the smoke and flames; and we read, over and over, accounts of their deaths, saving other lives at the risk of their own. Little girls holding infant children in their arms, tend them with all the anxiety of the mother, and with all the judgment, oftentimes, of the mother in preventing any harm in the crowded streets.

What has put this impulse in their hearts? Not by teaching—not by teaching; for they have not had the opportunity to learn from the teacher. What has put it into their hearts? There are in these great cities institutions, organizations, for the alleviation of every class of misery, of every kind of defective life; schools for those

defective in intellect, or in preparation, or not sufficiently fed; schools for the care of offcasts in the streets; institutions for every kind of help. What has put this in the minds of those who are engaged in this kind of work? Has God deserted the world? As Sojourner Truth said, "Is God dead?" Or, is he not, in this day and age and generation of the world, making his influence more potent in human hearts than ever before?

Read the history of the development of civilization; compare this age in morality, in religion, if you please, as evidenced in its best and highest form—that religion which is evidenced in love for one's fellowman; compare it with any past age, and see whether God's influence has not always been regnant in the universe for the development of human character and the making of the more religious life.

ELIZABETH LLOYD, Lansdowne, Pa.: There are two distinct thoughts that have been presented here; and yet the two are complementary. We have been asked to have more of family worship. Now, this family worship is not distinctively for the child. It is for all the family. But little children partaking in family worship a good part of which they are not yet able to understand, do get the spirit of it and the inspiration of it. That is good.

But there is a distinctive place for the parents to teach the Bible to the child, aside from that. If children are to know the Bible, they must have Bible stories told to them and read to them, as soon as they are able to understand—told and retold as their favorite stories are, until they become a part of their makeup, until they know them so that they can never forget them. There are a number of good books in which these old Bible stories are especially written for children. Then, when the children have become familiar with the stories, they should, at a little later period, have some of them read from the Bible itself, and thus they will be set to hunting for these favorite stories in the Bible.

Now, a good many of you will ask, as I have been asked many a time, what are we to tell our children about these stories? They ask us if these stories are true; what are we to answer? If a little child asks that question, I would say, the people who wrote these stories believed them to be true. They were true to them. When you are older, you will understand more about this. We don't need to go into higher criticism with the little children; the simplest answer is the best; but tell them these stories, as they are part of our history, of our literature, of the spiritual development of the world; so that they may be a part of their possession. I hope the Bible is more familiar in the homes to-day than it was when I was a child. One of the greatest losses I feel in my intellectual and religious makeup is that, as a child, I did not learn these Bible stories when I could have learned them and remembered them; and I hope your children will not reproach you for not having made the old, old stories of the Bible a part of their everlasting possession.

ELIZABETH POWELL BOND, Philadelphia, Pa.: I think that it will be of interest to those who are engaged in Bible teaching to know of an edition of the Old Testament that I have found of very great interest. A scholarly Hebrew of London, Claude Montefiore, set out to make, for the use of his own son, an Old Testament reading-book. His friends learned of his purpose, and begged that he would have it printed, that they might use it for their children. It has come into my own hands; and I have found it of very great interest.

He felt that he did not wish his son to read so much of the detail of war as he would have to read in the old editions of the Old Testament. When, in his translation—his own translation in part—and in his following of the accepted Scriptures he wanted to omit the account of great battles, he did so; but he bridged over the chasm with a few sentences of his own sufficiently explanatory and, in the volume, printed in different text, so that there is no danger whatever of mistaking his editing and the original Scripture.

His own comments sometimes are most illuminating; and I think I may say that its introduction might have been written by any one of these leaders upon our platform. It is as Christian in its spirit and in its expression as if it had been written by an accredited member of the Society of Friends. It is in two volumes; the first volume has the historical part; the second volume, the Psalms and the Books of Wisdom. I consider it a very interesting addition to Biblical literature. "Bible for Home Reading" is the title.

GEORGE L. MARIS, Sanford, Fla.: One great difficulty, it seems to me, in the study of the Bible, not only among ourselves but in the church generally, is too much dependence upon the modern lesson leaf. I don't want to say anything by way of discouraging the lesson leaf; but I have always felt that if teachers depend upon these leaves and read them too closely and literally and don't commit themselves to the teaching, the lesson leaf is a difficulty in our way, rather than an advantage.

Now, I am very glad to have heard, as well as I could at this distance, what has been said just

preceding me. I have long felt that there is need among us of a commentary on the Bible from the spiritual side. We cannot very well use the commentaries ordinarily used, because they are not written from the spiritual side. There is need, then, of just this thing running parallel with the text. If we can get our children interested in reading, that is the very best way; and in order to do that, if we can have these readings in our family I think that we are on the right track.

PERCIVAL NORRIS, Princeton University: We have heard a great deal in political circles about executive usurpation. We fail to realize that while that has been a very important movement in the progress of the political development of our country, at the same time, in the social development of our country, another usurpation has been progressing very rapidly which bodes much evil for the future, and which I think, as a general thing, people, especially Friends, fail to realize as they should. Just as our government is divided into three parts, so the social fabric, which underlies everything which produces life, health and happiness amongst us is also divided into three parts. Those three parts are the home, the church and public and private schools. Early in the history of our country the schools began to usurp the function of the church. Within recent years the schools have begun to usurp the function of the home.

I do not think there is any teacher in the country who fails thoroughly to realize—at least there is no teacher who is intensely interested in his or her work, who fails thoroughly to realize this fact—that the teacher is bearing the brunt of the fight in modern social conditions. We have had to exert all our influence in fulfilling our duties; and when those extra duties were placed upon us of taking up and fulfilling those duties which the church was unnaturally shirking, we felt that a great burden had been added to our shoulders; but on top of all that has come the laxity of discipline in the home, lack of moral instruction in the home, and the lack of everything in the home which tends to produce those men and women who are to carry on the work of the coming generations. Underlying the whole discussion which has taken place this morning is this one fact: that the school system of the United States is being called upon, as never before, and in a way which is entirely inadequate if the demands are to be discharged, to fulfil the functions not only of the teacher and of the school, but the functions of the home and of the church; and it is all the more imperative, for that reason, that those teachers who are selected for our secondary schools, especially, not so much for our colleges and universities, should go into the secondary school work fully cognizant of the fact that they will have the great battle of the coming generation to carry on in this country, and that upon them depends the moral uplift of the next generation, and the generations coming in the near and immediate future. (Expressions of approval.)

DR. LANGDON, of Bordentown Military Institute: Again I believe that I have a testimony to give that will be helpful to parents and to teachers, concerning the excellence of the old way of teaching the Word, the Bible—by rote, committing to memory, as we say. When I was a boy, I went to old Nathaniel Dunn's school; and he had a way of making every boy at the end of the day reckon up his misconducts by black marks, etc.; and for every portion he would appoint a certain amount of the Bible to be committed to memory. It was my misfortune—in one aspect my fortune—to have a great many black marks. The result of it was that I was obliged to store away, word for word, a lot of the Bible. To me it was a great cross; but the outcome, I say, proved to be the working together of good by the All-wise Father of us all; for now a year ago I was deprived of my sight, not so badly that I could not get along and not run over automobiles nor trolley cars, nor be run over by them if I take care, but so as that three of the most eminent oculists have told me I can never read any more. The largest type of the headlines of a newspaper I cannot read; therefore, I cannot any longer read my Bible. It is the biggest deprivation that I have ever suffered, of that sort.

Now many a time I sit me down in stillness and wait; and then the word of our Lord is literally fulfilled, when he promised that the Spirit would bring to your remembrance all things whatsoever I have told you; for in the silence of meditation there come up to me verse after verse, passage after passage, of the word of God; and I meditate on it and I feed upon it; and that is one of the remote but beneficial results of old Nathaniel Dunn's punishments of me in my boyhood. Now, you mothers and fathers and teachers, I do declare it will be a good thing to teach the simple, old-fashioned way of committing to memory the word of God; for you don't know what will come of it afterwards.

DANIEL BATCHELLOR, Philadelphia, Pa.: I would like to say one word from personal knowledge in regard to the human element of the Bible. A little girl of mine always liked to have

the stories told her; and I adopted the plan of telling Bible stories, biographical stories having the most picturesque characters in the old history: Moses, Joseph and all the others; and I found that these all belonged to a grand sequence. Being pretty well equipped with that myself, in the dark I used to sit there in the room while the little girl listened to the Bible story; and that was the last thing she heard and remembered for the day. I found that it was the time of great interest to her; and she was always glad to go to bed, if I would come up and tell her one of the Bible stories. That is years ago; she grew up to be a young woman, and joined a Bible class, a very large one; and she came laughing to me one day and said: "The leader of the class asked wherever I had found time to make such a profound study of the Bible. I said I never studied the Bible; it was the stories I heard."

Those stories, the human element which always appeals so to the little children, are falling into a line of constructive order and she now has a general view of the history of the Bible—any one character appeals to her belonging to a certain time, and the connection from one to the other.

It has occurred to me that perhaps that little thought may help others—telling the children the Bible stories, and all that is of human interest about them.

Seventh-day, Seventh month, 9th.

FOURTH SESSION, 10 A. M.

THE CHAIRMAN: Our subject this morning is penology—prison reform—a subject in which Friends have always been interested. The first address to be presented will be "Defectives and the Social Welfare," by Elizabeth E. Farrell, Inspector of Ungraded Schools in New York City.

DEFECTIVES AND THE SOCIAL WELFARE.

ELIZABETH E. FARRELL: In opening the discussion on the subject of "Defectives and the Social Welfare," I ask your attention to the intrinsic meaning of the terms used in order that the limits may be strictly defined and in order to keep out irrelevant matters, however closely they may seem to be allied—Webster defines a defective as one who is imperfect, one capable only of faulty action, one who is lacking in some mental or physical particular. We may think of defectives as individuals who are incomplete; individuals who lack one or more of the physical, mental or moral attributes which mark and are essential to the person who is to live in and who is to make a constructive contribution to the civilization of his time. Immediately on reflection each will be cognizant of different classes of defectives. The physical defectives comprise the blind, the deaf and the cripples; the mental defectives are recognized as the feeble-minded, the imbecile and the idiot; the moral defective is the persistent, the incorrigible criminal now recognized by scientific workers as the moral imbecile. What do we understand by Social Welfare? It is a state or condition of well being of the community; a prosperous, a satisfactory relation between the units which make up the social body; i. e., the City, the State, the Nation. Social Welfare or Social Well Being makes possible the normal, healthy progress of the race from one epoch to another. Social Welfare makes possible the advance from the level of individual well being to the higher plane of collective betterment. It means that the City, the State and the Nation must provide for all men, for the weak, the down-trodden, the inefficient,—such conditions of health and of progress as will secure the largest return in individual development and consequently promote by so much, the improvement of the race. That this Social Welfare has been the concern of the State needs no statement. That it is becoming more and more the primary object of legislation is shown in the provision for tenement house construction and inspection; by district nursing; by medical inspection of school children; by the differentiation of school work to meet the needs and abilities of individual children.

The classes of defectives are not as clearly marked as would appear from my statement. The relation between body and mind is close. Physical defects, blindness, deafness and bodily deformities do produce mental and moral deviations, Moral obliquity is frequently explained by mental ability and often by physical conditions. The presence and recognition of one abnormal condition suggests to the thoughtful person, the possibility of other and perhaps unrecognized defects. Plato in the Republic realized this. He says, "The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; *but* the offspring of the inferior, or of the better when they chance to be deformed, they will conceal in some mysterious, unknown place. Decency will be respected." By exposing the weak and the unfit a great nation was built up, the greatest civilization flourished. Art and philosophy blossomed as never before or since. Whatever this method of eliminating the unfit contributed then or would contribute now it is not for us to use. With the dawn of Chris-

tian faith came the recognition of the worth and nobility of the human being; the individual solitary soul made in the image and likeness of God. Christianity taught the world to look through and beyond the broken, warped, diseased and ugly body to the soul which is a spark of the divine. Instead of the Spartan courage which could leave in the lonely mountain fastnesses the helpless babe who could never be a soldier of the State christianity planted the seeds of sympathy and pity for the helpless, the unpromising the unfit. The Christian world said, "We must care for them with our faith, we may not destroy." This belief led to the building of homes and retreats where the necessaries of life were provided; they were clothed and fed and had a place to sleep, but the weak powers they had were not nurtured. It was not until the first half of the Nineteenth Century that the defective was looked upon as having ability different only in degree from that possessed by the so-called normal being. It remained for Itard and the elder Seguin in France, and Howe and Wilbur and Kerlin in our own country to demonstrate that the most abject defective could be improved and that some were capable of seemingly impossible advance. No more splendid example exists of our belief in the worth of a human soul than the records of the work done for Laura Bridgman and that much later record of the re-birth of Helen Keller's unusual mind.

We of this day and generation stand at the next parting of the ways in the care of the defective. You will remember perhaps the excitement in England when soldiers were being drafted for the Boer War. In the great centers of population like Manchester, Lancaster, Liverpool and London, most of the applicants were rejected because of physical deficiency. The cry went up, Where are the beef eating and the port wine drinking men of England? If they existed they were not anxious to go to South Africa. This exciting moment was seized by workers with defectives to make known that the number of physical degenerates discovered by army officers was equalled only by the regiments of mental defectives who for generations have gone in and out of the poor houses of England. As a result of this agitation a commission was appointed to investigate the whole question and to make recommendations for the suitable care of persons needing it. The report of this commission has already been presented to the Parliament. Its recommendations are wise and many of them will be incorporated into laws.

In America no such comprehensive and authoritative investigation has been made. The Federal census of 1900 gave the number of feeble-minded alone in the United States as 150,000, of whom 8,000 were in institutions; 20 different States in the Union provided 25 institutions for the feeble-minded. The use of these institutions is optional. A parent or guardian may or may not place a feeble-minded child in an institution. He may take the child out at any time. The parents' pleasure, *not* the good of the community, grants personal liberty to an individual whose intellectual defect which makes self-direction impossible is known. In this country at present, the ultimate good of a mentally defective child *is* not considered by the State; the good of the community into which this child enters has no part in the consideration. The parent or guardian, frequently wholly unable to see farther than the meager pittance the feeble-minded individual is able to earn, holds in the palm of his hand the life of a helpless person, the moral health of his community and the integrity of the race. I speak advisedly on this subject. The conditions are shocking in America to-day, so far as intelligent care of the feeble-minded is concerned. I said a moment ago that we of to-day stand at the parting of the ways. We are going to do all that has been done since the dawn of the Christian Era and more beside. We will care for and nurture the feeble bodies and the more feeble minds and cultivate the moral life within them. We will help them up to the highest point of efficiency possible and then we will keep them there. The great sheltering arm of the State will protect the helpless ones from their so-called friends, while it protects the race from the sure and certain propagation of the abnormal and consequent race degeneracy. Where shall this advance be made? There must be few mistakes in matters of this kind. The public school offers the opportunity for the least number. Let it indicate the next step in this matter.

Until very recent years the public school looked upon children as all of one kind. They all had eyes, and ears, and presumably a mind. If they could not see or hear they could not attend public day school. If they could not understand there was no place for them there. Now we are coming to see that all children are not alike and that to meet their needs the school must be adjusted. The blind child who must learn to read with his fingers is no less worthy of education at public expense than is his more fortunate brother who can look up at the stars and out over the vistas forever shut to the sightless. Is the child who dwells in the un-

ending quiet to be denied access to the treasure house of knowledge? Is the child unable to learn to read or to cipher to be driven from the school house door? These individual differences must be reckoned with. The child who cannot learn to read or to cipher is to be given the opportunity to secure motor control and muscular co-ordination which is the ladder up which the human race has climbed. To read and write is good, but we must never forget that for ages and ages mental and physical power developed in the race and moral control waxed strong in the individual who knew nothing of reading and little of number. Our schools must be open to all the children of the nation. Let us make our boast of universal education a reality. If education and training is good for the average child with the average endowment of mental power and physical strength of how much greater good is it to the exceptional child below the average in power and in opportunity? What has been the history of hundreds of children who could not, because of mental inability, make progress in school? Their story is writ large. He enters school much like others—happy and light-hearted. He works away for the first year, but does not learn to read; the second year he is sent along because he has outgrown the furniture; he tries to read but can't; other children get the story, he grapples with words; he becomes discouraged, feels out of sorts most of the time; the teacher struggles with him and in a moment of impatience confirms the boy's own suspicion of his ability; he resents the implication and spends the rest of his time annoying others in school or wandering away to the interesting places where his efforts are crowned with achievement; he becomes a truant, knows he must evade the truant officer; conscious that he is breaking the law and believing the world is against him, he puts himself against the world; he is then a juvenile offender; he is brought before the judge and his career is launched, the end of which no one can see. This is not an imaginary story. It is the true history of many children in the schools of my own city. It is the true history of many children in the schools in *your* city wherever it is, however large or however small it may be. There is one in every hundred school children who, unless rescued from the ordinary curriculum of the schools, will recruit the ranks of the tramp, the loafer, the inefficient or the more dangerous individual who holds life and honor of little worth.

To give a basis in fact for the propositions I am presenting I ask your attention to the following particular cases which demonstrated the need for school work adapted to the type of mentality some children possess. In one of the most congested parts of the city a new school house was opened about ten years ago. This made possible the closing of a most unsanitary and dilapidated building. After the new building was in use a short time it was deemed best to open the old school house as an annex. In sending children there, it was natural, perhaps, to put all the undesirables back in the old conditions. It was a motley gathering of foreign born children, some of whom did not speak English; all were much too old for the class they were in; a large number were truants and all presented difficulties of adjustment to school routine that seemed well nigh impossible. From these two or three hundred children were taken those, of whatever age, who seemed for any reason unfitted for school work. They were put into a so-called ungraded class. It was ungraded in a very real sense. Some could read and others could not; some could cipher, others could not; some were strong, others fatigued easily; some could be appealed to and others presented a seemingly adamantine surface to the usual appeal and flatteries.

These boys presented so many and so diverse facts that it was determined to classify them according to height and weight. These items when compared with height and weight tables compiled by Dr. Bowditch for Boston children showed these particular ungraded children to be below par. Other physical data were taken, vision and hearing were tested and revealed the tremendous handicap these children had to live with. In the manual and motor work, which was given with the idea of getting as far as possible away from the notion of school as they knew it, they showed their inability to sustain the interest until the object was finished. They had no idea of their own ability to do. They would attempt anything and failure rolled off like water off a duck's back. It is unnecessary to say that the homes were of little help. The families were so large and the struggle for life so insistent that the children who were in school had been dismissed from parental consideration. The fact that a child had epilepsy did not astonish the mother, but it was of inestimable help to the teacher. Another lad had had spinal meningitis; another infantile paralysis; many had had scarlet fever, measles and similar children's diseases, which all too often leave some mark in the nervous system of the child. These and similar facts served as an inventory of the children. It was now known just what they had to work on and in case of failure or trouble, the explanation was at hand. On this handful of

odds and ends of child life, these misfits in the school, they were driven into, and measured by, was the stamp mentally below par, and morally bad. When the study had been carried far enough it was shown the school was wrong. The traditional work of the school could not interest or benefit them. They needed something else which the school at that time had not to offer. Children have a right to be understood, they cannot understand themselves. We, in whose keeping they are given, must be wise. Though comparatively little could be done for these boys great good has come to the children of the city because of the things they revealed. Now in each school each teacher is required to report twice a year any child, who in her opinion is abnormally slow or abnormally naughty. All children so reported are examined by a specialist in nervous diseases who is in the employ of the Board of Education, and by a teacher whose experience with defective minds makes her an "educational pathologist." At the close of the school year we had a hundred classes for mentally defective children with a registration of about eighteen hundred. In this audience this departure in school work needs no justification. It can be justified on the basis of affording the normal children a better opportunity, but the only ground necessary for justification is the high one of the inalienable right of the individual to all the opportunity for development which is possible for him in order that he may be able the better to discharge his duties to the community.

Out of the work for children of subnormal mental endowment has come a problem which directly touches the welfare of the community. There are grades of mental inability observable in ungraded class children as there are grades and degrees of mental ability in so-called normal classes. Those just below the imaginary line that marks normal ability may be, and in all probability will be, able to earn a living. They will be the hewers of wood and the drawers of water. They will do the rough and coarse work of the world. They are the ones who seldom struggle out of the world of want and privation. At the other end of the scale of mental inability are children who never can be self-directing and never should be self-supporting. They are those, who never can earn any but the most precarious livelihood, and whose children must of necessity bear the defect of the parent. These individuals drift from one thing to the next. Because of inherent weakness they become the tools of the crafty. The adult males become the town loafers and incapables, the irresponsible pests of the neighborhood, petty thieves, purposeless destroyers of property, incendiaries and very frequently violators of women and little girls. It is well to know that feeble-minded women and girls are very liable to become sources of unspeakable debauchery and licentiousness that pollutes the whole life of the young boys and youth of the community. They frequently disseminate in a wholesale way the most loathsome and deadly diseases permanently poisoning the minds and bodies of thoughtless youths at the very threshold of manhood. Almost every country town has one or more of these defective women having from one to four or more illegitimate children, every one of whom is predestined to be defective mentally, criminal or an outcast of some sort. They infest the jails and the hospitals and eventually seek in the almshouse the support they cannot earn. Those are the children who present the problem. Have we any right to turn such children into the community? At present we must do so, unless the parent wishes to send the child to a State institution. When children are discharged from an ungraded class the parent is told, often in a brutally cruel fashion, in order that he may understand, just the chance life holds on his child. His future is predicted from the hundreds of similar cases we have seen go out into the community, only to be wrecked. If I were to tell you some of the reasons given by the parents for not sending the child to an institution, you would not wonder at the children. Here is one, a feeble-minded epileptic girl is able to run a machine in a sweat shop; another, a feeble-minded boy of twenty can sell papers and beg; another who could work was recently arrested for sending blackhand letters to his employers; another could work in a laundry. He returned within a week, saying the boss said he could get a smart boy for the same wages; another got work in a factory but could not find his way alone; a girl of thirteen years has a father who wants her to learn to write her name and to count so she can get married and live like a person.

These instances could be multiplied many times from actual records. These will suffice.

Is this condition to be continued? So serious do we consider this question that already we are at work getting sufficient and suitable data upon which to base an appeal to have the law changed with regard to mentally defective persons. With all children in school and with the school curriculum changed to meet individual differences each child will have the best chance to improve. If after a sufficient time under careful scientific observation, his defect is of the character that

makes it unwise to thrust him into the highly organized life of the community he will upon the recommendation of a competent commission be transferred to an institution suited to his needs from which he can be released, not upon the desire of a parent, but upon the decision of the commission. This is in line with much of present day practice along similar lines where personal liberty is interfered with; the action of the State in case of lunatics, juvenile offenders, compulsory education, contagious disease are instances in point. But if we had no precedent the need would be the same. What can be weighed in the balance against the appalling amount of misery, ignorance, vice and crime which is directly traceable to mental defect? Surely we are sowing the dragon's teeth. Only one harvest awaits us.

The generations of the future will benefit by the work we do here and now. This is true in all lines of endeavor. The matter of providing parks and playgrounds while of immediate good offers much to the unborn inhabitants of our cities; the conservation of the natural wealth of the nation,—saving it from the grasping hand of selfish corporations for the use of our successors to this land indicates the attitude of thoughtful men and women on our duty to the citizens of the future and to the race as a whole. If we must conserve the material riches for the use of generations yet unborn, how much more must we conserve the sturdy bodies and the healthy minds which they who are to inherit our material wealth have a right also to inherit. This is our duty—to provide for our children's children, a body strong and healthy, a mind sane and balanced. How is this is to be done? By providing public education for all children without regard to ability or inability. The free day school must take the blind, the deaf, the crippled, the epileptic, the tuberculous, the anemic and the feeble-minded and provide proper and adequate instruction and care. This will give us an opportunity to know to what extent defect and disease are undermining the integrity of the race; it will give us the opportunity to help the blind, the lame and the halt; it will give us a chance to snatch them from the jaws of misery and dependence and turn their lives toward the road of greatest fulfillment. Having provided this public school care and education, we must turn the light of science on, in order to seek the cause. How much has overcrowding to do with these conditions from which little children suffer? How much has long hours of manual labor for mothers to do with this? What part does pinching poverty contribute to the making of these crooked, incomplete bodies and warped minds? Of these and related matters we know nothing. The scientists in the government employ can tell where and how codfish breed best. They can tell much about the gypsy moth and its devastation, but when you ask why we have in New York City, 7,000 children in school who cannot do average work, they cannot answer; when you ask for some information about the dread disease—epilepsy—they can only guess. It is time that the child at least shared with the codfish the interest of wise men in the employ of the government. This can be accomplished by the establishment of a Children's Bureau in the Federal Government. This bureau would give its attention to children and we could know something of the relation between physical defect and mental deficiency; between bad housing, underfeeding and over-work, and physical and mental degeneration; this bureau could gather data upon which laws could be formulated. We could then compel the parent to provide eye-glasses and dental care; we could compel landlords to provide decent places in which people were to live, and finally we could take those whose inability is so marked as to make them incapable of self-support and undesirable as parents, and place them in an environment suitable to their needs. Here they could be kept well and happy. They could earn at least a part of their support while they would be relieved from the stress and strain of life in an industrial community. The cost to the State would be great, but the return to the race in the way of children born with a fighting chance for health and success, is inestimable. In this way we can plan definitely not only for the untainted blood and the untarnished honor of our own family, but we can be eyes for the blind, ears for the deaf and legs for the cripple; we will be promoting the idea of the perfect man. In this consideration, and, indeed in any consideration of defectives, those who are born short, it is necessary to turn out to the light the seamy side of human life, yet we must not lose faith in the just and true. To recognize the problem of the unfit is to open the road to its solution. For generations we have built jails and prisons and mad houses; we have deprived and punished and killed; but in the future I see for this nation where the people rule, we will have the Republic foretold by Plato, "where kings are philosophers, and philosophers are kings." Then conservation will be the watchword, and prevention not cure will be the business of the race.

THE CHAIRMAN: We will now have a few minutes for discussion of this paper. Inasmuch as we have here one with us who has studied this

subject very thoroughly, and who has made a very interesting and helpful address—perhaps the best use we can make of the few minutes is to ask her questions and have her answer them. Has any one here any question to ask?

QUESTION: Would the speaker give us more fully the cause, or causes, of those defects? We did not fully understand that.

ELIZABETH E. FARRELL: I know of nobody who could answer that question. As I said in the closing part of my paper, the Federal government supports a body of investigators in various lines of biological science; but the child forms no part of their investigation. We want, in this country, in the federal government, a children's bureau, which will investigate just the question propounded by the lady. We want to know what part bad housing plays in these conditions, and bad food; we want to know how much defective vision and defective hearing; we want to know how much children's diseases play in this question. We know nothing about it now.

You know, of course, that the whole idea of the value of heredity has been in a process of change. Personally, I feel that heredity is the cornerstone of the whole question, particularly the part of the question which relates to this province on the lower side of the scale of mental inability. In almost every case we find that these feeble-minded children were children of feeble-minded mothers or fathers, or both. Heredity is the only thing we have any definite information about. What we need is some investigation to reveal causes.

JOSEPH FLOWERS, Wayne, Pa.: What influence does the lady think the mother of the sources of all these conditions, largely, the liquor traffic, has to do with this condition?

ELIZABETH E. FARRELL: A generation or so ago, most anybody would say the liquor traffic had everything to do with it. About a decade ago, the investigation was made in England, in one of the largest homes for feeble-minded individuals; and, as far as that investigation went (and it covered a few hundred children), it was not shown definitely that alcoholism prevailed very largely in producing their conditions. A recent investigation in this country has been made, much fewer individuals being considered; and it is said, in that investigation, that alcoholism does prevail—that these children are always the children of alcoholics, either directly or indirectly.

GEORGE B. COCK, Philadelphia, Pa.: Within the past year a lecturer on the corps of the American Society for the Extension of University Teaching (a graduate of either Oxford or Cambridge, I have forgotten which), delivered an address before a Philadelphia audience of whom I was one, in the quiz following which the question was raised by a woman, as to the attitude of the British public on the liquor traffic as a cause of poverty and discontent. He (who in private conversation had told me he had held governmental office on four continents), stated that he had only a short time previously gone upon the hustings in England, upon the Liberal side; that the speakers were instructed to say nothing upon the liquor question, to smother any inquiries that might be made concerning it; and that, while he had recourse to, and knew of, no official figures, it was his confident belief that nine out of every ten of the members of the British House of Lords owned brewery stock.

You may consider this statement in drawing your conclusions as to the integrity of that British report alluded to by the speaker immediately preceding me.

GEORGE B. MILLER, Wilmington, Del.: The members of the conference may, perhaps, be wondering what they can do with regard to this particular subject, to uphold the hands of the work of the speaker; and I would say that we all certainly can go back to our quarterly meetings, or our yearly meetings, and recommend the government to start just exactly such a bureau or a department. As was said in an address not very long ago, if there is a pig gets sick down in Texas, they will send anywhere from three to five men down there to discover what the trouble with the pig is; but if there is anything the trouble with a woman or a child, there is no place to go to get their assistance.

THE CHAIRMAN: We will now have presented the second address of the morning—an address by Dr. Katherine B. Davis, of the Woman's Reformatory, Bedford, N. Y. Dr. Davis is personally familiar with this work; and she will present it to us, no doubt, in a personal, practical and helpful way.

THE NEW PENOLOGY.

DR. KATHERINE BEMENT DAVIS, Bedford, N. Y.: For several hundred years there have been individuals, in this country and in Europe, who have realized that the methods which have always been in vogue for dealing with criminals were illogical and failed of success. The new penology is a very simple matter, it seems to me, and can be stated very simply. It is the practical application of the possession of knowledge, the results of experience, and the dicta of common sense, to this problem of criminality. We have heard it put that society was largely responsible for much

that we call crime; and society is responsible, of course, for its own preservation. We must protect ourselves from those who would disregard the rights of others.

When we come to study the problem of the parentage of criminals, we find that they can be divided into two general classes. It is perfectly astonishing, when you hear the people who are practically dealing with criminals from all over this country tell of their experiences and the results of their investigations among the men and women committed to their charge. It is perfectly astonishing, not to say overwhelming, to hear the high percentage which they claim of criminals who are members, really, of the class that Miss Farrell has been telling you of. The superintendent of one of the largest men's reformatories in this country, and one of the most successful reformatories for men in this country, says in his judgment that 50 per cent. of criminals are defectives; and a careful examination of criminal psychology would prove his contentions. This year, at the National Conference of Charities in St. Louis, we had a session devoted to the work with criminal women; it was their consensus of opinion there that the defective varied from 20 to 50 per cent. of the women and girls committed to reformatories and institutions.

Bad housing conditions, intemperance, the failure to enforce compulsory education laws, lack of provision for proper recreation for young people —all of these things tend to produce a type of man and woman whose offspring are not up to the normal standard. We cannot tell, yet, what part each of these factors plays in producing boys and girls, or producing children, who are subnormal; but we know that they do play a part.

Now, our various organizations which are interested in preventive measures are working along these lines; on the one hand, we have the scientists, who are investigating causes; on the other hand, we have the organizations like the Housing Association, the National Educational Association, and other bodies, which are trying to do preventive work; but when we separate out the class of men and women who are defective—perhaps not morally responsible—we set aside a considerable proportion of those in our reformatory institutions. Then we come to a class of men and women—young men and women (I am not going to talk about children to-day) who break laws, who offend our public statutes, because they are ignorant. They are ignorant, often, because of the kind of parents that they have, because of their social environment. In this class are many of our women. In our own institution, 27 per cent. of all women committed to our care are born in foreign countries. That same percentage, perhaps even a larger percentage will hold true in reformatory institutions for men.

Now, many of the foreign there, men and women, in my judgment, are not necessarily naturally defective, but they are ignorant. Many of them come from countries where there is no compulsory education law, where they have had little opportunity for instruction, where they have had to work from the time they were little tiny children, under conditions which did not tend to growth and development; they have come to this country, to our large cities like New York and Philadelphia, and everything was new and strange to them; they don't understand the language, they don't understand the social conditions, they are not in touch with the economic conditions. I have many young women, for instance, in our reformatory, who tell me "I thought this was a free country." One girl was committed to me for larceny; I said to her, "Had you never been told that you must not take that which did not belong to you?" She said, "I knew I mustn't in Russia; but I thought this was a free country."

It seems astonishing that the mind can act in this way; but, as a matter of fact, it does. There is a type both of young men and young women who break our laws because they cannot gain an economic foothold. They have had no training in any branch that will allow them to earn a livelihood under the intense conditions of competition that we have in our great cities; they have had no industrial training, and they find it easier to enter upon a law-breaking life than to persist sufficiently, in the face of all the conditions that are against them, to earn an honest livelihood. Now, the class of young men and women who break our laws either from ignorance or lack of education or lack of opportunity to fit into the industrial world, are curable cases. Society owes it to itself to train and educate these young people so that they will be law-abiding citizens, by which they will help in the upbuilding of our country. It is more economical to train and educate them than it is to turn them out of our prisons and out of our workhouses and jails time and time again to go back and prey upon society. They are going to be supported at the expense of the taxpayers anyway, if they are transgressors of law; and how much better it is for society, how much better it is for the interests of all of us, that they shall be trained and educated so that when they leave these institutions they shall not drift back into the criminal classes.

Now, our modern problem of penology is, How are we going to best subserve the interests of society in reforming these offenders? We should, if we are to seek for the ideal, have some system in the courts whereby we could separate out the defectives from those who are simply criminal through lack of training and education. It is not right that institutions of one type should be burdened and hampered by having imposed upon them men and women of entirely another type, who cannot be benefited by the methods which we can employ for normal individuals. At the institution at Bedford we have somewhere about 30 per cent. of young women we consider defective, and who could better be dealt with by themselves. They should never be sent to a reformatory institution; they should be sent to a custodial institution, and trained by methods adapted to their particular mental condition. The same is true of young men: it would be cheaper and better for the State, in every way, in the end, if they would recognize this—if they would subsidize laboratories where the study of defectives could be made a definite thing, so that we could in the courts of law apply tests separating the defectives from those who went wrong for other causes.

Then, the next thing, if we can get that separation, we must begin to make real headway in our teaching and training of those who go wrong through lack of education, through lack of training, through environment. The first step, we all have come to believe, is in the probation system; that is, if there is any way by which young men and young women may be kept from the stigma of a reformatory institution, it is wise and right to do that. Our probation system is developing now all over the United States, not only for children but for adults.

The theory of the thing is very simple. It is, instead of committing a young man or woman who has committed a fault, to an institution, they are put in the charge of some man or woman, who will be a brother and a kind friend, who will find a decent home for them, who will find work, who will be their adviser in all their perplexities, and who will set them on their feet again. The theory of the thing is very simple: in practice it is not so easy. In the first place, it is an expensive system, if it is going to be satisfactorily carried out. No one woman and no one man, in one of our great municipal magistrates' courts, for instance, in New York City, can properly look after the number of young men and young women who come under his care. His duty, at the first, must be more or less mechanical. Take probation officers in one of the magistrates' courts: they are expected to investigate, before the judge pronounces sentence, the conditions under which the prisoner is brought into court, and possibly to advise the judge as to the disposition he is to make of the case. Many of the New York probation officers have told me that this preliminary investigation work took practically all their time. Then, when the young person is placed under probation, they have not the time necessary to keep in personal touch; and you know how easy a thing it is in New York for a young woman or a young man who is without friends, who has not a good home and judicious parents, to fall back among their old associates and into their old ways. If we want a probation system that is going to do its work, we have got to be willing to pay for it; we have got to employ a high type of men and women. Every man and every woman is not good enough for this work. You have got to have a person fitted for it by education and training, and qualified by sympathy, by good judgment, who will be sympathetic and yet not sentimental, who will realize that they have duties not only toward the young person in their charge but that they have duties toward the magistrate who committed the girl to their care and, moreover, duties toward the public at large.

We have got to pay for the system of probation, if we want an effective system, if we want to keep our young people from the stigma of having the name "prisoner," "criminal," applied to them.

Now, suppose we have a probation system whereby the sentence is suspended: a young man or a young woman is put in the care of a judicious probation officer and told, "Just so long as you keep in the right way, you will not be sent to an institution; but just so soon as you violate the just and right relations which are prescribed by the court, you will be sent to some place where you will have training, where your moral sense will be developed, where your brain will be taught to work, where you will realize that causes always produce effects, that effects always follow causes; for there are consequences to every action which you perform, and you will have to bear those consequences." The young people have got to learn that.

Then suppose we have a judicious, proper and well paid and well-officered probation system: there will be those whom the judge cannot put on probation. There will be young men and women so ignorant, so economically unfit, that it is not conceivably possible to restore them immediately and expect them to be normal members of society. They must obtain a special education. By special education, I mean an education adapted to their

individual needs. You cannot take a group of criminal men and women and impose upon them the same sort of training you would give to the boys and girls in the public schools. It is out of the question. Their minds are different; they have lost many of the qualities of children, the qualities in the child mind which make teaching the little children such a delightful occupation. They have lost the qualities of childhood, and they have not received the compensating quality that comes to the normal trained adult. You have got to give them special training, so it seems to me, in an institution where special methods can be applied. They have got to be taught to think.

Now, when we send a patient to the hospital, the doctor don't say, "This patient is to go to the hospital and stay two months" or "three months." When we send an insane patient to an insane asylum we don't say that this insane patient is committed for one year. We say, "The patient is to go to the hosptial until he is cured"; so when we come to have a rational reformatory system, we will have what we are all longing for—a truly indeterminate sentence. By that we mean that the young woman, or man, who has failed to make good under the proper probationary system, will be sent for training until such time as he is fitted to come out and be a self-respecting, self-supporting, law-abiding member of society.

Now, then, the best, most competent judge in the world, the most capable probation officer, cannot tell, by looking at a young man, or looking at a young woman, how long it is going to take to make a self-respecting, self-supporting, law-abiding citizen. The only way you can possibly do it, is to learn in each case by continued association. No judge can do it.

We have gotten out of the idea that we are going to impose sentence just in proportion to the crime committed. That was the old idea of punishment. If a man steals $24.00, he has committed petty larceny, and he may be sent to the penitentiary for one year. If, on the other hand, he has stolen $26.00, in New York State he has committed grand larceny in the second degree and will be sent to State's prison for five years, in the discretion of the judge. The difference in the money is only, perhaps, the difference of a dollar—it may be a difference of two cents, provided he steal $24.99 or $25.01; but that doesn't make another man of him. It is a matter of circumstance, a matter of accident, largely, whether the crime goes into the category of misdemeanor, or of felony. A young man in New York State who commits a misdemanor, is sent to the penitentiary; he gets no training at all; he sits around, or does such odd jobs as may be necessary for the conduct of the institution. If he commits a grand larceny, he can be sent to the Elmira Reformatory, where he is taught a trade. It is advisable, if a young man knows what is good for him, to steal the extra dollar and be sent to Elmira. That is a part of the illogicalness as to the penal system.

We feel that our laws, or codes, can mete out an adequate punishment for the offense committed. A mother came to me one day and asked for a personal interview. Her daughter had been committed for the children's court as an incorrigible child. She was only fifteen years old, but she was six feet high, and she did not look very much like a child, and she had none of the characteristics of the child. She had been a very vile and naughty girl for several years, had lived a most immoral life; but she was sent under our charge as a disorderly and incorrigible child. The mother came to me; and she said, "I want to know if it is true that murderers are sent to Bedford." She said, "I read in the paper the other day that a young woman who committed a murder had been sent here. If I had known that you received such characters as that, I should have begged the judge to commit my daughter to a private institution." After talking to her awhile, I saw that she still clung to her position. I said, "The truth of the matter is, that there is far more danger of Lulu's perverting Kitty than there is of Kitty's perverting Lulu. I would fear far more to have the character of that girl corrupted who had committed murder than I would to have the character of your daughter corrupted by association with this other girl." The girl who committed murder (murder is not justifiable; I am not justifying it) committed murder under conditions which showed that her womanly sensitiveness was alive, that she was so keenly alive to her dishonor that she was rendered practically crazy.

She was a little seventeen-year-old Irish girl who came to this country as a domestic—a fresh, rosy-cheeked little girl; she took service in a private family in New York; she met a young man of whom she became fond, and he betrayed her. She believed he was going to marry her; when she found out her condition she was afraid to tell any body; she was afraid to tell her mistress; and the mistress for some reason or other did not discover it; her child was born when she was alone, practically crazy with fear, suffering pain and shame, and she threw the baby out of the third story window. She was indicted for mur-

der in the first degree, and convicted of manslaughter in the first degree; but that girl was not a bad girl at heart. She had been betrayed; she was driven by shame, fright and sorrow, and all the emotions that could surge up in the heart of a 17-year-old girl who was alone in a strange country, to commit this crime; but there was far more chance of that girl being a developed member of society than there was of the 15-year-old girl who was sent to me as an incorrigible; for the incorrigible child was foul at heart; her mother was a silly, foolish woman, who had indulged her every whim.

You cannot judge of the character of a young woman, nor of that of a man, by the specific crime committed. That may be, and often is, the mere product of circumstance; and you cannot tell how long it is going to take to change such persons, to train them, to educate them, to rouse their moral sense; you cannot tell that by the specific crime they commit. Our old code is wrong in my judgment, and in the judgment of many of those who are having the practical dealing with this class of people; it is wrong in imposing a definite sentence for a specific crime. Only God Almighty knows; only he can look into the heart and see how far the convicted one personally is to blame; we cannot measure out the punishment that is adequate in the case committed; and the only certain, logical, rational thing is to impose the indeterminate sentence, sending those who need training to an institution where they will get it, until such time as, in the judgment of those giving the training, they are fitted to come out and be self-respecting, self-supporting and law-abiding and, if possible, Christian citizens.

That is the whole sum and substance of the indeterminate sentence. There is no State in the Union where we have a genuine, indeterminate sentence. We have a so-called indeterminate sentence; but that is something between a minimum and a maximum. In the Elmira Reformatory, the young men are sent there on indeterminate sentence. That is, a young man may be kept at least a year; and they may keep him up to the maximum time imposed by the penal code for a specific offense. It may be the difference between one year and twenty years. So far as the young women are concerned we have a maximum in New York City of three years for all offenses, no matter what offense they are committed for. There is no minimum. It seems to me that one of the best things that any organized body of men and women who are interested in social questions can do, is to use their influence so as to secure the passage in our various States of a genuine indeterminate sentence.

The fear seems to be on the part of the general public that men and women will be kept in an institution longer than is necesssary; that a hardship will be inflicted upon the prisoner. A judge said to me one day: "What! would you send a woman to Bedford for a possible three years who was guilty only of soliciting on the public streets?" I said to him: "Did you send your daughter to college?" And he said, "Yes." I said: "Did you consider that it was a hardship to send your daughter to the best training school you could afford, to the best preparatory school you could afford, until such time as she was ready for college; then two, three, four years to college; and perhaps, on top of that, if you should have wanted to give her a professional training of three years longer, did you consider that a hardship?" And he said, "No." I said: "This girl that you are talking about who has solicited on the public streets, is doing that thing largely because she has no parents to do for her what you and your wife have done for your daughter; why should it be a hardship to send her to school for three years where she is going to have intelligent training?"

He looked upon it simply as a punishment: three years punishment was too much for soliciting on the public street.

Fourteen States in the Union have reformatories for young men; one State in the Union (New York) has a reformatory for women; two States (Massachusetts and Indiana) have reformatory prisons for women which are managed on the congregate plan, and which are not quite the same thing; and a number of States, the large majority of States, have reformatory schools for boys and girls. Some day when our friends who are working on the protective side have fulfilled their mission, there will be no longer use for these reformatories; some day there will be no use for reformatories for men and women, because the reformatories for children will have done their work; but, perhaps for some years to come, we are still going to need reformatory institutions for adults.

What shall we do with the children when we get them into these institutions? In my judgment they should always be required—in the first place, to do some outdoor work. My great hobby is outdoor work for men and women of this class. We will have to deal with three sides; we have got to touch the moral nature, for if you don't rouse the moral nature, if you don't rouse the moral sense so that the young woman or man works with you, we will fail. We have got to stimulate the mind, we have got to train the mind, we have got to have our school of letters, though not for

the sake of imparting special information. I tell my teachers: "I don't care if you teach the girls Choctaw so that you will make them think one thought a day, at least." I want them to reason from cause to effect, to know that certain definite lines of action will bring certain definite consequences; that is what we want our school of letters for, not so that the young men and women can pass any special examination, not so they can enter any higher institution of learning, but simply to rouse their minds so that their minds will act. We want to train them to use their minds in connection with their fingers; we have got to have manual training and industrial work; we have got to train them to an occupation so that if they leave the institution they can go out and earn an honest livelihood. There is no sense in turning a young man or woman loose from a reformatory institution until you have given them a bread-winning occupation.

There are many, many things which must be added to what I have briefly outlined: the training on the moral side, on the intellectual side and on the industrial side. You have got to give them sound bodies, in the first place, and liking for rational amusements, a taste for good reading, if possible. There are a hundred and one things other to add; but these are the main essentials. After you are ready to let them go out into the world, they should go out on a system of parole, so that while trying to get a foothold they will have friends to turn to. It is worse than criminal, I have not any language strong enough to condemn, any penal system which turns a man loose and says, "You may go." A place should be found for them, a home and an occupation. In my judgment, they should all go out on parole; then they will feel, not that there are people spying upon them, trying to reach out and grab them and bring them back; but that there are people who are their friends, to whom they could turn in any emergency, and to whom they could look for help; that girl, these young boys, who go out from our penal or reformatory institutions, badly need the right sort of friend outside.

Here is what we had in our institution. One reason that I was late here to-day was because I could not leave home until 6 o'clock this morning. I could not come last night, because at our reformatory we were presenting Shakespeare's "As You Like It," the outdoor production, to which all our friends and neighbors were invited. I would venture, if you could all have been there last evening, you would not have known that you were in a penal institution at all. You would have thought you were in some girls' school. Here was our beautiful campus, the stage simply being one of the terraces, an audience composed of our three hundred girls and perhaps three hundred of our neighbors and friends; and twenty-five girls belonging to the institution presented, in a most creditable fashion, the uncut acting edition of Shakespeare's "As You Like It." I wish you could all have been there. I don't know how many of you approve or disapprove of play-acting; but in my judgment that play has exhibited a most important educational influence with all our girls for the last two months. It has amused me to see girls polishing the floor, with one hand holding a copy of Shakespeare's "As You Like It," studying it while they worked.

At least twenty-five girls in that institution can repeat that play from beginning to end—the girls who took part; large numbers of the other girls know the story, have been studying it in my school for the past six months. Six of the girls made the costumes. My friends have a happy fashion of sending me their cast-off finery; and we make wonderful costumes out of people's worn-out ball dresses. The six girls who planned those costumes had an excellent training. The thing that has been good about it is that their minds were occupied; they had been looking forward to this play as a great thing; it has given them something to think about, and a great deal of practice and something to talk about; and in the next two months I think we will have another one. These amusements have their place, and an important one, in the lives of the inmates of the reformatory. If you will visit our reformatory, or many others, you will see that they are not the dreadful prisons that some people picture them, but good schools, where young women have very much the same sort of interests, pleasures, and occupations that they have in any school to which you send your sons and daughters.

GENERAL DISCUSSION.

THE CHAIRMAN: I was about to ask Dr. Davis the question which she in her last remarks has partially answered. I am going to tell her that this is an audience of very thoughtful people, people who have come here partly to learn what they might do when they go home that will help the world. Now I am going to ask her to tell us what we can do to help in this matter that she has brought before us.

DR. KATHERINE BEMENT DAVIS: One thing that you can all do is to interest your United States Senators and Congressmen, to take measures to do the thing that seems thoroughly discredited, but that, in my judgment,

is fundamental, to make a study of the child so that we may know the causes that make the defectives; because the causes that make the defectives are the causes which produce the criminals. Our work is substantially the same work, only a different phase of it; and we have got to know more before we can act intelligently. Another thing, I understand that this is a representative body from all over the country; urge in your own States where they do not now exist, and use your influence, the influence of every influential body with which you may be connected, to secure the passage of laws providing for a rational probation system, an indeterminate sentence; and then the establishment of true educational institutions where those who have proved unfit under a system of judicious probation may receive the training that they need. If anything that I could say this morning could help you, could inspire you to go home and work for those three things, it would be well worth my getting up at 6 o'clock in the morning to come here.

ANNA JANNEY LIPPINCOTT, Philadelphia, Pa.: We need to influence legislation in such a way that the moral degenerates be confined in some way, those children now in our streets that have been spoken of, and that we find so many of in all our great cities and smaller places, who should be prevented from spreading the contagion.

GEORGE B. MILLER, Wilmington, Del.: Let me add one more thing; this is a kind of hobby of mine. Let me say that there is one other thing that we can do. Dr. Davis has shown that a large percentage of these criminals come from the immigrant. Let everybody who can, associate themselves with adult schools for foreigners. The common, public schools will take care of the children; but something must be done for the older people, the adults that come. Everyone here, I have no doubt, sympathizes fully with everything that these two friends have said about their work. How much do they sympathize? That is what I want to know. If you cannot give the service, why, there is something else that you can give. All of these schools need money. The public school system, for instance, in Delaware, doesn't feel just like taking up the adults; but we are going to try to force them to doing it by starting these adult schools for a time and showing them by the work that we do that it is the part of the State to do it. You can all do the same thing.

WILL WALTER JACKSON, New York City: In the Brooklyn Juvenile Court there are physicians who examine all children that come before the judge. Practically half of these children are found to be defective. We can all in our own communities get physicians to volunteer their services for similar work in our own neighborhoods. Those in the Brooklyn court connected with the juvenile court appoint volunteer probation officers, called big brothers or sisters. It requires no judicial training; it is a purely volunteer movement to look after children who have either been dismissed before going under correctionary discipline or after they have been dismissed.

We can all of us make it a personal duty to be a big brother or a big sister to some of these people who need help. Also, we can work for the indeterminate sentence. In Ohio there is a boy who when fourteen years old committed a murder. That boy was sentenced for twenty years' imprisonment. He has served eight of those years. It is a shame that this boy of fourteen should still be in the penitentiary.

ELIZABETH E. FARRELL: Miss Davis made a remark which I want to speak to. She said in each of our courts there should be some examining commission, or bureau, or superintendent, who would determine whether or not the criminal was defective. I want to ask you if it is fair to the defective child to not examine him until he is a criminal? I believe that this investigating phase—examining procedure—should take place before the child has had a chance to be a criminal. In order that this might be done, may I suggest this: the compulsory education law in the State of New York says that all children physically and mentally able must attend school. I ask you, is it fair to put the limitations of physically and mentally fit upon children who are to be some day citizens in a self-governing community? I ask you, is it right for us to allow these unfit persons to grow up under the community? I believe it is not; I believe that you think it is not; *therefore,* can you go back to your several communities and have the compulsory education law altered, providing that all children go to school.

Go one step further (and you must, if you take this step)—provide suitable education. Put children of a like character together. Children who can learn this way, that way, or the other way, in separate classes. Now, for those who are unfit, those who never should be wage-earners, may we not, after this education has been given—may we not have in each community a body of examiners, medical and psychological, and let that body determine whether or not these particularly defective children shall go into the community and let the recommendation of that commission be final? I think that there is nothing less, nothing greater that this conference can do, than to promote those two ideas: the education of all children, proper segregation for those who are unfit.

EMMA L. HIGGINS, West Chester, Pa.: One thing

that we can all do is to get interested in this matter; and one way to do that is to visit these reformatories wherever it is possible to do so. Go into these institutions and stay there for one day, or even for one hour, and your sympathies will be roused, and all that is good and noble in you will rise to meet the occasion, and you will lend your voice, you will lend your influence, you will lend your purse to help this class along.

Last summer it was my privilege to superintend a small girls' industrial school for one month; and it was a revelation to me. The girls that I saw there were good girls, that you would help, girls that you would reach; and the work that they did was remarkable, at least so it appeared to me. Girls had come into the institution who could not read, who could not think along any line, who could not act in any way; and they went out of it able to read intelligently, able to do as has been told us from the platform, what our own cultured girls had taught them, to give entertainments that were a great uplift. They could do drawnwork and needlework, splendid cooking and fine housekeeping just as our own girls are able to do. Let each one of us feel that it is for us to do the little that we may do to uplift these fallen brothers and sisters.

ELISABETH STOVER, New York City: If we as individuals and small groups in the communities can go home inspired with the idea that we can work intelligently and effectively for both preventive and remedial work, we shall find, I know, from my own personal investigation, that under the eaves of our own meeting-houses, in our own communities, there are neglected opportunities for which we are largely responsible.

Our cruelty law is largely ineffective because of the indifference of citizens. We ask our government to make appointments. Word comes back to us again and again that the task is so great, just as we heard this morning. The probation officers have so much more than they can do. We need to supplement the official effort by volunteer service. In every community there is opportunity. I know many Friends' communities where there are children who are not going to school largely because the people in the community are indifferent to the care of those children in our own neighborhoods.

I visited recently in a neighborhood of our own Friends an institution for women, where there was not only absolutely no outdoor work, but it seemed to me almost nothing. They were herded together with an absolute heaviness of atmosphere. There was no intellectual or spiritual uplift. The Friends and others who should co-operate with them, could help to alter the conditions, because the people were striving for indeterminate sentences, and many people knew absolutely nothing about it. We may visit our own institutions, the institutions nearest us, and find out what the need at our own door is; ask intelligently for legislation; when we get the legislation, see to it that the appointments are efficient. Who is responsible for that? Is it not that public opinion, the public sentiment, the public ignorance on the part of citizens? Let us look well to our opportunities.

PUSEY HEALD, Wilmington, Del.: When Miss Farrell was questioned as to what were the causes of these defectives and these criminals, she at first said she did not know that any one knew; and then she ultimately answered the question herself, when she attributed it largely to the influence of heredity. I think that we must look forward to the time when we shall demand legal restriction and ultimate prevention of procreation by these classes.

JOSEPH SWAIN, Swarthmore College: Unfortunately, I have not been able this morning to hear this discussion; therefore, I shall not take the time of the conference in discussing this question; but I have merely a suggestion to make. For the past three years a committee of the National Council of Education has been studying this question of defective children. There are some interesting reports in the proceedings of the National Teachers' Association during the past three years; and this matter has been called to the attention of the United States Commissioner of Education, who, in Boston, in the meeting of the National Teachers' Association just adjourned, has announced that he will appoint a special committee of persons especially fitted to report on this subject, and print the report in the proceedings of the United States Bureau. The chairman of this committee is the chairman of the committee of the council, Superintendent Van Sickle, of Baltimore. I bring this to your attention so that those who are interested may follow these reports; and I am sure you would find them in the direction of the closing words of the speaker this morning.

JOHN COX, JR., New York City: There is a practical way to help others while we help also ourselves; and that is, to assist these reformatories in placing their girls. In our own family, and in the family of one of our neighbors, are two of Miss Davis' girls who are doing good work. Others within reach of that institution can perhaps help themselves very much, while they also help the institution and the individual.

(To be continued next week on page 49 of the Supplement.)

ance about four thousand men and women, and the impression one had was of a people seeking a direct practical knowledge of conditions to which they had awakened, and endeavoring to place themselves in the broadest and at the same time, the closest possible relationship to the betterment of these conditions on the most progressive lines.

THE CONFERENCE AT OCEAN GROVE.

"Come unto me, all ye that are weary and heavy-laden, and I will give you rest." But what has the church,—the tangible personification of the "Me"—to offer to the weary and the heavy-laden? What have we,—the Society of Friends, to offer?

We have just met in a great Conference at Ocean Grove. That Conference must have cost much more than $25,000, in addition to the expenditure of time and effort in getting it up and carrying it on; but what message of comfort have we, as a result of all this, for the weary and the heavy-laden?

I am not a pessimist, neither am I the kind of an optimist who believes that by letting things alone, we shall eventually gather figs from thistles or grapes from thorns.

The management of the wealth-production of this country is rapidly concentrating into the hands of a very small minority. The workers of the country are being worked by the few for the benefit of the few. Notwithstanding the richness of our natural resources, and the increasingly marvelous productiveness of our modern machinery, the disparity between rich and poor is growing, and the sum of want, and suffering, and insecurity is spreading. The "Masters of the Bread" have failed ignominiously to feed and clothe and house the people. Why, then, should not the people be taught to take the necessary machinery, use it for their own benefit, and feed and clothe and house themselves?

This is the problem that is before the church; and until the church formulates an answer to it, the church has no religion to teach. Several sessions of the Conference were devoted to Bible teaching, Friends' day schools, teaching religion in secular schools, etc., but the one enduring and impelling stimulus of ministering to human want and human need, as the motive and the object for Bible study and religious aspiration was largely overlooked.

"Feed my sheep, feed my lambs"; and yet three million children under 14 years of age in this country are worked for profit, and seven million women are worked at an average pay of $272 per year, with no hope after they are unable to work any longer. Let us really show how to substitute salvation for that sort of insecurity, and we shall be worthy followers of Fox and Penn.

This conference is over; but if we will now take up the conscientious consideration of this vital subject in the *Intelligencer* for the next two years, we might get at an amount of light which would pay well for this Conference, and make all succeeding ones profitable.

White Plains, N. Y. JONATHAN C. PIERCE.

AT THE CONFERENCE.

Having been in attendance at the recent Conference of Friends at Ocean Grove, N. J., I feel to acknowledge the pleasure at the privilege of coming in touch with those of my "household of Faith." I was impressed with the papers presented; to my mind they were masterly and contained so much that is true and the result of much research and experience, that I felt at the time that an expression upon my part at the conclusion of the presentation would be "coming to a judgment without due and proper thought." But now they are coming before us through the columns of your paper, may I suggest that Friends gather at their meeting centres, have each paper properly read and discussed and I'm sure that material is before us, enough to occupy us for two years. The splendid paper presented by Jesse H. Holmes has material enough for at least three months' consideration. If we consider the paper of Jesse Holmes only and act upon the matters suggested, the Conference will be a great blessing—truly a Prophet has arisen from amongst us inspired by a Divine direction, "to his words give ye heed." W. J. MACWATTERS.

West Philadelphia.

PUBLIC PLAYGROUNDS AT FLUSHING MEETING HOUSE.

The Flushing (Long Island, N. Y.) Meeting of Friends have loaned a plot of land to the Flushing Playgrounds Association.

We gather the following from local newspapers, sent us by Abraham Bell, correspondent of the Flushing Monthly Meeting:

"The fence which has stood in front of the old Quaker Meeting House on Broadway, so far as is known, as long as the building has been standing, is to be taken down and replaced by a handsome concrete and stone wall.

"The property of the Society of Friends, which owns the old Meeting House, extends 185 feet along Broadway, and the new wall will cover this entire distance. The fence which is to be removed consists of a stone base, about two and a half feet high, on which stands an old fashioned picket fence, which, from present appearances, has not been painted for many years. The picket fence is a trifle over three feet high, with all the pickets of an even length. The even length of the pickets indicates that the fence is of a very ancient pattern, because in latter days all picket fences have been built with long and short pickets.

"The stone on which the picket fence rests is very substantial, notwithstanding the fact that it has withstood the wash from the Meeting House grounds for very many years. The new wall will consist of a concrete base, about three feet in height, with a substantial coping of granite. There will be imitation stone columns at both ends of the wall. The present wooden gates will be replaced by handsome iron gates about seven feet high."

THE FOURTH AT FLUSHING.

"While all other sections of the city were celebrating Monday, the Flushing Playgrounds had a celebration of their own which drew several hundred people there. One of the chief attractions of the afternoon were the two hundred boys from the Parental school on Jamaica Avenue, who were in charge of Hobart H. Todd, the genial principal, who is a great big boy himself and seems to get right into the hearts of the youngsters. During the entire afternoon, the slide, the swings and various other amusement devices were worked to the limit."

VISITORS TO THE OLD MEETING HOUSE GROUNDS.

"Miss Wright, of Texas; Miss Salisbury, of Manhattan; Miss Skillman, of Plainfield, N. J.; Miss Cram, of Philadelphia; Miss Connolly, of Manhattan; and Howard Bradstreet, secretary of the New York Playgrounds Association, all members of the Playground Course of the School of Philanthropy, of New York, visited the playground in Flushing to-day. They were met by Mr. and Mrs. Lay, Dan Beard and Miss Howard, the directress, who showed them over the grounds. The visitors expressed themselves as very much pleased with what they saw."

It is dangerous to dissociate toil and delight.

It is only when an interest impels that we can say that education has begun.

PLAYGROUNDS FOR NEGRO YOUTH.

The playground of to-day is essential to the development of the young generation, in light of the deteriorating effects of civilization with its many short-cuts to material progress. Labor-saving devices, new pleasures, crowded cities, modern conveniences, and school conditions have forced the issue of health for public consideration. Evolving from the consideration of the topic are the physical training courses in schools, church, club, and municipal gymnasiums, swimming baths, park systems, and playgrounds. Towering buildings, blocks of tenement houses, and the dangerous roadways filled with traffic in large cities have confined child life to small rooms, two-by-four backyards, and crowded schoolhouses; thus depriving them of childhood's greatest developing agency—*play*. Following in the wake of this epoch of advancement, have sped along diseases and social conditions that cause an abnormal death rate and what is worse have left behind anemic, tubercular, and ill-formed men and women, who people the world with degenerate wrecks of mankind. Among those who suffer most in the lower strata of the city are the members of the Negro race who are neglecting the common, health-prevailing atmosphere of the country and village with their hard, honest occupations and simple joys for the unsanitary life of tenements and sunless alleys with the allurements of easy money or questionable pleasure.

—*Edwin B. Hendrickson.*

In the Southern Workman.

PROFESSIONAL MINISTRY AND PUBLIC PRAYER.

Kindly permit a message on these important subjects from a different view-point, from that given in recent numbers of the *Intelligencer*. We learn with regret of dissatisfaction with the much needed change in your Discipline, no longer protesting against a professional ministry. That change was made in Ohio Yearly Meeting Discipline years ago, to our satisfaction. There are about 100 churches of various denominations in this city of over 100,000 inhabitants, and not one Friends' meeting, and since we have left the work all for them to do, we are very thankful for the churches, even if their tenets are not just like ours. They are the greatest power for good here, the great bulwark of Christianity. What a wicked city this would be without them. There is a Ministerial Association here, representing all the Protestant, English-speaking churches of the city,

and they are a power to be reckoned with, people seek their support and co-operation in various progressive measures.

None of the Friends who live here bear a testimony against these. There is so much of positive evil in the world to combat, we would not antagonize those working for righteousness.

Remember there are hundreds of our members scattered over the land, without any Friends' meeting to attend, and if we are encouraged practically to absent ourselves from the churches, what are we to do? I have known of many with that excuse, staying at home, and soon getting into religious lethargy. Our minds are "so prone to wander from the God we love," that we need the inspiring and helpful influences of a house of worship. The Psalmist said "I was glad when they said unto me, let us go unto the house of the Lord." If we are Christians, and unbiased, we love to mingle and worship with others, with the same lofty sentiments. There is much in realizing the spirit of other people's ways; it broadens the outlook.

The cementing power of Christ's love is the same everywhere.

The "paid" minister living near us, works indefatigably, even far into the nights, all the time doing good, on only a living salary, while with his unusual talents he could command several times that amount, in some worldly profession. There is at least that advantage in having their living provided, they can devote all their time to their religious work.

The Presbyterian Church alone has nearly fifteen hundred home missionaries, has foreign missions in 15 countries, and publication houses in 27 languages, and spent over two and a half millions for missions last year, thus adding a large quota toward bringing the world to Christ.

As to public prayer in another article: "entering into thine inner chamber," is supposed to mean spiritually, to shut outer sense, and be alone in the secret chamber of our heart with God. Jesus himself prayed before the people, and how great a loss if we had not his beautiful recorded prayer in John 17th. When people are Christians, they are accustomed to pray, they *know* God, and can approach him either in private or public, for their own soul's edification and that of others, without any thought of ostentation, public prayer leading many other minds into a like devotional channel.

Who can say that intercessory prayers do not avail? We all owe much to our Mother's prayers, and we have so many instances of prayers for others being answered. Prayers for the sick often help them to recover.

The President and those in authority need their hands upheld by the prayers of the Christian people. It is only as we have faith in these things that they are efficacious.

We are told to "pray without ceasing," and that "the prayer of the righteous availeth much." It is the great power which God uses to lift this world out of its bondage of sin into the liberty of truth.

There is no less public prayer than there has been, except in our own denomination. Not only all churches but aid societies, missionary meetings and W. C. T. U. meetings, begin their exercises by solemnly calling on God for His aid and guidance in all their deliberations, and are aided and blest thereby.

The position of the body before God is a minor matter if the heart is in the right place.

Spokane, Wash. SARA E. MITCHELL.

FRIENDS IN WINNIPEG.

On First-day, the 17th of this month, I was privileged to be in Winnipeg, Manatoba, and seeing a notice in daily paper of a Friends' Meeting being held at 11 o'clock a. m. in the Y. W. C. A. parlors, I wended my way there and felt thankful for the privilege, for to me it was a season of spiritual uplift.

The meeting was held on the basis of silence and aside from a few words of encouragement given by the writer one woman Friend spoke very acceptably. There were not many over a dozen present. The meeting is not affiliated with any particular branch they wishing that members of all branches may feel at home with them and enjoy having Friends meet with them as they are passing through or stopping in the city.

The welcome given me was all that could be desired. EDGAR HAIGHT.

Antler, Sask.

From personal experience, observation and knowledge I am forced to the conclusion that the discipline of the average prison hardens, degrades, and is a perpetual exhibition of cruel, arbitrary power....I wish I could make it so convincingly clear that the civilized world would fully realize it, that a prisoner can never be reformed by being wronged. Did two wrongs ever make a right or vengeance make a man or woman better?

—*Griffith J. Griffith, in Crime and Criminals.*

PRAYER.

Prayer is a subject which concerns, or should concern, every human being. Our conception of it depends largely on our conception of the existence and character of the Divine Being. We cannot pray to a being in whose existence or personality we have no faith. "He who cometh to God must believe that He is, and that He is a rewarder of them that seek after Him."

Our first duty then is to establish our faith. How is this to be accomplished? Percy Gardner, in his recently published book on "Modernity and the Churches," says: "It is by investigation and thought that man discerns the facts of the world about him and the history of the human race in the past. It is by incessant and far-seeing activity that he subdues the visible world to his purposes. But it is not by investigation nor by active energy that he can translate his moral life into a higher key, or attain to knowledge of the Divine. Here he must be less acquisitive than receptive. He must attend and wait, and be ever ready to admit into his heart and his life the higher influences which come to his door. Prayer is in its essence a waiting, a humble approach of the human to the divine. Yet although it is largely passive, it is not purely passive, it has in it an element of activity. Herein it is like attention, which is a waiting for knowledge, but a waiting which involves some active strain."

To the undevout or worldly-minded man the subject of prayer presents peculiar difficulties, because, the spiritual ear like the natural ear, hears only that which it has the faculty of perceiving. And yet, this is no sufficient reason why prayer should be dispensed with. "Whoever seeks to enliven his own faith," wrote Phillips Brooks, "or the faith of others in whom he is interested finds out by experience that thought and argument and entreaty do not suffice. Light must come from the Source of Light. Nothing is left but to resort directly to God."

Hartley Coleridge wrote:

> "Be not ashamed to pray, to pray is right;
> Pray if thou can'st with hope, but ever pray,
> Though hope be weak, or sick with long delay
> Pray in the darkness, if there be no light."

Thus is formed the habit of prayer, which may become formal or otherwise, according to the mental and moral condition of the worshiper.

Public prayer differs from private or individual prayer in this respect: that it is offered, not for one individual only, but for the entire congregation, and hence, to be effective, requires deep spiritual discernment. That it should frequently lapse into formalism is not surprising.

The beneficial effect upon a congregation of a sincere earnest heart-felt prayer inspired by the Holy Spirit does not admit of doubt. Such prayer serves to concentrate the wandering thoughts, to harmonize divergent interests and to bring the assembly into a devotional frame of mind, whereas a merely formal prayer has an unsettling effect.

Public prayer to be effective should be brief and comprehensive. H. B. HALLOCK.

Brooklyn, N. Y.

FRIENDS' ASSOCIATIONS.

COLDSTREAM, ONT.—The Y. F. A. was held Seventh month 22nd at the home of Isaac Hamacher. The opening silence was broken by Jennie Cornell reading the Ninety-second Psalm. George Bycraft read the thirteenth chapter of Genesis. The hymn, "Peace, Be Still," was sung. Edwin C. Zavitz gave an oration on "Canada and the United States, United or Severed." Discussion followed and it was the thought among all that it would be for the betterment of both countries if they were united. In his oration Edwin said he thought it had been meant that all the great continent from the Arctic to the Great Gulf should be one country, as each needed the other's products. It was thought that the increased tariff was not helping to bring the countries nearer together. Ethel Shotwell gave a reading entitled "The Multi-millionaire." The hymn, "He Knows," was sung, and after some business we adjourned to meet in two weeks at the home of John E. Bycraft. FLOSSIE BROWN.

HOPEWELL, VA.—The Young Friends' Association for Seventh month 24th was opened by the Vice-President, Daniel W. Lupton reading the 15th Psalm. The meeting was devoted to the reports of our members who attended the Conference at Ocean Grove. Those who attended were Ann B. Branson, Annie J. Reese, Jr., Daniel W. Lupton and Carroll C. Clevenger. Each took up a different phase of the work and presented it in such an interesting way that all felt they had shared somewhat in the good times spiritually and socially.

Before adjourning Wm. E. Branson asked the question whether we are living to make this world better or to get the most out of it for ourselves. This called forth quite an interesting discussion in which many took part. After the silence so dear to Friends the Association adjourned till Eighth month.

GRACE CLEVENGER, *Secretary.*

Stephenson, Va.

JANE ADDAMS.

[Suggested by reading her Reminiscences in *The American Magazine* and her book, "The Spirit of Youth and the City Streets."]

God gave this woman grace to see
Life's most perplexing mystery;
The beauty that forever springs
In common, unregarded things;
And made her quick to understand
The soul's imperious demand
Through ways obscure of sin and crime,
Where lilies fester in the slime.
She knows the stir of youth is sweet
In children of the city street,
That sets the tender feet to dance
And seek the regions of romance.
What though the ways their fancies range
Are ofttimes perilous and strange?
'Tis life itself that sets the snare
Whose bait is more than blood can bear,
With love and longing to be free.
She does not blame their errancy.
But they who make the need for play
A lure to lead young hearts astray,
'Tis they she visits with her scorn.
With pity, too, her heart is torn
For men uprooted from their soil,
For women sunk in soulless toil,
And well she knows to lift each heart
With spell of some remembered art
That springs from spindle or from loom.
So, on the monstrous grime and gloom
Of our great cities she has shed
A light of healing, and has fed
Lives hungrier for love than bread.
Another age would call a saint
This woman who grows never faint
In bearing burdens for her kind.
O brooding heart, O boundless mind,
That, reading deep, divine God's plan
Of perfect love, obscured by man!

—*William Aspenwall Bradley in The American Magazine.*

GOOD NIGHT!

Alone—I sit in the grey even-tide,
'Mid the stillness of Nature's soft hushes,
I hear the quick flutter of night-birds' wings—
While still thrill the hedges with thrushes.

Up from the earth comes the fragrance of flowers,
Sweet with the scent from the new-mown hay—
Voices of night! I hear your low murmur,
"Watch! 'till there blossom the Roses of day."

Borne on soft zephyrs come faintly the breathings
That fan my fair cheek as they pass in their flight,
I close fast my lids—in the semblance of slumber,
And whisper from heart-depths, "Good night! Good night!"

CHARLOTTE C. TALCOTT.

Bloomfield, Ontario, Canada.

BIRTHS.

BIGGS.—At Hartford, N. J., Sixth month 11th, 1910, to Wm. T. and Emma F. Biggs, a son who is named Wm. Taylor Biggs.

BROSIUS.—At Avondale, Pa., Seventh month 11th, 1910, to Arthur and Laura H. Brosius, a son, who is named Arthur Wendall Brosius.

HALDEMAN.—Seventh month 10th, 1910, to Paul Collins and Alice Broomell Haldeman, at Coatesville, Pa., a son who is named Edward Broomell Haldeman.

MARRIAGES.

CHAPMAN—BARTON.—At Fourth Lake, New York, Seventh month 16th, 1910, Howard Chapman, son of Noah H. and the late Mariana W. Chapman, to Lucy E. Barton, daughter of John Marshall and the late Lucy Fowler Barton.

DEATHS.

REITZEL.—At Atlantic City, N. J., Seventh month 26th, Jane Conard, wife of the late William W. Reitzel and daughter of the late William and Rachel P. Conard, of Bird-in-Hand, Pa., aged 71 years. Interment at Fairhill, Philadelphia, Seventh month 28th.

NOTES AND ANNOUNCEMENTS.

Sarah B. Flitcraft, of Chester, Pa., has been given a minute by her meeting uniting with her in her prospect of attending Ohio and Illinois Yearly Meetings; and Whitewater Quarterly Meeting in Indiana.

From Susanna M. Gaskill of the party going to Berlin to attend the International Congress of Religious Liberals, we have the following written on board ship:

"The sea-gulls are around us, and we know by them and the 'wireless' that we are nearing land. Our voyage has been delightful in every way; the fine weather has been a strong factor in producing this happy result, but the passengers are so unitedly cheerful and kind, and full of good fellowship, that it has been more like a cruise on a private yacht than a trip on an Atlantic Liner. This is an English ship—and everything pertaining to it conforms to English law and customs. The captain read the service on First-day, with the British flag covering the cushion in front of him for pulpit. We carry cattle for the English market, and have before us an ocular demonstration of how America neglects her merchant marine and spends her millions to build battleships, and then uncounted millions more to maintain them

"The bugle blows to awaken us in the morning, to call us to meals, to prayers and every event, games, concerts, track meets, etc. Deck golf, ring-toss, shuffle board, and sports of various kinds are devised to pass the time. An ocean voyage is very monotonous, with only sea and sky to look at, and no stations on the way.

"About 2 p. m. Fastnet Light came into view. It looked like the hull of a big steamer with one smoke-stack. It is on a rock and we could see the foam of the waves breaking against the base. The hills of Ireland are more rugged than we expected to see, and were a soft pinkish grey with lovely clouds above. It is something like the coast of Mt. Desert, Maine, but not so high nor green. Friends are represented by Laura Balderston, of Newtown, Pa., Garret Kirk, Eugene Baker, Jesse H. Holmes and my-

self. We are enjoying everything and making a broader fellowship that is not concerned with sect. The unity of the spirit is the bond of peace."

William J. MacWatters, of West Philadelphia, was a visitor at the Darby Meeting on First-day, Seventh month 30th. The thought and message of the service was "The New Commandment.

Reuben P. and Myrtle Davis Kester, of Grampian, Pa., were in attendance at Wilmington, Del., meeting on First-day, the 31st. On Third-day, the 2nd, they attended Concord Quarterly Meeting at Concordville, Pa., and on Fifth-day, Abington Quarterly Meeting at Gwynedd, Pa. On Seventh-day, the 6th, they expect to attend Philadelphia Quarterly Meeting, and on First-day to be at meeting at Woodstown, N. J.

From a Friend in Plainfield, N. J., we have the following note:

"At our recent General Conference ninety odd dollars was collected for a girl that she might begin her life-work anew on the stage and at those same meetings only sixty-one dollars was received for the advancement of our principles.

"Friends, are our pocketbooks consecrated to the interests of our Society?

"Send *now* your contributions to Susan W. Janney, Treasurer, 140 N. 15th St., Philadelphia, Pa."

Mary H. Whitson and her mother, Matilda M. Whitson, have joined the camping party of Prof. Guy W. Chipman, of Friends' Central School, Philadelphia, at North Windham, on Cliff Island, Maine. Writing to a friend she says:

"We are living near to nature's heart on this long, narrow island in Casco Bay. A high rocky ridge extends from end to end, about two miles in length, covered in places with enough soil to produce a dense growth of fir and spruce trees, interspersed occasionally with great spaces of ferns, often waist high. Our home is in a fisherman's cottage close to the water; high tide comes within twenty feet of our door, but we spend most of our days on the needle-covered rocks under the fir trees, or on the broad piazza of Cora Carver's pleasant home, looking over the tree-tops to bay beyond."

ROARING CREEK REUNION.

The Fourth Annual Reunion of Friends and others will be held Eighth month 27th, at the Friends' Meeting House Roaring Creek. A Friends' Meeting will be held on the occasion, after which opportunity will be afforded for the reading of papers, recitations, etc. Friends from a distance should reach Catawissa, the nearest railway point, the day previous, and take the hack for Slabtown, where they will be met. It would be well for these so coming to communicate with W. Grant Beaver, Catawissa, Pa., R. D. 3.

GRIFFITH JOHN.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

EIGHTH MO. 6TH (7TH-DAY).

—Philadelphia Quarterly Meeting at Race St., at 1 p. m. Ministers and Eders day before, at 3 p. m.

EIGHTH MONTH 7TH (1ST-DAY).

At Newtown Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Young Friends of Philadelphia visit Merion Meeting at 10.30 a. m. Preparative Meeting at 9.30. Train from Broad St. at 8.15 a. m. to Narberth; ¾ mile to meeting house. Trol-

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

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ley from 52nd St. and Market for Bala goes within 1½ miles of meeting house.

—Valley Meeting visited by Sarah T. Linvill, at 10 a. m.

—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, 3 Bank St., at 11 a. m.

EIGHTH MO. 13TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma), O.

—Salem Quarterly Meeting, in Salem, O.

—New York Monthly Meeting, in Brooklyn, at 2.30 p. m.

EIGHTH MONTH 14TH (1ST-DAY)

—At Providence (Media, Pa.), visit of young Friends of Philadelphia, at 10.15 a. m. Trolley from Angora 9.25.

—At Pennsgrove, Pa., Circular Meeting, under care of Western Quarterly Meeting, at 3 p. m.

EIGHTH MO. 15TH (2ND-DAY).

—Fairfax Quarterly Meeting at Lincoln, Va.

EIGHTH MO. 20TH (7TH-DAY).

—Short Creek Quarterly Meeting at Short Creek Meeting House, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

—Conference under care of Concord Quarterly Meeting in the hall used as Meeting House at Malvern, Pa., at 2.30 p. m. George A. Walton will give an address on "Proper Publications."

EIGHTH MO. 22ND (2ND-DAY).

—Indiana Yearly Meeting at Waynesville, O.

EIGHTH MO. 29TH (2ND-DAY).

—Ohio Yearly Meeting at Mt. Pleasant, O.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

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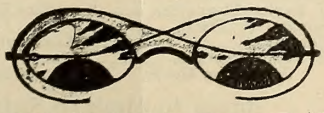
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The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
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Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
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The Southern Workman for Seventh month contains: Two Notable Indian Councils, School Gardens of the Hawaiian Islands, Playgrounds for Negro Youth, Library Legislation in Virginia, Courtship and Marriage in Cuba, Relgious Life at Hampton, Better Negro Teachers for Negro Schools, Letters from Hampton Negro Schools. Address, Hampton, Va.

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A Religious and Family Jour[illegible]

Martha J Warner

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EDUCATIONAL

EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

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PHILADELPHIA, EIGHTH MONTH 13, 1910.

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Revelation was once conceived as the impartation of truth from above by a supernatural power to a waiting and expectant community. Now revelation is conceived (if the term be still used) as the gradual awakening of the human mind to truth which it discovers for itself in the process of its development. ARTHUR C. MCGIFFERT.

At the General Conference.

GAIN.

Life is of gain and loss made up,
Aye, the gain that comes of giving,
As sometimes when I drop a word,
It doth my darkening way illume,
By which another's heart is stirred
To nobler thoughts and higher living.

The days that lengthen toward the West
And sweetly lead to nights repose,
Are only days of blessing made,
If faces crossed by lines of pain
Shall catch some brightness ere it fade
From out my life to soothe their woes.

And when, more weary far than wise,
I shall approach the gates of day,
The sunset tints will brightly glow
Or this may be my happy lot,
That by my foot-prints here below
Some other better knows the way.

M. ALICE BROWN.

ON THE WAY TO THE INTERNATIONAL CONGRESS.

The Quaker pilgrims on their way to Berlin have travelled thus far without mishaps and with much satisfaction. The hundred and more of the party on the steamer have worn well as travelling companions, and will now be augmented by the English delegates. As a party we have done the things that tourists do, going to the appropriate places and experiencing the proper emotions. These things are set down in the guide books and it would be inexcusable to make any mistakes But some things have come our way that may be of interest to Friends generally, aside from those of the beaten path. For England is ahead of us in many things—in courtesy, and love of beauty, and especially in the courage of venturing on new ways. I wonder how the idea ever got abroad that the English are not a polite people. Certainly there is no place on earth where the chance passer-by has a readier interest in the difficulties of a stranger, or a greater readiness to go out of his way to put you in yours. And I do not believe the courtesy of those who serve is based on the expectation of a "tip." The expectation is there, of course, and there is even sometimes rudeness, if the expectation is not fulfilled, but I believe, nevertheless, that the courtesy is genuine, and the commercial aspect a mere habit.

But of greater importance is the success of our English cousins in dealing with municipal problems. Of course they have not solved all of them; but they are so far ahead of us that we seem fairly primitive. Liverpool, for instance, owns and operates her water, electric light and gas lighting systems. She owns and operates her street cars, making them pay well, although her fares have been reduced to half their former amounts. One car ride for about two miles for a penny, or two cents, and indefinitely further, it would seem, for another penny. The city also owns and operates markets, public baths, and public wash-houses. In these last private parties may arrange to do their weekly washing. Again the city supplies sterilized milk at cost for all its babies who call for it and is now planning to take over the abattoirs. Imagine the cries of "socialism!" in our newspaper headlines if one of our cities tried to do half of these things. Yet they are all vastly better and more economically done on this side. Liverpool is only an example of what is duplicated or excelled in most of the large cities of England.

As a matter of fact, socialism began when two families came to live within visiting distance. There have been and always will be some things which it is best to do together, and some that it is best to do separately. Each thing to do should be considered on its own account and so done as to best serve mankind. Socialism is a pure abstraction—and a scare-head at that. It is a comfort to find people sensibly doing what is best regardless of labels.

A visit to the city and county prisons developed another thing in which we are lagging behind. Boys are never imprisoned with men, and when imprisoned for more than a few months they are put into shops to learn trades. First offenders are kept separate from those serving second or other terms; and no prisoner is kept in enforced idle-

ness. Almost all are obliged to work and the few exceptions are allowed to work. And they are not obliged either, to do merely stupid and monotonous work. After a short period of that kind of labor they are passed on to more skilled kinds in which a man may take interest in his work. The prisons are certainly not perfect; but at least there is a chance that one may come out a better man than when he entered. JESSE H. HOLMES.

London, Seventh month 29th.

WORK FOR THE RETURNED WOODBROOKER.

[Address by J. Byron Deacon, Woodbrooke Day at Haverford Summer School.]

Any Woodbrooker in America in good standing —and for present purposes let us say that good standing involves merely zealous attendance of the meetings of the body (although it is not entirely devoid of financial obligations) knows how much vexed is the question of how the American Woodbrookers' Association can best serve the common interests of its members.

This paper is intended to suggest a partial solution of our problem. "Work for the Returned Woodbrooker" is the theme. Of diverse possible fields of work for the American who has retnrned from Woodbrooke, I propose to select for discussion that field which was yesterday known as charity work, but which is to-day, with more propriety called, social work—the "new profession" of philanthropy which has for its object the realization of social justice. It is specifically the possibilities of social work as a means of practically and continuously applying the Woodbrooke *service* motive, and at the same time furnishing a means of livelihood for the Woodbrooker, that is to be considered. First, let us call to mind briefly the way in which Americans usually happen to go to Woodbrooke, and the potentiality of Woodbrooke for social service equipment.

Woodbrookers in America number 50, but among these are a number whose residence at Woodbrooke has been most brief—a matter of days rather than of terms, and although with the hospitality characteristic of Woodbrooke itself, we welcome these transients, yet, there is a real distinction between such and those who have taken up residence at Woodbrooke for purposes of systematic study. Of the latter class there are 25 who have gone to Woodbrooke from this country. They have gone as the result of the workings of the Woodbrooke Committee, whose function is, in the words of the Chairman, to "explain the spirit and purpose of the Institution and solicit candidates, passing upon their qualifications, as to motive for going, character and background, general fitness to represent and work for the interest of the Society upon return to this Country." It is therefore apparent that those who go from this country to Woodbrooke to take up their residence there for a term or more, go as the result of a selective process.

The recognition of certain needs partially social, led to the founding of Woodbrooke. In the words of a Minute of the London Yearly Meeting of 1903, those needs are expressed in part as follows:

"We want knowledge of the social conditions around us, and power to meet the questions of the times in which we live."

In Woodbrooke circulars the following statement is to be found:

"The Woodbrooke Settlement has been established and endowed in order to provide an opportunity for those who desire, by study and fellowship with others of kindred spirit, to equip themselves for the service of God. No narrow interpretation is set upon such service, which may be directly spiritual or primarily social." It is then, the definite purpose of Woodbrooke to foster, to renew, to culture the spiritual life, to create a social consciousness; to arouse a hunger for service, and to make that impulse for service efficient for social good.

The intent of the founders takes shape in the plan of educational work and in the social intercourse of the place. From a scrutiny of a Woodbrooke program I observe that about one-fifth of the lecture and class work is sociological. In addition to this, there are numerous indirect influences which amount to an elementary schooling for social work. Among these influences may be enumerated; contact with English Social workers in residence at Woodbrooke, and with English workmen in the Adult Schools, proximity to the adult school settlement—the former home of Edward Cadbury, the welfare work of the Cadburys, and the practical field experience to be gained in the Selly Oak district of the Birmingham Charity Organization Society.

Not only then is there system in the selection of Americans to attend Woodbrooke, but Woodbrooke itself offers systematic instruction and social influence for service. It is only in the matter of placing the returned Woodbrooker in touch with work involving special opportunities for social usefulness, that our system breaks down. Of all the Americans who have attended Woodbrooke, but three are at the present time engaged professionally in social work, and yet it is difficult to conceive of any other sphere of activity offering

equal opportunities for giving practical expression to the service impulse generated at Woodbrooke.

Very recently, two cataracts have been removed from the eyes of those who have for centuries groped about seeking to help the poor and miserable of humanity. One was the blinding notion that for some inscrutable, inevitable reason, the poor must needs always be with us; the other was the effort-paralyzing conception that poverty and misery result from man's ill-doing. Acting not upon a contrary hypothesis but being led by a gradually accumulated body of facts, we now see clearly enough that most of the want and suffering in modern life are no more necessary than smallpox or mosquitoes. That poverty and misery are in fact due in large measure to purely physical conditions of life, amenable to removal, and existing only because we tolerate them. It logically follows that the remedy for an immeasurable amount of human ills lies in arousing men to a righteous intolerance of unnecessary conditions which cause distress. The formulation from these accumulated data of well tested principles of relief, marks the beginning of the "new science" of philanthropy.

Poverty is just as much the result of injustice as it is of wrong-doing; it just as often results from an industrial accident or a preventable disease, as it does from drunkenness, and indeed drunkenness itself is just as likely to be an effect of poverty as a cause. If families no longer lived in cramped, dark, unsanitary dwellings; if children no longer commenced work at or before the period of adolescence; if women were protected from working at industries which tax them beyond their powers, or under disease-breeding conditions, or up to the very day of Motherhood sometimes; if preventable diseases were prevented diseases, can you doubt the result in the reduction of distress? The realization of these things is the task of the social worker. It is not a problem of charity, but a problem of justice.

The armament of social work includes a great variety of agencies. There is the charity organization group for an application to individual needy families of relief and self-help measures, calculated to lift them permanently above dependency; the child helping agencies to safe-guard the bereaved or neglected child; social settlements to influence the standards of neighborhood life; there are play-ground associations to provide city children with play opportunities so necessary to normal development; civic leagues to influence for good citizenship; all manner of institutions for defective, dependent and delinquent members of Society; societies for protecting the public health; housing associations; consumers' leagues. To enumerate more of the multitude of agencies would weary you.

You can readily see what a great variety of positions there must be in social work. These positions offer possibilities for every conceivable kind of ability. For the woman of deep, quick sympathy there is the chance to help by personal contact and advice, individuals or families who have fallen upon evil days; for the young man fired with the desire to right wrongs in the present industrial order (or rather disorder) of things, there is a wide field of propaganda in educational and reform movements. For the scientifically trained, intellectual individual, there are ample opportunities for investigations and the compilation of statistics. For the man who can organize and direct, there are also a number of openings in social work. The qualifications necessary for the latter type of social worker are virtually qualifications which enable a man to succeed in business.

In considering the practical possibilities of the American Woodbrooker securing employment as a social worker, I have sought opinions of several leading educators in social work. To summarize their statements; there is a consensus of opinion among them that at least a point of view and an elementary equipment for some kinds of social work are likely to result from a residence at Woodbrooke. They also agree that normally, a college graduate who has completed a course at Woodbrooke should be able to without much difficulty, find a position in social work. They stipulate, however, that technical training in some school of philanthropy is indispensable in these days for a social worker who aspires to the higher and more difficult fields of service.

From my own experience I know that there are many thousand social workers in the United States at present, and I know too that the number has rapidly increased in the past two or three decades; and the heads of two schools of philanthropy predict that the increase will be equally rapid in the years immediately ahead. Furthermore, there has recently been a marked elevation in the standard of personal qualifications and technical equipment for social work. Nowadays, the majority of men and women engaging in social service are not only college graduates, but have received technical training for their service.

Social service then, unquestionably not only offers the returned Woodbrooker a chance for a living and a worth-while life-work, but is also a peculiarly appropriate field for giving practical expression to the Woodbrooke service inspiration. If you accept this as true, does it not follow that Woodbrookers in America could very materially aid in realizing the intent of Woodbrooke by di-

recting the attention of returning Americans to philanthropic work, acquainting them by means of bulletins, with the opportunities for engaging in social work in this country, the advisability of technical training for service, and, in the case of those especially interested, even indicating positions which they might fill.

ANGLO-GERMAN AMITY.

[Editorial in *The Friend* (London).]

"Follow up"! is a text of much wider application than as the chorus of a school song. How many admirable causes have languished and possibly failed for a time for lack of following up. A stimulating conference meets, and men and women go home inspired for action, but no steps are taken to follow up the impressions made and to secure and extend the position achieved. Friends may return from a Yearly Meeting with new hopes and a strong determination to work for better things in their own meetings; but for lack of some definite form in which the subject is followed up, enthusiasm cools, and stagnation instead of progress ensues.

Reference has often been made in these columns to recent efforts to draw together in friendlier bonds the two great Teutonic peoples of Europe. The interchange of visits by English and German pressmen, civic governors, workmen, students, and not least by pastors and other religious leaders, has been doing more than a little towards creating a better understanding one of another, towards softening asperities, and promoting friendship. It has been a beautiful work, charged with hope for the future of the two peoples. For as King Edward said on the occasion of the meeting of the International Peace Conference in London, "Rulers and Statesmen"—and we may add, patriots—"can set before themselves no higher aim than the promotion of mutual good understanding and cordial friendship among the nations of the world. It is the surest and most direct means whereby humanity may be enabled to realize its noblest ideals." The text of the excellent speeches made on the two occasions when German pastors visited England and when British pastors visited Germany are enshrined in two handsome volumes, to one of which—"Friendly Relations between Great Britain and Germany"—we drew attention last week. But the promoters of these visits are not content to leave the matter there. It is to be followed up. The good work must spread. Malign influences have still to be counteracted.

Accordingly, in each country a permanent organization has been formed, under distinguished leadership, by means of which it is intended that the churches in each country shall be kept in touch with one another, and enabled to co-operate in the task of fostering friendly relationship between the two nations, and advancing generally the interests of peace and goodwill. In both countries the various Churches, including the Roman Catholics, are represented on the Councils, and we need hardly add that Friends are conspicuous supporters of the movement. Joseph Allen Baker, M.P., is chairman of the Provisional Committee, and John E. Ellis, M.P., is one of the two Treasurers, while several other Friends are among the Vice-Presidents of the British Council. The objects of the Associated Council are declared to be:

(1). The associating of the Churches in the British and German Empires in the cause of international friendship.

(2). The maintenance of brotherly relations between the British and German peoples and the inculcation in both countries of the Christian precept of goodwill amongst men.

(3). The exchange of thought and information for the purpose of preventing international misunderstanding and distrust.

(4.) The furtherance of all efforts calculated to promote and preserve permanent peace between the two nations.

It is hoped to find in all parts of the country those who will take a lead in promoting good feeling between England and Germany. The work starts under the most favorable auspices, and we feel sure will receive the hearty support of Friends.

WAR AND THE SERIOUS-MINDED.

Maurice Hewlett, the distinguished English novelist, presided over the Annual Meeting of the International Arbitration and Peace Association, held in Caxton Hall, Westminster, on July 7, 1910, and in the course of his address said:

"Well, it is something to have got the notion that war is a bestial act stated and (I believe) accepted by the serious-minded. A hundred years ago Shelley so proclaimed it, and you know how Shelley was received, as himself a lunatic, almost a criminal lunatic. The Society of Friends has always so held it, and you know how they were scoffed at and hounded about not so long ago. But now, what a Shelley or a Quaker would believe with religious conviction, serious men accept as a plain, common-sense matter. There's a good deal in that. To tell a serious man to-day that a war with this Power or that will benefit us, will have much the same effect upon him as to propose suicide as a cure for toothache. It has come to that, I think,

with serious-minded men, who, I need not warn you, are still very few. But I do think it a very valuable thing to have put war-making on a level with other crimes. Hatred of war is now a matter of conscience with the serious. In Shelley's day it was a symptom of enthusiasm, and enthusiasts, like geniuses (which, indeed, they are), are always few. We are not all geniuses, but we all have consciences. That much you have done with your Peace Congresses and Peace Societies....It doesn't sound very heroic, I know, but I am convinced that until you have educated the national conscience to revolt at the idea of war-making as it does at the idea of other kinds of debauchery,—sensual excesses, homicide, pillage,—you will not be able to say your work is done."

AN OLD MEETING HOUSE IN CANADA.

The familiar sight of the old Meeting House [Yonge Street, two miles from New Market, Ontario,] as I was passing drew me to a desire to visit it, and yielding to its impulse I went to the gate, where after some twisting and untwisting of the wire fastening I found myself within the yard. There where so often I remembered having walked toward the Meeting House with pleasurable anticipation of meeting with the assembled Friends.

On stepping on the wide porch I went to one of the doors, but finding it locked I looked in at the window on what used to be the women's side; then I tried the door of the men's side, and found it also locked. On looking through the window I saw evidence of the Union Sunday School now carried on there.

Our regular First-day Meeting having been discontinued it was pleasing to see that a religious work still was conducted there, that the house used for generations by Friends, many of whom have passed to their reward, was still in weekly use for a divine purpose.

But how much it is to be regretted that the Friends living near enough do not hold a meeting each First-day in addition to the Monthly Meeting which is held. They surely would be compensated, for where God and man meet there is divine worship, and in withdrawing to a house set aside for worship there is a feeling of being nearer to Him, whom it should be our endeavor, ever to serve more and more, as our Master.

How pleasant it was to visit this scene of childhood, and to dwell on the happy memory of the peaceful gatherings so often witnessed there. In walking around on the porch many were with me in thought, not vividly enough to recall their names, but there none the less, and with them I was communing, likewise with a throng of people on every hand—behind, before and all around. Out in the yard small groups were seen here and there talking together; the long driving shed was filled with horses and carriages, while the overflow of them was fastened to a hitching place extending along the yard fence.

I saw the rigs later driven up to the porch where the families one by one drove off happily to dine and visit with some Friends living near, or to act as hosts for visitors.

And as I walked away leaving some yet lingering over their after-meeting greetings I felt the memories of these Friends crowd around, cheering yet saddening me as I thought that these gatherings here in the large numbers do not belong to the present time.

I will not say though that they will not belong to the future, for there may yet be a return to these divinely profitable gatherings so much enjoyed by our Society. * * *

OBJECTS OF SCHOOL GARDENING.

A school garden may be conducted with one or more of several different purposes in view: (a) To teach the child the elementary principles of plant life—elementary botany or nature study. This garden is really a nature laboratory, and the interest centers, not so much in the kinds or amounts of crops raised, as in *how* they grow, *how* they secure light, food, water; their various enemies; and kindred topics. From this standpoint the garden may be made a very valuable adjunct to the nature study work of the school, furnishing a wealth of concrete illustrative material, and suggesting many fascinating experiments and discoveries. (b) To teach the child how to raise successfully certain kinds of plants adapted to the region. Here the basis is agricultural and economic, instead of scientific and experimental. —*Vaughan MacCaughey.*

In the Southern Workman.

The grant of full municipal suffrage to women in Norway, without any property qualification, comes after a trial of three years with equal suffrage on a limited basis. The law of 1907 allowed women to vote on the same terms as the men only when they, or their husbands, in case property was held in common, paid an income tax of $108 in the cities and $81 in the country districts. In sweeping away this limitation, the Norwegian Parliament now places municipal suffrage on a truly democratic basis. The country will be no worse for it. —*The Springfield Republican.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 13 1910.

To show the weakness of the Brooks License Law in Pennsylvania, the *W. C. T. U. Bulletin* makes the following statement: "Judges Umbel and Van Swearingen, one a Democrat and the other a Republican, recently held the Fayette County License Court. Both were backed and elected by the liquor interests, and according to their sworn statements the election cost each of them a big pile of money. Two politicians applied for license in the village of Perryopolis, where no license had existed for thirty years. There were 126 petitioners, 28 of whom were owners of real estate assessed at $27,000; there were 329 remonstrants, 162 of whom were owners of real estate assessed at $200,000. The case was heard by the Court and the license was granted. If the Fair Local Option Bill had been made a law the people of Perryopolis could have protected themselves against this outrage."

In persuance of the action of the Friends of Wilmington at their monthly meeting as reported in these columns last week, and of that of the adjourned session at the close of meeting on First-day, the 30th, George B. Miller appeared before the Board of Police Commissioners of the City and protested against the exhibition of moving pictures of the prize fight. Assurance is given that the pictures will not be permitted in Wilmington.

TO KEEP THE BABIES ALIVE.

A special report on birth registration is being prepared under the direction of Dr. Cressy L. Wilbur, Chief of the Division of Vital Statistics of the Bureau of the Census, for the first annual meeting of the American Association for Study and Prevention of Infant Mortality which will be held in Baltimore in Eleventh month. The report of the Committee on Birth Registration will be presented at the session on Municipal, State and Federal Prevention of which Dr. Wm. H. Welch is chairman.

The meeting will open with a general session Eleventh month 9th. On the 10th and 11th there will be four special sessions on Municipal, State and Federal Prevention; Medical Prevention; Educational Prevention; Philanthropic Prevention.

Every section of the country is represented in the directorates.

The headquarters of the association are in the Medical and Chirurgical Faculty Building, 1211 Cathedral Street, Baltimore, Md.

For information or circulars write to the executive secretary, Gertrude B. Knipp.

"BACK TO THE FARM" AT THE CONFERENCE.

After reading Professor Nearing's masterly presentation at Friends' General Conference at Ocean Grove, of revolting American evils, I was greatly surprised to note the childish babble which greeted the lecture's close. So you think things would be righted if the laboring man left the big tyrant of the city and came to the little tyrant on the farms. Why does he remain in the city, or, being on the farm, refuse to stay there? Simply this: Being a human being *he refuses to work all the time and have nothing to show for it.* He rises early and gets to work at once. Then after eating breakfast the heavy work of the day commences and lasts till evening. After supper he must milk, or perhaps it is, "Come on, boys; we'll fix that fence," or, "The hay must be finished tonight; got to start with the oats tomorrow," or "Take Pete down and bring up the wagon"; and so the work runs merrily on.

Now the farm hand commences to think: he may not be a very intelligent animal but he at least has the rudimentary desire to get a little pleasure out of life. He sees that the farmer, thanks to the overcrowding of the cities, is becoming very prosperous, but he, the farm hand, is not sharing in this prosperity. Therefore why should he stay and help some one else mount the ladder? But you say the work must be done, hay must be made while the sun shines.

Certainly, but if hay must be made after supper *you must make that hay yourself.* In looking over your fields you realize that it's hard work, but it means that you can put up a new barn, or perhaps buy the strip of land you have wanted so long, or send your daughter to private school, so therefore pitch in and work hard, keep it up, don't

(*Continued on page 507 following page 64 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 48 of Supplement.*)

CAROLINE LACEY: I should like to ask that this audience take some cognizance regarding the stigma that rests upon the names of these young men and women when they leave the prisons or reformatories. I know of a number of cases where they have really been hounded back into crime because it has been whispered about in the community where they have gone, that they have been inmates of reform or prison institutions.

DR. KATHERINE BEMENT DAVIS: It is one of the hard things that when we send our girls out into the world again, they have to encounter just this thing which has been spoken of. Many a man—I am ashamed and sorry to say that—many a man who perhaps would not molest a girl who was cherished and who was known to be a girl of virtuous reputation, will approach with infamous proposals a girl, for no other reason whatsoever than that he knows she has been in a reformatory and believes that because she has done wrong she is fair game. It is one of the hardest things that we have to face. I am sorry to say that it is this way with the women (I cannot speak for the men, because I have not the personal experience); but with my young women, I believe the pulling down comes more from men than it does from other women. I have been surprised, gratified and touched by the helping hand that is held out to my girls by the many women who are willing to receive them into their own houses, or into their businesses; and, of course, the same thing is true of many men; I have had many men anxious and glad to help; but I am sorry and ashamed to say that many a man feels that a girl who has been in a reformatory is fair game.

CHARLES PAXSON, Swarthmore, Pa.: I want to ask to what extent are the medical fraternity, the medical clubs, the medical people from all over the country, themselves taking active measures to study the antenatal conditions which tend to develop defective children, and exercising their professional opportunities, their God-given opportunities, of counsel with parents and with others that they have the opportunity of coming in contact with. I mean, in the specific cases, in an effort to avoid begetting of defectives.

I think the medical fraternity should take up the study of that question with others of us who are studying sociological problems.

CHARLES LINDLEY HUNT, Chappaqua, N. Y.: I would suggest there is an opportunity for every Young Friends' Association, possibly, to do some good. Every young Friends' Association anywhere in Dr. Davis' proximity, send her their address, and ask her if they can be of any benefit to her in the time to come. The institution she represents, and Dr. Davis herself, is well worthy of anything we can do; and in our Young Friends' Associations, I am too old to be one of them, except as on the executive committee, we need, I think, just that kind of work.

THE CHAIRMAN: In closing this remarkable session of the conference, I am sure that I express the feeling of the conference in giving our thanks to our friend, Dr. Davis, and to Miss Farrell, for being here this morning. (Expressions of approval.)

Adjourned 12.15 p. m.

FIFTH SESSION.

Seventh Month 9th, 8 P. M.

THE CHAIRMAN: I think we might well open this meeting with silent prayer; because the subject that will be brought before us is one of deep interest and of vital interest to every person with us here. The great world-wide religious feeling, the trend of that feeling, is to be brought before us this evening by one who has given it much study, and whose presence here this evening is very much appreciated. Many of you have met Dr. McGiffert in some of our other conferences; and to you he is no stranger. So we will begin the exercises by the discussion of "The Present Trend of Religious Thought," an address by Dr. Arthur C. McGiffert, Professor in Union Theological Seminary, New York.

THE PRESENT TREND OF RELIGIOUS THOUGHT.

ARTHUR C. MCGIFFERT: The subject upon which I have been asked to speak this evening is a very complicated subject; and therefore not an easy one to compass in a single hour. This is a large world in which we live—many peoples, and many schools of thought; and it seems larger when one looks at the religious world than when one looks at any other world he has to face. For there are more schools of religious thought than of medicine, than of law, than of philosophy: opinions are more widely divided, tendencies are more diverse, and it is more difficult to summarize the situation than in any other field.

If the subject assigned to me were the subject suggested by your Chairman a moment ago, The Present Trend of Religious Feeling, it would be a different matter altogether; for it is a notable fact that there is a community of religious feeling awakening on both sides and all sides of the seas, more and more fully taking possession of the world, and if it were my task to describe

the present trend of religious feeling, I should have a much less complicated, perhaps a much more congenial, task; for the trend of religious feeling that marks the world to-day is something to inspire the heart of every religious man. But that is not my subject. "The Present Trend of Religious Thought." Where? In Germany? In France, in England, or in America? Among the Roman Catholics, or the Protestants, or the Church of England people, or the Presbyterians, or the Congregationalists, or Methodists, or Society of Friends? Where? For the present trend of religious thought varies greatly among these various bodies.

It might, perhaps, be thought, or at least it might be hoped, that there is a common tendency that appears in all these bodies, more or less clearly marked in the one way or in the other. It might be thought, or at least hoped, that we are all moving toward a common goal; but it would be very difficult to show that to be the case. It is much as it might be with a long procession, making its way through a thick forest, and even the head of the procession not sure of the goal to which it was making its way, and the head of the procession hidden from the greater part of those following; now this way, now that way, now backwards, now forward. It is so various that I say it is impossible, not only in a single hour, but in many hours to compass, in any satisfactory way, the present trend of religious thought; and yet, though that is true, nevertheless there are certain features in the existing situation, however broadly one looks at the world to-day, if one includes Roman Catholics and the various sects among the Protestants, there are certain features of the situation that lead one to believe that it is possible to find out, at any rate, certain lines along which we are together proceeding, and which promise—because they run, so many of them, parallel—a larger and a more unified vision in days to come. At least, that is my own reading of the situation, and my own hope for the future.

It is a most vital and a most interesting time in which we live. There has never been a period (I hesitate not to say it) in the history of the Christian church, when there was so wide-spread an interest in the elements that go to constitute the body of religious thought. There never has been a time when men of various creeds, or of no creed, have interested themselves so vitally in the things that pertain to the truths of religion: scientific men, who have little active sympathy with practical religion, or the writing of books upon religion, turning aside from their everyday tasks to take up this and that phase of religious truth; and philosophers—never have there been more varied contributions to the sum of religious thought from philosophical writers than to-day.

It is a most interesting time, it is a fascinating time, it is a time to invite men who are interested in the things of the mind, to invite them to give their attention to religious matters: a time that has rarely been paralleled in the history of the church.

Now, there have been times when men have thought very much alike, when one school of philosophy or one school of scientific thought has taken possession of the world and in religious lines men have gone along one track, whatever their religious connection, their sectarian membership, might be. It has often happened that religion has been slow to enter into the new thought of a new age; but over and over again it has been true that the entire mass of religious seekers has gone along one track, following the lead of some school of philosophy or of some school of science. That is not the case to-day. The notable thing about the situation to-day is this: that there are many lines along which men are proceeding, very divergent lines. There are suggestions from one kind of philosophy and suggestions from another kind, from one school of science, from another school of science. These, religious men are taking hold of with avidity; and the result is, we have all sorts of developments in our present-day situation. All I can do here to-night is to take out of this composite situation a few features and speak of those, in the hope that we may possibly discover certain marked tendencies, which show themselves: though less clearly here than there, yet show themselves in all the tendencies.

Now, one of the most notable and most familiar of all the tendencies in religious thought to-day is the tendency to lay the emphasis upon the conception of evolution. Now, evolution is not a new thing, as you all know, even in modern times; it did not wait for Darwin; as early as Leibnitz, at the end of the seventeenth century, evolution made its way into modern philosophical thought, and along about the end of the eighteenth century it was a commonplace with many schools. Taught by Hegel and Lessing and others it made its way into religious thought, before the eighteenth century dawned, and was made a controlling principle in that most massive rationalistic system of recent days, the great system of Hegel.

When Darwin came upon the scene with his particular theory, Natural Selection and Survival of the Fittest, he gave a vogue to a conception that had existed long before he was born; and since

he published his great work, the conception has become the possession of the rank and file, the boys in the street, as well as the scholars in the study. The consequence has been that the religious world has waked up to the fact that it believes in evolution. It did not begin to believe in evolution with Darwin, but has waked up to the fact that it has believed in evolution for long; and the religious world has been, ever since the conception became popular, applying this conception in the religious field.

Now, to go over the whole field and show how this conception has been made influential, would, of course, be quite impossible. There are only a very few points which I wish to mention, and points in which, as it seems to me, there is just now, at this present moment, peculiar interest manifesting itself. Take the conception of religion, the conception of religion as religion. The influence of evolution upon the notion of religion has been to bring religion down (if one may so express oneself) from the skies to this earth; has been to lead us to find the origin of religion not there but here, has been to lead us to find the growth of religion within ourselves, upon this earth; has led us to view all things from within, rather than from without; for it is characteristic of evolution that it assumes an immanent force working from within out—that this universe grows not by the laying upon it of the hand of a being outside it, but by the life-energy that resides within it. It is another element in evolution that it lays the emphasis always upon continuous and constant change, not a cataclysm, not a great catastrophe, but constant and continuous change.

Now, we read religion that way to-day. And the consequence of this reading of religion has been the development, within very recent years, of a religious psychology, or a psychology of religion, which is one of the most interesting facts to the student of religious thought. Many books have been published upon this subject; and the matter has been taken up not only by religious men, but by men whose interest in religion is purely academic, and has been written upon from many points of view.

Religion is a natural growth of the human spirit, and is to be accounted for not by a supernatural impartation of truth, or of inspiration from above, but is to be accounted for by the natural growth of the human heart; and its origin and its development can be traced by the student as he studies human history.

Now, that conception has wrought a tremendous change in our attitude toward religion and toward religious truths, along many, many lines. Take, for instance, the whole matter of revelation: revelation was once conceived, you know, as the impartation of truth from above by a supernatural power to a waiting and expectant community. Now, revelation is conceived (if the term be still used) as the gradual awakening of the human mind to truth which it discovers for itself in the process of its development. And the development of the human mind in its search for and in its securing of the religious truth which we denominate so often "revealed truth," this study lies open to the psychologist, to the historian. Now, this conception of religion as a natural product of the human mind, affects, of course, our whole conception of the Biblical revelation; and we have our new science (for it is a new science) of the history of religion in Israel, of the history of religion within Christianity: the whole field, that was once put beyond the ken of any but the spiritually minded man, who was supposed to be given from above a peculiar illumination which enabled him to see these things, that whole field is now brought within the ken of everybody, whether it be a Professor James, or a Professor Haeckel, as well as a Christian theologian.

And not simply religion in general, and revelation, but our Christianity has been brought within the sphere of the working of this principle. Christianity was once thought of as a religion given from above, a strictly supernatural thing, in which man was entirely passive: Christianity is now thought of widely by Roman Catholic writers, as well as by Protestants, liberals, as one of the religions of the world, one step in the religious development of the race, that to which men have come in the development, and the natural development, of the human spirit; and so we have our science of comparative religion, Christianity being treated as the others are treated. Thus we have that most interesting development in modern Germany, a development which has come almost within the last ten years of what is known as the *Religions-geschichtliche Methode;* that is, the study of Christianity in the light of the other religions of the world, not as apart from them, but as one of them; and that study is, without doubt, only in its infancy. It promises much for our understanding of our own faith in days to come; and then in our study of Christ this evolutionary idea has largely controlled our recent thought, and is more and more controlling it.

Christ, not only by those who have turned their backs for long upon the historic doctrine of the trinity and of the incarnation, but by multitudes of those even within our so-called orthodox communions, is treated now as any other man is

treated; and his religious experience is studied as the religious experience of any other man is studied; and it is believed that we can enter into the genesis of his Messianic consciousness and its development year by year. And so we have our multitudinous critical lives of Jesus which are appearing year by year in so great number, lives of Jesus that would have been impossible years ago, in which he is studied as one figure in the religious development of the race, and (most recently of all) in a very interesting (though sort of appalling), development in Germany, within the last two or three years; and most notably through its appearance in some of our American dailies, within the last few months, the reading of Jesus in the light of the development of human, of religious myth, and the reading of Jesus out of history, real history altogether, into the sphere of the fancy—the interpretation of Jesus as a mere gnostic myth.

You all know—or at least you all read, not long ago—of a lecture of Professor Arthur Drews, in which he set forth that conception, and denied (as many of the school of religious history in Germany are doing) that Jesus ever lived. Well, now, that is simply another manifestation of the same general tendency to read, in the light of evolution, the various phenomena that come before us. In this case, Jesus is read in the light of the evolution of the myth.

This conception of evolution is affecting our notion of God. God is read (and that is one of the commonplaces of recent thought), God is read in immanent, instead of transcendent, terms; God is found within this world-process of ours, instead of without it; God is sought not back at the beginning of it, and not above it, but in and through it. In other words, God is read in evolutionary terms, and not simply that: God is found within the processes of this universe; but God himself is made, by many thinkers to-day, a part of all, or the all-inclusive whole which itself develops: in other words, God is read in evolutionary terms in the strictest possible sense.

Now, it is not left to Hegel alone to read God thus, to say that God comes to self-consciousness only in this process of which we are a part. Many are saying it who have no sympathy with Hegel; many are saying it from this point of view and from that point of view. They are saying this: if we read this universe of ours in these terms, if all our thought is controlled by this general conception, then we must think of God also in the same way. We have no right to segregate him and set him apart and treat him as another, unlike all that we know; and so it is one of the notable tendencies in theological thought to-day, this tendency to read God in the same terms in which we are reading our universe. And as we look forward to see that to which our universe is coming, so we are looking forward, at least, many are, to see that toward which God is tending.

Now, another notable emphasis in present-day religious thought is the familiar social emphasis. Again, it is nothing new: it roots itself ultimately in our modern thought, in the philosophy of the great Spinoza, with his emphasis upon the one and the all, instead of upon the many and the each, and it has come to be interest in, and zeal for, and concern for, social betterment, social amelioration, under the influence of the old eighteenth century interest in man on this earth and his welfare here. We have put the two things together; and we have modern social service and modern social science and modern social theology.

Now, the important thing in this emphasis is that the interest is centered not in the individual, but in the whole: the individual is read only as he is a part of, and makes for the good of, or the evil of, the whole. Our morals, our ethics, is read in social terms, and our religion likewise. What does it mean to be religious to-day? It does not mean to go into the desert and humbly bow ourselves, to the God whom we worship, alone; but it means to enter into the consciousness of the whole of which we are a part: it means to find in society, among our fellows, the God whom we seek. Religion to-day means the enthusiasm of social friendships, or enthusiasm of social interest. It is one of the most striking transformations that has ever taken place in our conception of religion, this reading of it in social terms.

And that means a great many things in its effects. It means that we change our interpretation, again, of God, the great object of religion. It means that we seek God, not apart from, but in, the society of our kind. It means that the all which calls forth our adoration and our worship, the all which arouses our religious enthusiasm, includes this human race of which we are a part. It means that we see in the faces of our fellows the marks of God's presence; it means that we turn our faces toward them, not away from them, if we would commune with our God. And it means, and particularly just now in these recent days, it means that men are beginning to interpret God himself in his being, in his nature, in social terms. I heard, less than two months ago, a paper by one of the most notable religious thinkers of this country, and I am inclined to think of the world, in which he raised the question whether the deity ought not to be conceived as a commonwealth in-

stead of an individual, whether our stark and bold monotheism which has come down to us from an individualistic past, does not fail to meet the needs of our present-day thought; whether, while we are socializing all our thinking, we must not socialize our thought of God; and again we are face to face with the most radical, and one may say most appalling suggestion.

Does it mean that we are to turn our backs upon our inherited monotheism, and take up with the polytheism of other days? And not simply is God thus interpreted, and not by one thinker alone, but by many—not simply is God thus interpreted in social terms, but his character and his purposes are given social applications as was once not the case. Now it is very largely, I will not say solely, it is very largely due to our social interests and our social concern that God's character is interpreted in the ways to-day that it was not formerly, that God is a benevolent God, that God is a helpful God, that God is not withdrawn from the world in the majesty of solitary holiness, so high that he can not touch the sinful and that the sinful cannot touch him: that God is not conceived thus, is due very largely to our social interests and our social emphasis. We interpret God to-day as a benevolent God, whose purposes are social purposes, who is interested to promote here in this earth the kingdom of love. We say God is love, and we mean by it what? We mean not that God loves me, particularly, as distinguished from my brother, and would promote my private interests, or the private interests of the sect to which I belong, or of the nation of which I am a part; but that God is love for the promotion of the spirit of love among all the sons of men, the world over. We read God's character and purposes in social terms; and we have a transformed God.

We may be thankful that God was thus read, with a foresight that has never been matched in the history of the world, that God was thus read by Jesus nineteen centuries ago. As Christians we may be glad of that. But now there is still another emphasis in recent religious thought, one that is just now engaging large attention, one for which a new name has been coined (and the name means a great deal for the spread of an idea), and that is, the pragmatic emphasis. Now, the essence of pragmatism is not new. It is as old as the eighteenth century; for Kant was, with his famous postulates, one of the foremost of pragmatists; and if his pragmatism was held in abeyance by the rationalistic system of Hegel, it has come again to the front in modern times by the Neo-Kantians and by Ritschl and by others. Pragmatism has been made a real thing, and this name has been given it, so that now it is known of all men. What is it? Pragmatism in essence is simply this; the emphasis of human activity, hence its name, pragmatism, the emphasis of human activity, particularly in the making of a reality. The idea that this world in which we live is not a ready-made world into which we are brought, upon which we look, which we turn our backs upon and go from; but that this world is plastic, and that we are the makers, or that we share in the making of reality, that truth is what it is not because it was foreordained before the creation of the world that it should be so and not otherwise, but the truth is what it is because you and I have made it what it is. Because we have ourselves ventured upon this perilous venture of making truth.

Now, when one turns to the field of religion, what does that mean? Well, it means, perhaps,—no, I will not say the most revolutionary tendency that we find; but it means one of the most revolutionary things in religious thought. It means the recognition of the fact that we don't get our religion—at least, if we are thinking men, given to us, from without, a gift from above, or a gift from the past; but that we bring our religion to this world in which we are, that we make our religion for ourselves, if we have any religion that is worth calling our religion. It means that as we look out into this world we don't find God. He may be hidden from us. As we press the arguments for the existence of God that the philosophers and the theologians have framed in other days, they fail to convince. We look at nature and we don't find God's hand in it, mayhap; we look at the movements of history and we can not be sure that God was there; and we say, I must have God. I cannot live without God. My life is not tolerable, my life is not rational, my life is not a realizable life without God, and I will have a God; and we turn our faces to the world in which we live and we read all that we see in the light of the God that our natures demand. It means that we are the creators of our religion; it means to many men that we are the creators of our God. It means that our need craves God and we will not let this world say nay to us. It means that we turn with our God to human life, and we put meaning into it, we put purpose into it, we put high and holy ideas into it, and our world becomes all alive with the divine.

And it means not simply that we assume God (for we cannot help it, we must have God), it means not simply that we assume our God and go back to the world with him, that we postulate our

God (to use the technical term); but it means that we test our faith in God by our common experience, it means not that we are as men fighting in the dark, it means not that we are as men who believe anything that we would like to believe; but it is that we come back to this world of ours with our faith in God which we must have, and which we will have at all hazards; and we test our faith in God in our daily experience. Do we find that life admits of divine ideals? Do we find that our lives can be lived under the control of high and holy purposes? Do we find that our faith in God vindicates itself, that it works in our daily experience? If we do, we have the most effective and the most convincing proof that we have, whether others have or not, a God to believe in and to follow and to serve—the most convincing proof that we can have.

And so pragmatism, the pragmatic emphasis, means simply that, out of our need we are led to God, and in our own experience we prove God, or we have him not.

Now, that most famous of recent theological schools, the Ritschlian school, is one, and the most notable, perhaps, of the forms of this pragmatism. If it tests its God, whom it has been led to by the pressure of its need, if it tests its God in other ways, in the ways that others who are not followers of Ritschl will not approve of, if it tests its God primarily in the light of the experience of Jesus of Nazareth, whose experience we make our own as we follow him in his fulfilment of his divine ideal, if we test, or if the Ritschlian test his experience primarily by Jesus, it does not make it less pragmatic, but it makes it only one form of pragmatism; and there are many others. There are those who would have none of this; there are those who would not go back to Jesus to find their vindication of God, but would find it here, and only here, in their own individual experience. There are those who would look for it not in their own individual experience alone, but under the influence of the common social emphasis of the day would find it in the common experience of the community, or of the larger world, the whole Christian world, or even the non-Christian religious world, would find in that experience the vindication of God; but wherever the vindication may be found, however the test may be applied, it is characteristic of pragmatism that it finds God, if it finds God at all, in human need, and proves him in human experience.

Now, I have hastily spoken of three particular emphases which seem to me to be notable in modern religious thought; and I have only a moment in which to call attention to a kinship, a curious and striking kinship, between these various tendencies, which justifies us, I think, in saying that for all the diversity there is yet a certain oneness in the outlook toward the future. You will notice that in all these the emphasis is upon the here, the now, the real; that we are turning our backs upon, or those who represent these various tendencies are turning their backs upon, the contemplation of another world, upon the contemplation of another order of existence, upon that which can not be touched, or seen, or felt, and are turning their faces toward the here and the now, the within, that which is open to our own vision. Whether it be under the influence of the evolutionary tendency, or under the influence of the social emphasis or under the influence of the pragmatic interests, in every case there is a reality and an immediateness and a vitality about religious thought to-day that is very striking; and, let me add, for all its vagaries, for all its unvindicated radicalism, for all its appalling dangers, is yet stupendously encouraging.

We are dealing to-day (and that is the hope of the situation), we are dealing to-day with religion in a real, vital, hand-to-hand fashion, that has never pertained before. We are not afraid of it; we are not afraid to talk about God as growing and not complete. We are not afraid to talk about Jesus as possibly only a gnostic myth; we are not afraid of these things. We may not believe them, nor emphasize them; but we grapple with these questions. There is a reality and a vitality about thought in all these lines that can not be matched. It can not be matched in primitive Christian days, in patristic days, in scholastic days, in Reformation days: in eighteenth century days it can not be matched.

That is the hope of the situation. If I were to say there is a common trend in religious thought to-day, I should say it is the emphasis upon reality, and in connection with this, the insistence that it shall be open to our gaze; that it shall be palpable to our touch, our spiritual touch it may be; that it shall be here and now among us, bone of our bone and flesh of our flesh; that religion shall be not that other vague, intangible, far away unreality that it has so often been in the past, but if it shall be at all, that it shall be real to us, and vital, and immediate. That (if one might venture to speak of the common in the midst of so much variety), is the common element and that common element is the hope of the situation, and out of it may come what you will: out of it may come the most various philosophies, the most divergent theologies, the most crass unfaiths as well as

faiths; out of it may come what you will; but the age in which we live is a plastic age, just because of this note of reality which attaches to the religious thinking, not of the Christian man alone, but of every man, the world over.

GENERAL DISCUSSION.

THE CHAIRMAN: The subject, "The Present Trend of Religious Thought," is now open for the consideration of the conference.

EFFIE DANFORTH MACAFEE, Mt. Vernon, N. Y.: It seems to me that Dr. McGiffert's discussion of itself is the best index of our age in which we live, and let live, and serve meantime, and have this spirit of toleration. It has not been many centuries since Savonarola was burned at the stake; and now we live and let live and serve.

DANIEL BATCHELLOR, Philadelphia, Pa.; I think we are at first struck with what appears the destructive side of this philosophy: it does serve to overturn many of our preconceptions. I well remember that was my impression when I first listened to Dr. McGiffert at Swarthmore, where we had the pleasure of hearing a series of talks from him. As the talks went on, I began to see more clearly the constructive side of it all; and those who were with me at Swarthmore will remember what strengthening of faith we felt, that old idea of the unsettling of the foundations of faith was upset: it was only that stronger foundations might be laid there. I can well imagine that many who have listened to him the first time to-night feel as we did, when we first listened to him: it seems destructive. Friends, follow on; think of it; and the constructiveness of it all will grow upon us.

ELIZABETH LLOYD: The things that are true will always stand. And if anything is not true it will die when the light is turned upon it. Our religion is safe, if we live it day by day, and test it in the light of our own experiences.

CHARLES PAXSON, Swarthmore, Pa.: I am quite sure that we need none of us feel any note of fear or despair, not a single item of it, in anything that we have heard to-night. On the contrary, everything of hope and of encouragement. The simile, or the likeness, that I feel like drawing, is to the unfolding, or rather the upbuilding, of the old cathedral. Anybody who studies the old cathedrals will find three or four, and perhaps half a dozen, styles of architecture in them. Now I suppose when in the process of time the new builders commenced to add in the second, or the third, or the fourth style of architecture to that cathedral, perhaps some of the people living in that day held down heads in sorrow, or deprecated it. They couldn't see what was coming; they hated to depart from the old; they were all so saturated, as we are often apt to be, with a certain stagnation of spirit; they didn't see that it was working out for good. After the work was done, the following generations came to see that it was right that the thought of these succeeding centuries should be expressed in some different way from that of their predecessors. And so to-day: and in that work there was absolutely no destruction of the old work, there was no tearing down, there was building into it something better, or something different; and we believe something better; therefore, I would not use the word destructive in this connection at all. It is all constructive; but constructive along different lines. Let us have faith, and for all of us in every way; let us have full faith. We cannot go amiss when we have sincerity and truth and earnestness in our hearts for what we do have. We can trust God in our hearts. Let us go on; we are not going to do any tearing down: we are simply going to superimpose on the old foundations something which is better, perhaps. I believe it will be better; if it is, it will be a continuation of what has been and has served its time well; but, in any event, there is nothing to fear, in my judgment, absolutely nothing. Let us trust ourselves. And I welcome it for another reason: I am glad to see that there is a trend: there cannot be a trend without a movement; there cannot be a movement without life; and if we want to rule out all utterance, or all opportunities, or all life, we are back to death and stagnation, the worst thing that can come to us.

DR. T. H. LANGDON, Principal Bordentown Military Institute, Bordentown, N. J.: Very much in the same line of encouragement as this Friend is my recognition, in what we have heard, in itself and in what the speaker of the evening has indicated to be going on all over the world. I cannot read my Bible as I used to, on account of lack of sight; but I remember it well that a prediction is in the Book that a time is to come when all things that can be shaken will be shaken, and the things that cannot be shaken will remain. That is my hope and expectation. I think that we are living close on to that time; and these are some of the elements of the shaking; but as this brother says, I am not afraid, because God is yet in his world.

WILLIAM M. JACKSON, New York City: If put in the words of Jesus, we could find a somewhat, if not an entire, correspondence. When we realize what Jesus proclaimed as an evidence of religion, the perfect love of one's fellow men; when we realize what he said was the service of

religion, that the words that I speak are not mine, but those that are given to me by my Father in heaven, it is my meat and my drink to do the will of my Father in heaven; when he prescribed that it shall be the doctrine or dogma of religion, ye shall know of the doctrine if ye do the will of your Father in heaven; when he declared that heaven was not in some future country, or future life, or future world, but that the kingdom of God is within you; when he declared, regarding his apparently superhuman power over the human mind that relieved diseased bodies even; when he declared that all these things that I do, ye shall do, and more, because I go to the Father;—put all together and see whether it is not convincing proof that God is an immanent spirit dwelling in the human soul for the leading of that soul in its divine nature into a constant and perfect communion and relationship with our Father in heaven.

HUGH DOON, New York, N. Y.: I would like to ask a question. This gentleman that is blind now, has told us that we must get our religion from above. Dr. McGiffert is a man I have great respect for, for his breadth and all that, but he said to-night that our religion does not come from above. He told us our religion comes from within. Now I would like, for the sake of Christianity, and for the holy ground that we stand on, for the religion that is preached here, and for the youth, could Dr. McGiffert tell us to-night where we get religion at all if we don't get it from the Holy Ghost, from the Word of God, or God himself? That is a question, now, that is honest. Dr. McGiffert says we don't get our religion from outside. The Christianity of to-day says we do.

THE CHAIRMAN: I can easily understand how those who listened to Dr. McGiffert's address to-night would be, many of us, at least, a good deal in doubt and confusion, because we have not closely followed the writings and teachings of those who have stood as leaders and do stand as leaders in the religious world and the scientific world. Now, Dr. McGiffert was requested to come here to-night and tell us the trend of modern religious thought. As I understand it, Dr. McGiffert did not tell his own belief. He may believe these things that he told us, or he may not; but what he told us, what he described and very clearly described was the different ways that men are thinking of religion at the present time. Now, we each of us have our own faith; and I venture to say that that faith did not agree in many instances, with either of these three different directions that Dr. McGiffert stated. Therefore, I would caution each one who is here to-night to remember that I say Dr. McGiffert described the thought of the world—the religious world of the present day, part of it, not all of it, but part of it; and that was just exactly what he was requested to do.

HUGH DOON: I asked the question, if he would explain it for the sake of the children and for the sake of good people.

ARTHUR C. MCGIFFERT: I would simply say that the Chairman has exactly described the situation. I should very much regret to be held responsible, whether for the true or the false, in the views that I tried to outline. I was giving not my own views, but the views of others. If I ventured at the end to express a hope, that was an expression, more fully than in any other part, of my own conviction. May I simply call attention to this fact: that even those who talk about religion coming from within, must, if they interpret the universe in the way that I said many do interpret it, as being the expression of a whole of which we are ourselves but part; and if they identify God with the whole which finds expression in us in various degrees, there is no conflict between within and without. No truth, such men would say, God ever coined, except as it comes from within. But how did it get within? How did it enter into our experience? Where do we touch the larger universe? Where do we touch the larger race of which we are a part? Where do we touch the heaven above and the earth beneath? That is the way that they would answer that question. They would say that evolution, social emphasis, pragmatism, alike tend to break down all those artificial barriers which set up a yonder and a here, an above and a below, a without and a within, and make a complete union between the man, this man and that man and the whole of which he is a part. Now, if I may speak for them, that is what they would say; and I see no quarrel, myself, between this interpretation and any other really spiritual interpretation; but I do not myself see how a man who goes along either of these lines can hold any of the old artificial emphases and artificial distinctions, as if God were without us and not within, and as if revelation were from above and not from within, as if everywhere the other and the here sharply centered. No, the man that holds those positions, who is under the influence of that way of looking at things, cannot be in sympathy with these tendencies which I have outlined, whether they are good tendencies or bad.

HUGH DOON: It is a historical fact that the Holy Ghost came upon Paul and 3,000 people; it is a historical fact, so far as we know, as good as any other history, that the Holy Ghost came

even upon Jesus. Now, I have not got my answer yet: does this teaching that we got to-night, does it show that there is a Holy Ghost, or do they believe in a Holy Ghost, or believe in the influence of God coming to his children? That is the question.

THE CHAIRMAN: Now I would say, in reference to that point, that the gentleman cannot get his answer to-night; but if he will attend, and if all the others who are here and who heard the address to-night will attend the meeting to-morrow, and then will attend the meeting day after to-morrow and listen to the further discussion of this question—then, I think, his answer will be received. The discussion to-night was on what the world is thinking about these questions of religion, but on next Second-day, or Monday, morning at 10 o'clock, a representative of the Society of Friends will tell what the Society of Friends' attitude toward this modern tendency is. Then, when that is finished, we will be in position to understand what our view is. We can not take it up to-night.

ALFRED H. LOVE, Philadelphia, Pa.: I feel that I cannot wait until Second-day, for I won't be here on Second-day morning, but I am here to say that the manifestations of what that religion is, and what that Holy Spirit is, is a great deal better and more profitable than to try and find the source from which it comes.

And I find the manifestation of that religion and that Holy Spirit is in every one that I meet with. We have a magnetic power, ourselves, and we can bring it out from others, if we will apply it.

HENRY M. HAVILAND, Brooklyn, N. Y.: I understand one who has raised a question in this discussion to hold that religion comes from outside. I would be glad to hear if that is what was said. It seems to me, friends, if you think it over, you will realize that that is not quite correct. Evangelical thought holds that there was a Redeemer, who gave his life upon the cross to save the world; but if that is an outside thing, the Christian bodies, the Christian church could fold their hands; it would not be necessary to send missionaries to preach, it would not be necessary to hold conventions, or to have churches, to preach. But the Christian evangelical churches realize that there is something within necessary; there must be an experience, and that is within; and that is what they have been teaching for centuries. Not that the saving thing is without, but is within. Friends also teach it in their way—that the saving thing is within.

ABEL MAHAN, Trenton, N. J.: Personally I feel very much indebted to Dr. McGiffert for his able address. Many years ago Christianity and religion were looked upon as a thing far off. To-day they are looked upon as within us: God is a God within, and if we listen to his speaking within us here and now, we will have our heaven here on earth and be prepared for the hereafter.

Sometime ago I heard a minister get up and his first words were "Conversion is simply a turning point." I have my face toward Philadelphia; I want to go to New York; I have got to turn around after all: I have got to work. It is constant watchfulness and prayerfulness that keeps us in the right path here and now.

JOSEPH FLOWERS, Wayne, Pa.: It was not my good fortune to hear the address of this meeting; but it seems to me that the present trend of religious thought is, throughout the whole Christian world at the present time, in most all of the denominations, to get rid of the husks that have surrounded this divine life that has been preached for 2,000 years. When we get rid of those husks, of which the larger part of the Christian world is tired, why, we will then have a growth; and, just in those few words, it seems to me is indicated the present trend of religious thought.

THE CHAIRMAN: I think it is well known to every one that we are the children of the spirit and our guide in all things is the spirit of truth.

Adjourned 9.50 p. m.

Second-day, Seventh Month 11th.

SIXTH SESSION, 10 A. M.

THE CHAIRMAN: Most of the Conference will remember that when the report of the Nominating Committee was read, that we had elected a new Vice-Chairman, William G. Brown, of Toronto, Canada; and inasmuch as one, at least, of the officers is to present a paper this morning, and because it seemed a good thing to do, we have requested William G. Brown to preside over this morning's session; and I now present William Brown to the Conference as our new Vice-Chairman.

THE VICE-CHAIRMAN: Dear Friends, it may seem unkind, but it is not intended so, to say that after the committee created this office it was natural that it should seek to vindicate, as it were, their action, by looking around and seeing if there was anything for the incumbent of that office to do. But whether it is much or whether it is little, I feel to enter upon it; and I am human enough to appreciate, I think, the distinction that has been

conferred upon me. I am inclined, and prefer, to accept this as a little acknowledgment of the fact that there exists on the fringe of this Conference a small yearly meeting, and the fact that I am a Canadian (and I may say in passing that I love Canada); but I would fail entirely did I not, with this view, extend my thanks to the committee for this recognition that they have given, and to express appreciation for the kindly courtesy of the committee.

Now, like the average American (for I may count myself as such), I suppose I would be ready upon this and upon all occasions to tell to you very many things that I would like to say, but, right briefly, I apprehend that you would not be able to stand them now; and so we will proceed to the deeper and more earnest things of this session; and without any further preliminary than to express my gratification at the kindly way in which we foreigners and others have been received, we will proceed to the business of the meeting, the deeper things of the occasion.

It is not necessary, I presume, for me to add any words of introduction but simply to name to you at once one whom you all know, and one whom we all respect, and to whom we shall give great attention during the discourse which will be given us; and I would now ask Henry W. Wilbur to address us on "The Society of Friends and the Present Trend of Religious Thought."

THE SOCIETY OF FRIENDS AND THE PRESENT TREND OF RELIGIOUS THOUGHT.

Henry W. Wilbur, Swarthmore, Pa.: If I attempt to make a case at all this morning it must be a presumptive one, in which the word "ought" will appear writ large in the forefront of the whole matter. I shall present what I think the Society of Friends ought to do in view of the present trend of religious thought, but, unfortunately, I have no power to make the Society do it. That task is yours.

As an introduction, we may give range to the imagination, and try to consider what would have happened in the history of the Christian church, had it followed the original purpose of the founders, and had our theology clustered around Clement of Alexandria, instead of St. Augustine. I like to call Clement the first Quaker. He seems to have boxed the whole Friendly compass in some of his trenchant second century sayings. Such, for instance, as "The divine power hath filled the universe with the seed of salvation." If Christianity had clustered around that supreme thought; the divinity of our humanity, many of the blood-curdling things that have disgraced religious history would not have occurred.

But, fortunately, in the writing of human history, we have not been without good interpreters. Lecky, in his "History of European Morals," tells us that all of the exaggerated notions of human depravity which attained the extreme limit in some Protestant sects, did not appear in the church of the first three centuries—the sense of sin was not yet accompanied by the denial of the goodness that exists in men; and again he tells us that notwithstanding the blackness, the dankness and the darkness of the middle ages, even then there was no reason for doubting the innate character of the moral perceptions.

These are fundamental Quaker conceptions, the innate character of the moral perceptions, the divinely planted impulses to righteousness in the human heart. Clement also affirmed, more broadly than any of our Quaker seers, that all good comes from God. We have had, in our Society even, some hair-splitting as to where the right kind of goodness left off and the bad kind of goodness began; we have had much to say about creaturely activity. But Clement was not troubled about any of these things: if the thing was good, no matter how creaturely it was, it was of God, according to Clement.

So much by way of introduction. I think I shall have to claim, after hearing Dr. McGiffert, that, in part at least, what he calls the present trend of religious thought is a by-product of Quakerism; and you know in modern economics the success of business operations very largely depends upon the right use of the by-product, not allowing it to go to waste. It seems to me that one of the largest concerns touching the relationship of the Society of Friends to the present trend of religious thought is to conserve this by-product and make use of it.

In the second place, the Society of Friends exists as an interpreter of the present trend of religious thought. It is probable that some of us who listened to Dr. McGiffert, found his remarks too scientific. We stumbled our intellectual toes over the words pragmatism, and evolution, and the like. Now, it is the business of the Society of Friends to bring the definitions and the terms of the present trend of religious thought down to the apprehension and the comprehension of us common people. That is possibly why he who now addresses you was asked to perform this task.

In a certain way it seems to me that the present trend of religious thought is vague, but it is our business to gather it up and make it coherent. In the second place, in studying the social purposes and characteristics of the new trend of thought,

we even balk there. It is the business of the Society of Friends to discover the final way of yoking the splendid individualism which has characterized our faith to the required collectivism of modern civilization and of modern thought. That is one of the things that we are here for. I do not believe that we can afford to pull down the affirmations of the early time a single inch. That the unit of spiritual value in the universe of God is the individual human spirit, we must still affirm. For if the individual human spirit does not hatch the altruistic purpose and put it on its travelling legs, it will never go very far. The impulse to social service must start with the concerned individual human spirit. It is the divine yeast, working in men and women individually, that brings forward the forces that tend to cumulative righteousness and to social service in this lower world.

Again, it seems to me, it is our business to furnish spiritual anchorage for men and women. That may sound queer coming from a supposed radical. Still some sort of anchorage for the human soul is an absolute and supreme necessity of practical human experience. Chaos is destructive and disastrous, and the anchorage which the Society of Friends can afford to furnish to the present trend of religious thought, is the conscious conception of the divine relationship of every individual human soul. It may be necessary for the sake of those who may not understand us, to make a statement of the fundamental proposition of Friends. There are two men that loom up in the forefront of our thinking and our philosophy—and our theology, so far as we have any. One of them, George Fox, and the second, possibly the best interpreter that Fox has ever had, Elias Hicks.

The original position of George Fox was that the Bible itself was sealed, until it was unsealed by the same spirit that had brought forth the Bible. That was taking our religious perceptions and conceptions back to first principles; it was contending that the final anchorage, and the only anchorage, for the human spirit is God. Not God as children may picture him, or God as the wisest may conceive of him, but God as he reveals himself to each of his human children. Even then after we have bunched the combined human conceptions of God, we are far short of measuring and understanding the Infinite. It is doubtful if we understand what a new impulse was given to religious thought, when the old idea of man as an alien, was replaced by the affirmation that he is a natural-born citizen of the spiritual commonwealth. He thus becomes a child of God in the apprehendable sense. This, with the affirmation that the spirit of God universal, reveals itself to the measure of the spirit of God personal in every human soul, constitutes the real contribution of the Society of Friends to the religious thought of the world. It is this conception which breathes into the materialistic side of the present trend of religious ideas the vitalizing spirit.

This theory was most logically elaborated by Elias Hicks. He affirmed that no book or series of books, and no form of literature could contain the divine law for every human soul, because men have such different insight and conceptions that it would take as many books as there are different people to reveal the law of God to the individual spirit. But God has not thus put in peril the children of his handiwork; for he has written on the tablet of every human heart his divine law, for the government of that heart and that life. To bring this spirit and this atmosphere into the discussion of modern religious and theological problems, is the responsible position which the Society of Friends holds in the present-day religious world, as I see it. Now, this involves certain conceptions which we of the Society of Friends have been slow to see. It is but honest to say that we have not always been brave enough or wise enough to follow our own logic to its legitimate conclusion.

If the position of Fox and Hicks is true, then it will take the joint contribution of every religious thinker that has ever lived to come anywhere near stating the divine truth touching God's relationship to man and man's relationship to God. It gives room for every manifestation of religious experience, and belittles none. It leads up to that broad affirmation that there has never been a religious system in the world which has not contained a germ of truth. Polytheism was simply the feeble groping of the human mind to comprehend and apprehend the allness of God; and so they divided him up in sections. The Trinitarian narrowed the conception, and made him triune. The splendid monotheism of Judaism, calling the race back to the thought that whatever the conception was, there was unity and concentration of purpose in the godhead, was possibly the clearest contribution to the conception of God as the regnant spirit in the universe that has ever come to men. You may apply this estimate to every religious fad and fancy, ancient or modern, and you will find at the center of it a germ of truth, possibly worth all the folly that the thing costs. Whether we like it or not, we have all of us contributed our share of folly to the working out of the divine conceptions as they nestle in the hearts of men.

Let us remember, therefore, that Friends have

another function to perform; and that is the function of quietism. That is a hard word to use in our stirring time. Still the quiet which waits and considers, which softens and sweetens, is vital in our present-day world.

I am not presenting the Society of Friends as dealing merely in spiritual anaesthetics. I don't think we need to be put to sleep. There is not going to be any great painful surgical operation performed upon us. But we do need in these times quietness, soberness of conception, generousness, and the elimination of that sort of spiritual nervousness which some excellent poeple feel when they see the army of modern thinkers come tramping along, and fancy they are picking, one by one, the splendid achievements of the past away from us.

They are not doing anything of the kind. What matters it to us whether we conceive, in our individual thinking, of the rolling together of the world by fiat, or whether we believe that it has been ever held by the law of God, slowly shifting the scenery of the universe in a round of never-ending progress. It makes no difference at all in the long run, except the one idea may broaden while the other narrows: the main thing which we need to whisper into the spirits of the present time is, "Be still, and see the workings of the divine process!" The word of exhortation which we need to give to the men and women of our time is, Be not concerned about the individual contributions of the individual builders to the citadel of truth. Bring thy beam, or rafter, or nail, or board, or shingle, whatever it may be; and leave to the Divine Planner and Architect the great task of assembling the incongruous mass into a complete whole.

Let us get over that spiritual egotism which makes us conceive that we are the whole thing, that what we contribute to the building of the truth, is all there is to it. I am not arguing that we shall belittle the value of our own contribution, on the contrary, we should believe that it is definitely necessary to the whole; but we should also believe that the whole, in morals as well as in mathematics, in the domain of the spirit as well as every where else, is made up of the sum of all its parts, and every part is necessary.

When we have all made our best contributions to the truth, the sea of the truth is so wide, so shoreless, and so limitless, that forever and forever there will be undiscovered islands in it, alluring the men and women who want more truth: all can be everlastingly busy exploring this vast reservoir of limitless capacity and unbounded extent.

Getting toward the end of this rambling story, let us consider, for a moment, some of the things that are coming into the forefront of our modern life. We are hearing a good deal in our time about the superman. We need not give him a moment's attention. He is not here; and he is not likely to come in our time. We need to concern ourselves more fully and seriously with the common man, struggling with his temptations, confronting the monumental injustice that surrounds him, and to pour into his mind the intelligence, and into his heart the conception which will make him able to help more thoroughly and more completely toward the solution of the divine plan.

All helpful religion is of God, but it is for man. Let us remember that. Religion from our standpoint is not simply lip service; it is not the repetition of certain phrases; it is not assuming an attitude; it is not making a pretense of holy unction: it is simply the constant and persistent effort of the individual human spirit to sustain its divine relationships, among men and everywhere, as the conscious child of God. It is a much larger task than the repeating of shibboleths, the mouthing of creeds or the acceptance of doctrines. It resolves itself, in the first and in the last analysis, into a round of helpful, inspiring human experience, working its way out into life and conduct.

It is said that when you have gathered together these newer forces and conceptions, are you not at the same time losing the old zeal and the old enthusiasm? I am not prophet enough to answer that question. I only say, I hope not. And I do not believe that it will be necessary. I believe that when we have bunched our spiritual energy in a supreme effort, to bring the delights of a rational religion to the hearts and conceptions of men, we shall have no trouble in arousing their enthusiasm and inspiring their zeal. Surely, if we are human; and if we are linked to the divine, we ought to be as enthusiastic and zealous toward emptying the social and industrial hells in this world, as we are in keeping men out of the possible future torment in the world to come. Must the human soul forever have all its enthusiasm gathered around the far-off future? The simple fact is, that none of us have with sufficient emphasis, foresight and intelligence presented the great fundamental facts which consist in the affirmation that the bulk of religion is building a life worth saving, instead of worrying about the salvation after it is built. If we build it wisely and broadly and well, the salvation will come progressively as it is needed.

Salvation in its broad sense simply means a constant and a repeated spiritual adjustment and readjustment to growing need and to changing

conditions. Getting at the center of our being the forces and impulses which shall make us able to ward off the temptation to-morrow, and forever, as long as the peril of temptation comes to the human spirit, and as long as human need confronts us, is vital to spiritual growth, and spiritual growth is cumulative salvation.

And this last word is entirely for the members of this household of faith. Much that I have said will possibly mean nothing to many persons here present. Unfortunately, we have not yet found the best possible vernacular for expressing our ideas to people not familiar with our way of thinking; and yet I have tried to be reasonably plain. But the word I want to say to the men and women of this household of faith is, if we have anything that is for the uplift of men, it belongs to men. If we have any message worth while, it must be given to men. If we have any impulse, or heart-touch, or influence worth while, it must be given to the world; and the relationship which we have to religious thought and religious conditions is the taking of this message, in gentleness and toleration, and kindness, to the hungry and thirsty world unable to accept the unfathomable claims of the theologians. Many men would be liberated as imprisoned spirits by a single moment of real apprehension that they are natural-born sons of God—that the infinite purpose is unfolded for them and in them.

Our business is, lastly, to put off that spiritual aloofness which has sometimes characterized us, to meet and mingle with men, to believe that for the poor and the weary and the wicked the heart of divine sympathy has to triculate through us. This interpretation is our contribution to these imprisoned spirits. This is our new trend of thought. As a body we need to revive the original missionary spirit of the founders, and to propagate the faith with the zeal and fervor which the value of the faith demands. And always and forever to live as men among men. To live in our houses with their doors swinging open for the invitation of the passer by to come in and spiritually rest and feast himself at the table of our bounty.

There are hermit souls that live withdrawn
  In the peace of their self-content;
There are souls, like stars, that dwell apart,
  In a fellowless firmament;
There are pioneer souls that blaze their paths,
  Where highways never ran;
But let me live by the side of the road
  And be a friend to man.

I know there are brook-gladdened meadows ahead,
  And mountains of wearisome height;
That the road passes on through the long afternoon
  And stretches away to the night.
But still I rejoice when the travelers rejoice
  And weep with the strangers that moan,
Nor live in my house by the side of the road
  Like a man who dwells alone.

Let me live in my house by the side of the road
  Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
  Wise, foolish—so am I.
Then why should I sit in the scorner's seat
  Or hurl the cynic's ban?
Let me live in my house by the side of the road,
  And be a friend to man.

The relation of the Society of Friends to modern religious thought, to modern need, social, industrial and political, to every interest and issue that affects the human welfare, is the relationship of divinely called men and women who live by the side of the road, and whose friendliness becomes an impelling spirit and constant invitation, a high and holy uplift to the souls of all their fellow travellers.

GENERAL DISCUSSION.

THE VICE-CHAIRMAN: We might well rest, perhaps, in silent meditation concerning this address and exhortation, so replete with eloquence and thought and uplift; but there are a few moments left. The occasion is before you now for brief discussion.

DR. SCOTT, Missionary from India: It occurs to me to say, briefly, that some of these questions —that of intuition, or an innate perception of the moral and the right, and that of our divine relationship to God as natural born sons of God, can be wonderfully studied out in those great civilizations where Christianity has had no right of way.

I spent 42 long, hard years in the most religious civilization of the world, India, where there is a larger and more definite conception of the divine relationship of the man to God than can be found in any other part of the world, even more profound than the brightest idea of the kind we have in Christianity. And yet that great people, now numbering 300,000,000, sank to the bottom of moral depravity, and what was the reason? (I have not time to tell you to-day, I can not take up the time, but I want to present this to you as a study.) If you asked me the reason why, I would say it is because they had no sure word of prophecy. They had nothing to rely upon, properly speaking, more than the intuition of their own minds, and those intuitions had led them into a conception of the divine sonship larger and more intimate than any thing we have conceived of; and yet they sank to the bottom of moral depravity. I say it is because they had no sure word of prophecy.

And then, just on that idea of depravity: I sat in such a position that I could not catch it all; but I agree with the speaker in discounting a good deal of the fallacy of Augustine on total depravity; and yet it is for us to remember that our great Leader, whatever conception we may have of his divinity, or his deity, said: "Ye must be born again"—implying that there is a sense, profound and all-important, in which we are not sons of God.

Now these are things to think about. You look at these great civilizations, China, Japan and India, where they have not had a more sure word of prophecy, God's word, the Bible, on which we so much depend, and see what intuition and these other conceptions have worked out. What has been the matter? If we have any virtue, if there is anything in our civilization of a moral character and an intellectual character and a divine character, to what has it been due? These are studies for you, these are great studies for you.

ELLWOOD ROBERTS, Norristown, Pa.: We are all agreed as to Henry Wilbur's optimism, his hopefulness for the outlook, but one point on which he did not dwell very long is the enormous increased responsibilities which we have in our day as Friends, as compared with those in the past generations. The world is moving onward, and we must be ready, ready to advance the cause of simplicity in religion wherever we can; and I would have every one of these men and women who surround us here to-day, with their intelligence, their superior knowledge, their moral lives, I would have every one of them become missionaries, not in distant lands but in our own; right around us lies our work and our mission; and I congratulate the Society of Friends on the fact that we realize more than ever our responsibility.

EMMA L. HIGGINS, West Chester, Pa.: Ye must be born again. We have our first birth in the flesh. We come into this life in the human form. It is possible, nay, it is the common thing for the humanity to overshadow the divinity within us. The second birth is a coming into consciousness of our divinity: our second birth, that which Jesus referred to when he told the people, "Ye must be born again," is merely an awakening of the soul in us to a consciousness of our divinity.

WILLIAM M. JACKSON, New York City: He took a little child and set him before them: Except ye become as such, ye shall not enter into the kingdom of heaven. To the scribes and the pharisees who came about him tempting him, he said unto them, because they could not understand his spiritual message, "Except ye be born again," except ye become as the little child, with a child's implicit confidence in his parents, in his father and his mother, except your confidence in the divine Father shall be such that you forget self and rest all your cares on him. To them who could understand his spiritual message, "Except ye become as a little child, ye shall not enter into the kingdom of heaven"; to those who were so blind to their creeds he said, indeed, "Except ye be converted, born again into a higher spiritual faith, ye cannot enter into the kingdom of heaven."

FLORENCE H. TITTENSOR, Trenton, N. J.: The question has been asked whether we have forgotten the olden time zeal; and Henry Wilbur found himself unable to answer it. If he cannot, we can scarcely hope to do so; but we have our thought, and it is something like this, that instead of losing zeal, we have gained zeal; because our zeal runs into actual service. We no longer spend time thinking of how we can use our religious emotions for our own advantage: except this advantage be applied in human directions, in the uplift of humanity, we believe that it will have failed, that it will have been a selfish and irresponsible religion; and to-day it is the religion of responsibility that we accept, the religion that will make us live wider, more useful, more noble lives.

WILLIAM W. COCKS, Westbury, Long Island, N. Y.: I just felt like calling attention of Friends to a peculiarity. We have ever conducted our meetings in what the world calls a peculiar way. There is a peculiar dignity about our gatherings, there is a solemnity about it that it is impossible to get in any other gathering. I hope that Friends will not feel, because we are living in the twentieth century, it would be desirable to get away from it in any sense at all. I know of none of the institutions of the fathers that had not a good reason behind it. I fully realize, and realize it more as I mix up with public gatherings elsewhere, the peculiar effect of the gathering together of men and women whose mind is bent upon common service. Remember that as we add to it any of those perhaps modern phases of conducting our meetings, we must take them all. We have no previous question. We do not move to adjourn. We do not count the Ayes and Noes; and we have not been in the habit of signifying our approval or disapproval; therefore I hope that all of the younger people, especially when we gather in any of our meetings, or in a conference which represents all of our meetings, that we will adhere to those customs that have made our gatherings always dignified. There are many little things that have been ours that we do not properly cherish; and perhaps those of us that are mixed up more with outside people can realize their value.

ELISABETH STOVER, New York City: Where nations or organizations have perished, I think the study of their history will disclose that it has been because they have either never realized the vision, or have not attained it. The vision of the relationship of the individual, of the group, to the divine plan, which was so inspiringly pointed to us this morning.

We are not disturbed, or distressed, because of the failures of any body, of any philosophy, of any religion, in its theoretical expression, or failure to make its practical interpretation; because we realize that even though this world *might* have been created a perfect world, so far as we know of the possibilities of the divine plan, we know that it was not created a perfect world and that the divine plan appears to have been the perfecting of a world through increasing realization not only of the abstract idea of the relationship of humanity and divinity, but through the reaching out and finding of the function of the individual and the group; and it seems to me that if we as a body of people act upon this vision of the call to humanity, that we shall realize somewhat, through our effort to become interpreters, to furnish the anchorage that this world needs, to perform the function of quieting the unrest and pointing to the goal for human activity, we shall have felt that this conference has given to us a vision which will play its part in the fulfilment of the divine plan.

THE VICE-CHAIRMAN: The time has arrived for the closing of this part of the program; and we will ask Henry Wilbur to close the discussion. Before he comes forward, however, I would ask you to note that our worthy Chairman of this conference will be introduced next, in connection with the subject: "The Upbuilding of a Religious Society."

I would ask Henry Wilbur to make some closing remarks in respect to this subject.

HENRY W. WILBUR: I think this is about the only time I ever spoke twice in the same meeting. But I did feel that possibly I had another word that I would like to leave with you, and that in the main touching the question of fatherhood and sonship.

Parenthood is a condition and a relationship. God is either our Father, or he is not. If he is ever our Father, he is always our Father. If we were ever his sons, we are always his children. The kind of sons we are is another proposition.

I have three sons. Whatever they do, or wherever they are, on sea or on shore, in peril or in prosperity, I cannot by any sort of subterfuge rub out the fact of my relationship to those boys.

The point is, we are all sons and daughters of God. We become loyal sons and daughters of God by surrendering our wills to the divine will, by serving our divinest conceptions of the highest, by walking in the light. I do not believe that a heavier weight of fear could be lifted from the human soul; I don't believe that a diviner impulse could be given to the human heart; than to take out of it the notion that God hates us, and only by accepting conceptions which tax the understanding can we get back into his divine favor. If, at times, we weep and are heavy laden over the waywardness of our children, we love them just the same, if we are human. Possibly the wayward and the wicked children are loved with a deeper concern and tenderness than the children of obedience. Our Master gave us the divine example in that marvelous story of the prodigal son. There was no debating society as to whether that fellow who had wasted his substance in riotous living, was the son of his father. He had been wayward, wicked and disobedient; he came back in rags, and the open arms of the human father received him. Is God less than man, that he should disown the children of his own handiwork and hate the sons and daughters of his own love, because amid the peril of the deep they may occasionally become shipwrecked?

Let us give range to the diviner hopes, to the larger loves; let us believe in the second birth, which, as our friend said, is simply getting the divine consciousness, a coming back to the Father's house. Let us not unduly emphasize the mere superficial act of what we call conversion; for it is simply turning around. If the prodigal son, after making his resolution, had not turned toward the father's house, he would have remained where he was, supping with the swine. The act of conversion would not have been of any considerable moment, had he not followed the divine impulse and returned to the father's house, that put him again in touch with his father. I am here to say, that no human soul, however it may have descended into the slough of its own lusts, or into the hell of its own debauchery, ever made that turn around, that the divine impulse was not there to get back, if it is obeyed and followed.

Lastly, the relationship of the Society of Friends to the present trend of religious thought, is to emphasize to the limit the inclusive, the imperishable, unchangeable quality of the divine love as it rests over and upon the hearts and lives of men. If that be heresy, make the most of it.

THE VICE-CHAIRMAN: It will be our pleasure now to hear from our esteemed Chairman of the conference.

THE UPBUILDING OF A RELIGIOUS SOCIETY.

O. EDWARD JANNEY: In the preparation of this address the thought and suggestions of others have been availed of, part of the material having come from the work of a Committee of Baltimore Yearly Meeting, appointed to consider the present needs of the Society of Friends and how to upbuild it and make it most useful.

The basis of religion is personal righteousness. The worse traitor to religion is the hypocrite. Therefore it is essential to the extension of a religious body that its members be moral in their lives and consecrated to the service of God.

To serve Him intelligently we must know Him. How can we come to know God? By observing Him manifest in Nature, in Art, in Literature, especially that form of literature which we call The Bible, which shows His dealings with human beings, and which is full of inspiration and comfort. We learn to know Him also by studying His dealings with the human soul, and come to realize that His Kingdom is within us and that the way to bring that Kingdom to men is to ourselves obey the inspeaking voice and thus be made worthy to enter into His service. To do this requires that we keep ourselves in an attitude of prayer. Not necessarily vocal prayer, although that would often be helpful, but a state of mind in which one realizes nearness to the Father and experiences His ever ready help.

In order to attain this it will be necessary for many of us to lessen the strain of business cares, and devote more time and thought to Meeting affairs and the development of the religious life. We must learn to depend more and more fully upon the guidance of the Spirit of God. "Seek ye first the Kingdom of God and His righteousness." (E. M. Winder).

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It is clear that the meeting for worship is not to be considered a place for entertainment, but an opportunity for spiritual growth and inspiration. Prearranged programs and polished oratory will never of themselves increase the strength or usefulness of a Friends' Meeting, "for these strike at our perfect religious democracy and that which fits us for our great work—our freedom to follow the Light. We do need teachers who can come to us as Jesus came, full of purpose and faith, to kindle our latent love and desire for usefulness, but that is not our supreme need. We need open minds, hearts that can love and a desire to see the social needs at home and in the larger world and to help in their solution." (Cornelia T. Shoemaker). We must learn to sacrifice ease, wealth, comfort and sometimes the good opinion of our friends in order to follow the guidance of the spirit. We are not now-a-days called upon to suffer persecution, but we have to do that which is far more difficult—break up our habits of ease, indolence and indifference, and become active in the salvation of men. A salvation at the present day not so much of the soul as a salvation of the body from oppression, so that there may be an opportunity for the mind to develop and a soul to be formed.

There is need of more of the love that becomes our spiritual profession. A love so sensitive that it feels anothers spiritual want and longs to meet it; so warm that it hastens to greet brother and stranger at the door and makes them feel that the meeting house is their religious home; so consecrated as to absorb love Divine and place it in the heart of man to warm and thrill it; a love so loyal that it will urge its possessor to the performance of every religious duty; so wide as to thrill with enthusiasm wherever a noble deed is wrought, and sob with sorrow with the heart of woe.

Fill the breast of each member of our meetings with love so Christ-like, so divinely human, and many will come to us so that they too may enjoy such joy and peace and strength.

Loyalty to our principles and methods and leaders and absence of every form of unhelpful criticism, deeper consecration of heart, more enthusiastic zeal in teaching our principles to our own members and to others will tend to draw to us and hold with us not only the young, but many earnest souls who have now no religious home.

We must make our meeting mean something to every attender, helpful to everyone. They must appeal to the whole man. This may be done by each one going to meeting in the spirit of prayer, in the spirit of *giving* rather than of *receiving*, in a spirit of sacrifice and humble acquiescence in the will of God rather than that of complacency or indolence, or indifference.

We cannot make ministers to order. We cannot say to this young man or that young woman "come, speak in meeting" or "be a minister." But we realize that the divinely inspired message is helpful to all and necessary to many; that the many earnest, intelligent, consecrated men and women among us should be encouraged to become willing to be message bearers—gospel ministers. Since anyone among us may receive a call to this service, it would be well if all would bear this in mind during school years and prepare for it by developing the faculty of public speaking as well as storing the mind with those gems of literature in which our language is so rich.

(To be continued next week on page 65 of the Supplement.)

slack; it means still more next year and after six or seven years you can take it easy; therefore keep it up, *you are getting something out of this everlasting pull,* but what is the farm hand getting out of this mighty scramble? *Nothing but hard work and a sour look if he tells you he wants to go to town to-night.*

Now put yourself in his place—would you do it? Ah, made's the rub. No, you wouldn't do it; neither will he. He knows that in the city he can start at seven in the morning and at six or perhaps five-thirty he is through; every evening is his, every Sunday he can call his own, and should he work over time he is paid for it. All things considered the city pay equals the country equivalents; he has some time to call his own, he is close to friends and Life. This is just a plain statement of plain facts.

Now after many years of bickering some farmers are coming to see the Light. I know several prosperous men who pay better wages than they did; the men arrive at seven and at six they are through: they have their Sundays and other days off.

These men have no trouble. I know of others in the same neighborhood who refuse to see the Light. They were whining years ago, are whining now and will continue to whine until the Crack of Doom.

It must be evident to every thinking man or woman that these hideous social sores cannot be eradicated as long as those on top continue to trample those beneath. CHAS. C. JONES.

Wilmington, Del.

PEACE YEAR BOOK IN ENGLAND.

The Peace Year-Book is a new publication which we hope may become an established annual. The very fact of its appearance is significant of the spread of the peaceable spirit and the Peace movement. There is a good deal of information useful to Peace workers, directories of Peace and Arbitration Societies at home and abroad, brief articles on the relation between England and Germany by Lord Avebury and Lord Courtney, and on Conscription by John M. Robertson, M. P., and an illustrated "Who's Who" of well-known pacifists, etc. (National Peace Council, 167, St. Stephen's House, Westminster, S. W., London.)
—*The Friend (London).*

"Piety is the great inward sacrament and act of worship; morality, the great outward sacrament and act of service." —*Theodore Parker.*

ON THE JERICHO ROAD.

Jericho, Long Island, is said to have been so named because of excellent springs of water there. If there are any readers of this who do not understand the significance of the name, they will find it by making a Bible study of the Jericho of old. Among the reasons why a Friend of to-day should have a desire to visit our modern Jericho is that it was the home of Elias Hicks, that the meeting house there was designed and partly built by him, he being a carpenter by trade, and that his grave is in the beautiful yard surrounding the house.

On Seventh-day morning, the 30th, a goodly number of us left New York and Brooklyn for Westbury Quarterly Meeting. At various stations along the road other Friends joined us. After an hour's ride we reached Westbury Station, where numerous conveyances were in waiting to carry us to the place of meeting over a mile distant.

Westbury Meeting House is a fine piece of work architecturally. The historic house was burned several years ago; the new building was modeled after the old, but was made smaller, without any partition to divide the men from the women, and without an upstairs gallery. The windows and doors are reproductions of those in the original house, and the old wrought iron hinges were transferred. The wainscoting and the heavy timbers inside are the natural color of the wood, with a hard finish. The outside of the house is weatherboarded with gray shingles. With all the doors and windows wide open, shaded on every side by fine old trees, it is an ideal place for a summer meeting.

Owing to the dull weather in the morning the attendance was smaller than usual, there being perhaps 150 in attendance. In the meeting for worship there were messages from LaVergne Gardner, of Nine Partners Half-Yearly Meeting, Mary Travilla, and others. In the business meeting there was a very interesting report of the four meetings held during the past year, on the afternoon of Quarterly Meeting day, under the care of the New York Committee for the Advancement of Friends' Principles. This was followed by a live discussion. The meeting throughout was felt to have been very good.

A bountiful lunch was served in a neat building on the grounds erected for this especial purpose. At three o'clock we again assembled in the meeting house and listened to a paper by Rebecca Miller, of Sandy Spring, Md. The keynote of her message was the cry of Moses in the wilderness, "Speak to my people, that they go forward." She said that Friends had a reputation for certain

principles, but that in the course of centuries other religious denominations had caught up with us along some lines, and had even gone on ahead of us. It is not enough to stand in order to bear a testimony; we must press on if we would keep ourselves in the van.

If there is one thing in which Long Island excels it is good roads, and this makes it a pleasure to get from place to place. It was my good fortune to be taken to Jericho to spend the night. In the evening we visited the home of Elias Hicks and called on other Friends. On First-day morning we went to meeting in an automobile, going the longest way round, thus seeing some fine old homes. We found a very live First-day school, superintended by Amy Willets. There were over sixty in attendance at meeting, in which there were messages from Elisabeth Stover, Henry M. Haviland, Amy Willets and myself. The atmosphere of the meeting was strengthening.

In the afternoon Elisabeth Stover and Amy Willets attended an oppointed meeting at Jerusalem, about twelve miles from Jericho, and LaVergne Gardner and I were taken six miles to Bethpage. At both of these places meetings were formerly held, but have been discontinued. A meeting is held in each house once a year under the care of the Advancement Committee. On this occasion there were about sixty in attendance at each meeting, two-thirds of them being other than Friends, though one would not have known it from their appearance or manner. They were both genuine Friends' meetings, with a living silence before and after the messages.

It is needless to enlarge on the kindness and hospitality of the Long Island Friends, for it is our good fortune to find these blessings wherever we go, but they are none the less appreciated because they are so generally in evidence. A very important part of our testimony is to manifest genuine friendliness under all circumstances.

ELIZABETH LLOYD.

I noticed the other day that a distinguished Englishman, long in the fiscal service of China, is credited with the statement that there would be no peace until China with its four hundred millions had become a thoroughly trained military nation, and then with her immense force she could say to each nation in the world, you must be at peace. But how long would such a peace last? Turn to history and read the answer in the experience of the great nations of the past.

—*Justice David J. Brewer.*

QUARTERLY MEETING AT WESTBURY, N. Y.

Westbury Quarterly Meeting was held at Westbury, Long Island, on Seventh-day, 7th month 30th, 1910. From other meetings there were present Elizabeth Lloyd, Mary Travilla and LaVergne F. Gardner. In the meeting for worship these Friends spoke in substance as follows:

As the rain breaking the long drought refreshes the grass this morning, so may the spirit of our Father refresh our souls. May we feel betterment and realize highest ideals of manhood and womanhood. We have our days of good fight, of fighting to win,—let those days give us courage in the other days. As Browning says:

> "What I aspired to be
> And was not, comforts me."

If Christ is with us all things are possible; if we would test the quality of character let us understand him as he is and measure up to that. So may we come to that God-likeness, that we may grow more and more in the image of God. Let us know the Father in our souls to will and to do, as Jesus knew him.

In the Lord's prayer there is the petition: "Thy Kingdom come, Thy will be done on earth." By whom? By those who live here on the earth. At the Ocean Grove Conference a story was told by Miss Best about a New York East-side girl, who was discouraged and full of doubts until she read Darwin, then with the understanding that she was part of a great whole she became better satisfied. Wherever there is an inperfection, even though slight, it hinders progress, and though we consider our own place in the great whole very insignificant, yet we should realize that we are part of it, that our best efforts should be directed to keeping that small place as nearly perfect as we can, to doing all we should. God expects us to do our part to forward the progress of the world. We can find our place and put our lives into it, to help the coming of the Kingdom of God, so that we can pray sincerely: "Thy Kingdom come, Thy will be done, on earth."

"Let us give thanks unto the Lord and forget not all his benefits." Let us be thankful for the memories of those who lived so faithfully in the past, and helped to build our Society. Let us know the principle,—"Mind the Light." That does not mean mind some other person's light, but mind the Divine Light in the hearts of each of us now. The memories of those who have gone before is good for us for they put new mettle into us. Arise, awake to the potentialities that are within us, achievements within us awaiting glorious performance! The Divine Light that is within us is

as natural as the blood that courses through our veins. It is good to feel that the Divine Light and Life never leave us. They are part of the warp and woof of our beings. And O! Omnipotent Being! When we thank thee for our benefits and blessings, may we remember to thank thee for these greatest of all!

In the business meeting also acknowledgment was made of the work of the fathers in the Society. We should bring the Friendly influence into public life.

Those who attended Ocean Grove Conference will feel that the work of the Society is not yet finished. We cannot teach what we no longer believe. Not our fathers only, but we who now are members are responsible for the Society, for its present influence, and also, to some extent, for its future influence.

We should not devote our whole strength, nor have our sole thought upon the organization. We should not depend too much upon the organization. We should have meetings at home. To have no organization at all is an ideal, possibly it is only a far-off beautiful dream. We need our friends, but we should remember that spirit comes first.

We should have fellow feeling toward one another, and yet be desirous to maintain our family and individual life. We should have a message to deliver and should deliver it clearly. We have wasted some of our time trying to use current theological expressions, giving to them a slightly different meaning. We should give our own message simply and in our own words. If we have a message and give it with faith, it will have its influence.

It is interesting to hear two sides of a question. Jesus did not intend to build a sect, nor a variety of sects. It is, however, natural for people to form groups, even sticks are stronger in a bundle. A single individual cannot do much, but the more we can get together to carry out the will of the Father, the more we work with those who believe in the Immanence of God in the human soul, the more that influence will grow and prevail. But this should be without any sectarian feeling.

One Friend said that there is no cause for depression. He had attended all the conferences, and at none was there more earnestness than at Ocean Grove. "I feel optimistic. Never was there a time when the future of the Society looked brighter."

In the afternoon Rebecca T. Miller, of Sandy Spring, gave an interesting address on work for Friends of to-day.

On First-day following the Quarterly Meeting, visiting friends attended the various morning meetings in the neighborhood, and in the afternoon attended special meetings in the rarely used meeting-houses at Bethpage and Jerusalem, L. I.

H.

ABINGTON QUARTERLY MEETING AT GWYNEDD.

[From the Philadelphia *North American* of the 5th.]

The Abington Quarterly Meeting of Friends was held at Gwynedd Meeting House yesterday. There were about 450 persons present, among them a number of visiting Friends. The meeting for worship convened at 10 o'clock.

Among the speakers were Reuben Kester, of Grampian, whose address was an earnest call to be true to spiritual ideals. "In the past," he said, "too much emphasis was placed on religion as a preparation for a future life. Its main purpose is to fit us for a better life here in this world."

Other speakers were David Newport, 88 years old, of Willow Grove; Ellwood Roberts, of Norristown, and Joel Borton, of Woodstown. In his talk Mr. Borton said that organized immorality and drunkenness could not exist except by the sufferance of an indifferent church. "Let each make it a matter of personal concern," he said, "and cast his vote in the coming election with those who are striving for the betterment of our social conditions."

The business meeting was called to order at 11.30. Reports were received from the five monthly meetings at Abington, Byberry, Horsham, Gwynedd and Richland. The annual report of the committee in charge of the Home for Aged Friends, at Norristown, was submitted and approved. The report showed that the establishment has twenty-five residents. It was also reported that an infirmary had been added to the home. Following the reading of extracts from the yearly report, remarks were made by Nathaniel Richardson, David Newport and Lukens Webster.

CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting was held at Concordville, Pa., on the 2nd. The attendance was about the same that it has been for several years, there being something less than two hundred present. Among the visitors from other meetings were Reuben Kester, of Grampian, Pa., and Sarah T. Linvill, of Philadelphia. Reuben Kester quoted the words of Jesus, "As Moses lifted up the serpent in the wilderness, so must the Son of Man

be lifted up." He said that to him this did not refer to the lifting up of Jesus on the cross; we must lift him up in our lives and endeavor to exemplify him to the world. Other speakers were Sarah B. Flitcraft, Sarah T. Linvill, Elizabeth Newlin, Edward Palmer and Caroline J. Worth.

The most important business before the meeting was the report of the Philanthropic Committee. During the year this committee has held twelve conferences in as many different meeting houses. The subjects of these have been Prison Reform, Local Option, Peace, Good Literature, Improper Publications, The Press. Among the speakers were Prof. Paul Pearson, Percival Roberts, Professor Ehinger, Edith Winder, R. Barclay Spicer, and several young men from Swarthmore College. The report alluded to the faithful work of Susanna Yarnall, a member of the committee who had died during the year.

Much gratification was expressed with the work of the committee, but a desire was manifested that the monthly meetings do more than they had been doing in their respective neighborhoods. At the request of a Friend, Lydia C. Lewis spoke of the work planned by the Woodbrookers. They are arranging to make a survey of the conditions existing in a number of neighborhoods, the work that is now being done, and the additional work that needs to be done. This will give some of our monthly meetings a basis upon which to work.

It was reported that for one year Darby Monthly Meeting, on the days when the queries are read, will be held on First-day, after meeting, instead of on Second-day afternoon. E. L.

WESTERN QUARTERLY MEETING.

On Third-day, the 26th, the old Meeting House at London Grove was comfortably filled when all had gathered for Quarterly Meeting. Joseph S. Walton spoke of the influences that made it a joy to worship there in fellowship and said that the spirit of the age demands a wider fellowship and a larger faith in our fellows, the weak, the oppressed, the wrong doers even. Such a faith enriches life; such a fellowship is possible as we walk in the light. Thou art walking a path that no other has trod; thy path will never be walked by any other unless thou find it. It will lead to thy mansion. The blood of Jesus Christ, that is, the life of God in him, shall cleanse thee from all sin; not the sin for which the world condemns thee, but the sin of not finding thy God. We come close to God and find Him as we take into fellowship those whom we have cast off and shut out of our lives.

Emma L. Higgins spoke strongly of the need for growth and progress and pointed the way through faith in the Divine within. To the young people she said that no obstacle need stand in the way of their advancement. Sarah T. Linvill and Thomas Sheward urged keeping open all the avenues between ourselves and God.

In the business meeting, the chief feature was the discussion at some length of the advisability of continuing the Circular Meetings, which are now held by appointment as suggested by a standing committee for that purpose. The committee felt that interest in them had somewhat declined apparently and that they had not the support of the membership at large. The committee was urged to continue and if possible enlarge its work and meetings were appointed to be held at Penn's Grove in the Eighth month, at West Grove in the Ninth month and at Ercildoun in the Tenth month, all to be on the second First-day, the first two at three p. m., the last one at two p. m. The matter of the future of the work is to be again considered at next Quarterly Meeting. One suggestion made was that the committee make its work more in the line of the advancement of Friends' principles. By request of the Philanthropic Committee, two conferences were appointed to be held in New Castle County, Del., to assist in the no-license campaign there. The curators of the Quarterly Meeting records reported that the books had been repaired and rebound at a cost of $112.

The lunch hour afforded time for much delightful social intercourse both in the house and outside under the noble trees with which London Grove is so well provided.

At 2.45, the company reassembled to hear a report of the General Conference. Emma L. Higgins was the first speaker and gave a most interesting account of many of the best sessions, emphasizing the points that most appealed to her. She spoke of Dr. Ballard's testimony that by living in the Spirit, his health had been restored and his vitality maintained up to his present age of almost ninety. She warmly approved the declaration of President Sharpless that young people would not be confined within certain rules and regulations and gave us the results of her own experience as a public school teacher. There are no rules in her school, but all are governed by love and there is perfect order and harmony.

Frances Moore of Ercildoun was most impressed by the strong impetus given at the Conference to the larger use of our Meeting-houses and grounds for the needs of the community. She also felt the great importance of the work for the help of defective children in our public schools. There were a number of other brief comments on the Conference and a beautiful closing by Emma

Higgins, the whole constituting a very valuable session. Subscriptions were received to the *Intelligencer* under the special Conference offer and reference was made to the approaching Bi-centennial of Old Kennett Meeting House, to be held early in Ninth month.

Chatham, Pa. EDWARD A. PENNOCK.

BIRTHS.

GAWTHROP.—In Wilmington, Del., Seventh month 12th, to Frederic H. and Mary Hayes Gawthrop, a daughter, named Rachel Hayes Gawthrop.

HARNED.—On Seventh month 26th, 1910, to Irving A. and Edith Hutchinson Harned, twin sons, named William Hutchinson and Irving Alfred, Jr.

PALMER.—At "Idlewilde," near Mendenhall, Pa., on Seventh month 27th, 1910, to W. Morris and Elizabeth Hurlburt Palmer, a son, who is named W. Morris Palmer, Jr.

PEARSON.—At Swarthmore, Pa., Seventh month 5th, 1910, to Paul M. and Edna Wolfe Pearson, a daughter, who is named Barbara Wolfe Pearson.

WALTON.—At Swarthmore, Pa., Eighth month 9th, 1910, to Horace Kent and Rebecca Eyre Walton, a son, who is named Lewis E. Walton.

DEATHS.

BALDWIN.—In East Bradford, Chester Co., Pa., Sixth month 17th, 1910, Louisa, wife of Joseph C. Baldwin, in her 59th year.

FOULKE.—At Quakertown, Pa., Seventh month 6th, 1910, Sarah Foulke, daughter of the late James and Hannah Shaw Foulke, in her 89th year.

GILPIN.—At her home at Sandy Spring, Md., Seventh month 7th, 1910, Annie F. Gilpin, aged 78 years, widow of the late Edward C. Gilpin; she had been a member of Sandy Spring Meeting over 40 years; had served as clerk of the Monthly Meeting, and also as an Elder for many years; she had been very much of an invalid for the past thirteen years, though her mind was bright until almost the last; she bore her sufferings with a sweet patience; was able to attend meetings until within the past two or three years. She was born in Baltimore and lived there until after her marriage.

LONGSHORE.—On Eighth month 3rd, 1910, Ellwood M., son of Harvey and Anna L. Longshore, of Dolington, Pa., aged 3 months and 20 days.

MITCHELL.—On Eighth month 1st, 1910, Thomas Scull Mitchell, son of David S. and Pauline M. Scull Mitchell, aged 18 months.

PAXSON.—At her home, 1611 Arch Street, Philadelphia, Sixth month 4th, 1910, Mary, widow of the late Richard Paxson, and daughter of Elihu and Alice Coates Pickering, in the 90th year of her age; a member of Twelfth Street Monthly Meeting.

SCOTT.—On Sixth month 17th, 1910, at the home of Abner B. Jordan, near Mortonville, Pa., Lydia H., widow of Joel R. Scott, aged 87 years. Interment in Rowansville Friends' Burying Ground.

SHALLCROSS.—At her home in Byberry, Philadelphia, Pa., on Seventh month 25th, 1910, Susan Comly, wife of Thomas Shallcross, daughter of the late Charles and Debby Ann Comly, and grand-daughter of John Comly; a member of Byberry Monthly Meeting. Interment at Somerton, Pa.

TAYLOR.—Sixth month 3rd, 1910, in Kennett Square, Pa., Emma L., wife of H. W. Willis Taylor.

THOMAS.—At Willow Grove, Pa., Fifth month 30th, 1910, in his 45th year, Francis G., son of the late Isaac Preston and Elizabeth G. Thomas, formerly of Cheyney and West Chester, Pa.

WEBSTER.—At Merion, Montgomery Co., Pa., Seventh month 22nd, 1910, Sarah Cresson Webster, daughter of the late William and Elizabeth Webster, aged 85 years. Interment at West Laurel Hill, Pa.

WHARTON.—At the residence of his son-in-law, J. Everett Wright, near Yardley, Pa., on Seventh-day, Seventh month 30th, 1910, Daniel Wharton, in the 83rd year of his age; a life-long member of Falls Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

Several copies of the "Journal of the Life, Travels, Sufferings" of William Edmundson, have come into the hands of Walter H. Jenkins. These will be disposed of to first applicants as long as the stock lasts. It is an edition printed in Dublin in 1820, and is now out of print. It is serviceably bound and in good type. There are some 300 pages, 9x5½ inches.

At the recent General Meeting (or Commencement) of Ayton Friends' School in England there was a presentation by the fifth form boys of "Ye famous tryal of William Penn and William Mead."

The annual meeting of the Universal Peace Union of which Alfred Love is President and D. Henry Wright, Secretary, will be held at Mystic, Conn., Eighth month 18-21. An extended program is announced. Among those who are to take part are the names of Daniel Batchellor, Professor William I. Hull, Joel Borton, Walter Walsh of Dundee, Scotland.

A Friend who was prevented from going to Ocean Grove writes: "I wonder if you who attended the Conference have the slightest conception of what the *Intelligencer* is to those of us who could not go? As I read every word of the report, so many of the speakers were familiar that I could almost see their faces and recognize the tones of voice in the various remarks. It brought a wonderful feeling of nearness and fellowship. I am sometimes prone to fret that I can do so little and be of such small use, and it is a wonderful joy to feel that the great work goes on and there are so many strong, true souls in the world."

The Harrisburg Friends' picnic was quite a success, there being 42 present. Among the visitors were Mary Griest, of Menallen Meeting, and Florence Cleaver and two others from York.

The Woman's Journal notes that a compilation of laws with reference to the legal status of women in every State in the Union has been undertaken by Alice Paul of Moorestown, N. J. Persons or organizations having material bearing on the subject are requested to send it to her. The compilation, when completed, will be used by the National Woman Suffrage Association.

William J. MacWatters, of West Philaedlphia, was a visitor to the Frankford Meeting on First-day, the 7th, 1910.

His message was "The golden nugget of our life, the Father's Love." Mary Brown was also heard in a message. The attendance was small.

Thomas Beggs, who has charge of Nuyaka Indian School, Beggs, Okla., in renewing his son's subscription to *Scattered Seeds*, writes as follows::

"I read the *Scattered Seeds* I suppose thirty years ago at Pendleton, Ind., and the good thoughts I received then were surely good seeds. I still belong to the dear old Friends' Meeting and I suppose no other church can take the place of the home teaching. In my work here I find the words of my old friends at Fall Creek bear fruit. The words of such men as Wolston Swain, John L. Thomas, and William Foulke (the latter of Richmond) bear fruit longer than they possibly thought. In my appointment here the Government has given me a chance to do much good, and my wife and I like the work very much. Our school opens Ninth month 19th. We will have about one hundred pupils. We look after the Creek orphan children and the full blood Creek children. Coral and Earl, eight and eleven years, say they are nice playmates, and they both speak a good many Creek words. The children learn slowly but retain all they learn. They appreciate kindness, and are good children in school. We have a nice First-day School."

FROM OHIO YEARLY MEETING TO WHITEWATER QUARTERLY MEETING.

The best way for members of the Committee on Isolated Members to get from Mt. Pleasant, Ohio, to Lincolnville, Ind., is to take the Pennsylvania line through Columbus to Marion, and there take the interurban car to La Fontaine, which is seven or eight miles from Lincolnville. Those expecting to go to Lincolnville should write Margaret K. Shoemaker, Wabash, Ind., R. D. No. 6, stating whether they will come via Mt. Pleasant, or directly to Wabash, so that arrangements may be made for meeting them. The Committee will meet on Sixth-day, Ninth month 2nd, the Quarterly Meeting being on the 3rd. The direct route to Lincolnville was given in the *Intelligencer* Seventh month 23rd, page 467.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

EIGHTH MO. 13TH (7TH-DAY).

—Miami Quarterly Meeting at Green Plain (near Selma), O. La Vergne Gardner will attend.

—Salem Quarterly Meeting, in Salem, O.

—New York Monthly Meeting, in Brooklyn, at 2.30 p. m.

EIGHTH MONTH 14TH (1ST-DAY)

—At Providence (Media, Pa.), visit of young Friends of Philadelphia, at 10.15 a. m. Trolley from Angora 9.25.

—At Pennsgrove, Pa., Circular Meeting, under care of Western Quarterly Meeting, at 3 p. m.

EIGHTH MO. 15TH (2ND-DAY).

—Fairfax Quarterly Meeting at Lincoln, Va.

EIGHTH MO. 20TH (7TH-DAY).

—Short Creek Quarterly Meeting at Short Creek Meeting House, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

EIGHTH MONTH 21ST (1ST-DAY).

—Conference under care of Concord Quarterly Meeting in the hall used as Meeting House at Malvern, Pa., at 2.30 p. m. George A. Walton will give an address on "Proper Publications."

—Young Friends of Philadelphia will visit meeting at Willistown, Chester Co., Pa., at 10.30 a. m. Trolley from 69th St. Terminal at 9 a. m., to William Penn Hotel. Meeting House one mile north.

EIGHTH MO. 22ND (2ND-DAY).

—Indiana Yearly Meeting at Waynesville, O.

—Duanesburg Half-Yearly Meeting at Quaker Street, N. Y.

—Warrington Quarterly Meeting at Menallen, Pa.

EIGHTH MONTH 23RD (3RD-DAY)

—Burlington Quarterly Meeting of Friends at Mt. Holly, N. J., at 10.30 a. m. Meeting of Ministers and Elders day before at 2.30 p. m.

NINTH MONTH 24TH (7TH-DAY)

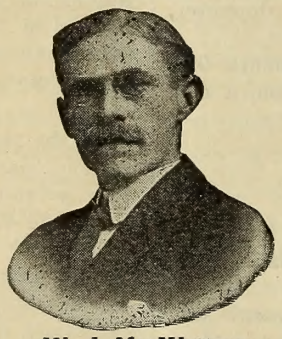
—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

EIGHTH MONTH 25TH (5TH-DAY)

—Bucks Quarterly Meeting at Fallsington, Pa. Train leaving Broad St., Phila., at 8.22 a. m. will be met at Morrisville. Meeting of Ministers and Elders, day before at 11 a. m. Those wishing to attend will find an automobile at the drug store, Morrisville, on arrival of the 8.22 train.

EIGHTH MONTH 26TH (6TH-DAY)

—Nottingham Quarterly Meeting at E. Nottingham.



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EIGHTH MO. 29TH (2ND-DAY).

—Ohio Yearly Meeting at Mt. Pleasant, O.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

WHAT IS WHITE OAK?

It will surprise most persons who know something about oak to be told that the so-called white oak timber of our markets is often a mixture not only of various species of the white oak group, but also of other species, such as the red oak. This generally unknown fact is reported by the U. S. Department of Agriculture, which, as a part of its forestry work, is frequently called upon to pass judgment upon the identity of market woods in dispute.

Foresters divide all the oaks into two distinct groups—the white oak group and the black oak group. One way of distinguishing the two is by the fact that the black oaks require two years to mature their acorns, while the white oaks take but one. The woods of the two groups of oaks are also structurally different. The true white oak known to botanists as Quercus alba, is merely one of the species which make up the white oak group. Red oak, on the other hand, belongs to the black oak group. Red oak has a number of other common names, among them mountain oak, black oak, and Spanish oak.

There is so much confusion in the ordinary use of names of the oaks that it is almost impossible to keep them straight without resorting to the scientific names, but the marketing of wood of the black oak group as white oak is hardly fair to the consumer. Red oak, for instance, is now much more abundant than white oak, grows faster, and is generally regarded as inferior. The two species often grow together and occupy the same general region.

In the early days of its abundance, market white oak was derived almost entirely, it is safe to say, from Quercusalba, the true white oak. This species combines approximately the utmost strength and toughness of any of the timber oaks, excepting possibly the southern live oak, which in the colonial days was so highly prized for shipbuilding that it was protected by special laws. The immense inroads made upon the then apparently inexhaustible white oak forests, which stretched from the Atlantic seaboard to about Missouri, gradually so reduced the supply that the use of other species became inevitable.

At the present time it is almost impossble to obtain a consignment of white oak that does not contain pieces of some other species. Of the white oak group those most used, in addition to the true white oak, are bur oak, chestnut oak, chinquapin oak, post oak, swamp white oak, cow oak, and overcup oak; of the black oak group, Texas red oak, red oak, and spotted or water oak.

Real white oak timber of number one quality is very largely cut into quarter-sawed boards, while a combination of one or more white oaks and red oak may constitute other cuts of "white oak." In many markets, the term "cabinet white oak" is now understood to include a mixture of white oak and red oak, while it often signifies red oak only.

The question, "what is white oak?" is now coming up among consumers and manufacturers of commercial oak timber. The above-named white oaks are distinct but closely related species, which together must be depended upon for the future supply. For the ordinary purposes for which true white oak is used, practically all the trees of this group yield woods that can be interchanged and will serve equally well. U. S. FOREST SERVICE.

Washington, D. C.

The public has at last turned to Mary S. Watts' *Nathan Burke* with all the cordiality which the book deserves and which at first was not accorded it. Though the critics praised it highly and the men of letters said many a nice thing about it, there was in the sales no evidence of a general interest. This, however, has at last come. England has not been slow in recognizing its merits. *The Spectator*, a literary journal of London of the highest authority, writes as follows of the work: "Here is a book of six hundred and twenty-eight pages, closely printed pages too, and we, who have quite as much reading to get through as can be conveniently managed, were positively sorry to come to the end. . . . The book has two great merits: First, there is the quite surprising vigor of the portraiture. It is not one picture only—not a few writers are equal to that—there is a whole gallery of excellent work and the women are as good as the men. And secondly there is the style."

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"My Eldest Son being well provided for by a Settlement of his Mothers and my ffathers Estate I give and devise the Rest of my Estate in manner following

"The Government of my Province of Pennsilvania and Territories thereunto belonging and all powers relateing thereunto I give and devise the most Hono'ble the Earle of Oxford and Earl Mortimer, and to William Earle Powlett, so called, and their Heires, upon trust to dispose thereof to the Queen or any other Person to the best advantage they can to be applyed in such a manner as I shall herein after direct.

"I give and devise to my dear Wife Hannah Penn and her ffather Thomas Callowhill and to my good ffriends Margarett Lowther my dear Sister, and to Gilbert Heathcote Physitian, &c."

The foregoing is a brief extract from the will of William Penn just published in attractive form by the CHELTEN TRUST COMPANY. Copies will be sent free on request or may be had at the Banking rooms, 5614 Germantown avenue.

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FRIENDS' INTELLIGENCER

A Re[Martha J Warner]ly Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 20, 1910.

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Continued on page iii.

AROUND THE WORLD

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From the first Conference number to the end of next year the *Intelligencer* will be sent for $2.00; from first Conference number to end of this year, for 50 cents. Conference numbers only, 30 cents. Bound volumes of Proceedings, 50 cents. Single back numbers of *Intelligencer* and Supplement, two cents. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

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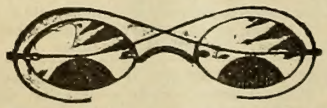
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"THERE LIES NO DESERT IN THE LAND OF LIFE."

Blaspheme not thou thy sacred life, nor turn
O'er joys that God hath for a season lent
Perchance to try thy spirit and its bent,
Effeminate soul and base—weakly to mourn.
There lies no desert in the land of life:
For e'en that tract that barrenest doth seem,
Labored of thee in faith and hope, shall teem
With heavenly harvests, and rich gatherings, rife.
Haply no more, music and mirth and love,
And glorious things of old and younger art,
Shall of thy days make one perpetual feast:
But when these bright companions all depart,
Lay there thy head upon the ample breast
Of Hope,—and thou shalt hear the angels sing above.

—*Frances Anne Kemble.*

THE CHURCH AND SOCIAL PROBLEMS.

[Address (in substance) of Alice Paul, of Moorestown, N. J., on Woodbrooke Day at Haverford Summer School.]

Any inquiry into the condition of the churches to-day must consider the gulf existing between the church and the working class. We hardly realize, I think, that by a great section of the proletariat our religious organizations are regarded as the stronghold of hypocrisy and oppression. We hardly realize the bitterness that these workers feel toward us as they repeat once again: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers. Therefore shall ye receive the greater damnation."

For something like forty years those two schools—the one which lays stress on economic forces and the other, represented by the churches, which lays stress on moral forces—have been growing farther apart and understanding each other less and less.

We find the president of the American Federation of Labor, for example, saying that his associates have come to regard the ministers and the churches as the apologists for the wrongs, indeed the defenders of the wrongs committed against the people.

Turning from organized labor to the more revolutionary movement, we see open enmity toward the church. At best it is regarded as but a luxury for the well-to-do. But more often there is extended to it active opposition as an institution standing as sponsor for the social maladjustment of our time. The radical labor literature of our country breathes this note of hostility from the first page to the last.

Victor Berger, the leader of the Socialists in Milwaukee, told us the other day that the workingmen of Milwaukee are no longer Lutherans, are no longer Catholics, belong no more to their various churches—but are very good Socialists. He seemed to think that he was putting in antithesis two incompatible positions. This is but one instance of the way the intelligent workingmen, who are turning for help to an economic movement, are at the same time abandoning the religious movement in the feeling that the ideal of a better condition for men on earth is so divorced from the ideal of the church, that fealty to the one implies severance from the other.

And why should this be? Certainly the withdrawal of large numbers of workingmen from the church is not due to any hostility to religion. As John Mitchell, the prominent labor leader, has told us—this withdrawal "is not a protest against religion itself, but is attributable to an impression that there is, on the part of many of our churches, an absence of sympathy with the ideal of the working people and with the movement through which they are striving to ameliorate the conditions under which men live and work."

We must agree, I think, that the church has lost its influence among the masses of the people largely because to-day, as at so many previous periods of its history, it has departed from that primitive Christianity which, let us never forget, had its inception among the outcast and lowly; because it has merely an academic interest in those "that labor and are heavy laden"; because it is not standing as a rebuke to the social iniquities about us; because it is not insisting upon a literal application to our social and economic life of that injunction: "Thou shalt love thy neighbor as thyself." We know that a few ministers who have insisted upon a literal interpretation of that precept in every-day life have thereby lost their pulpits. To-day we are conscious as never before of our membership in the social organism. One feels that infidelity to that organism is the great infidelity and that according as the church faces the social chaos about it will it be of service to its time.

And how is our own Society meeting these social problems? We know that Friends have acquired a reputation for the probity of the individual so that the very word "Quaker" has come to be synonomous with all that is straightforward and upright. We younger Friends, who have done absolutely nothing ourselves, must feel that adverse criticism of our Society on our part would be most unfitting—that if we can but carry on unsullied the character which has been handed down to us, we shall, indeed, have done well. And yet, perhaps, we may all consider together wherein our Society can be strengthened.

The Friend, we know, is reputed as one whose individual conscience is keenly alive, but whose social conscience is atrophied. We are told that we are so introspective, so absorbed in developing our own characters into perfect flowers that we have no time for the great social movements that are bent on making such development possible for all. As we look at the placid, comfortable attitude with which Friends regard the social ills about them, it seems indeed a far cry to the aggressive vigor with which the early Friends challenged the evils of their time. Should those pioneers come amongst us to-day with their titanic energy, their insistent zeal, I think they would feel that we were not of their kin—and we undoubtedly would look askance at them as fanatics.

There is no religious body which has more splendid principles and traditions of democracy than has ours. But to-day, though we cling in large measure to the simple speech and simple dress, I think we have forgotten the spirit of democracy of which that speech and dress were but the token. Let me give an instance. The needs of a certain reform movement were being laid before a Friend whom I know. This Friend is most punctilious as to plainness of speech and garb. Yet her first question was: "What sort of people are taking this up—what is their social caste—are they *ladies?*" This is an extreme case perhaps. There are probably few who would have asked such a question. And yet, in this exaggerated form, we can see how we are, possibly, clinging to the letter which killeth and losing the spirit which maketh alive.

When we go into reform circles to-day, we find that it is no longer to Friends that these workers are turning for help. In those circles we are regarded as conservatives, as reactionaries. Sometime ago an organizer of a reform agitation was planning to carry her campaign into a certain city. There were many Friends in that city and I offered to give her their names as, theoretically at least, Friends stand for this movement. She thought an appeal to them not worth her while however. "I know all about Friends," she said, "they will hold a conference or two and talk a great deal, but as to the active, aggressive work necessary to push this through, they will be of no use." This verdict may have been unjustified; but the fact that such a view is held, and I know widely held, is reason for thought.

At the beginning of our Society we were as a whole poor, without influence, and with not much education. To-day we are considerable in numbers; we have greater influence, leisure, wealth, a better education than ever before. Then, why should we be so impotent compared to the early Friends? We are nowhere so numerous or so influential, I suppose, as in this State of Pennsylvania, and yet there is probably no State which is more under the domination of the criminal elements. This State, at the last census, had over thirty-three thousand children under sixteen at work in manufacturing industries alone. This was the State which, of the six leading industrial States, had the greatest illiteracy among its children between the ages of ten and fourteen. As we realize these and kindred facts, we must feel that we are not measuring up to our work, to our opportunities.

We can hardly believe that the character of Friends to-day is different from that of the members in early times—that to-day they are any less eager to work than in those far off days. A Friend wrote to me once: "I so wish that I had been born in the anti-slavery period so that I could have taken part in that great campaign." Many seem to cherish such a feeling. But these are just as stirring times in which we live to-day, and the need for workers is just as great, did we but know it.

Not long ago I came across a description by a distinguished English woman of a visit to a Friends' meeting and community. She was impressed most of all, she said, by the happiness of the people; but, she added, they seemed to have no realization whatever of the conditions which made such happiness impossible for the majority of people in the neighboring city. This, it seems to me, puts the whole case succinctly. It is simply that we are, to a great extent, unaware of the social conditions about us. With unsparing devotion, the individuals are pouring out their service in behalf of their own immediate circles; but with society as a whole, they are not in contact—they do not know its needs. Could we but take them into the mills where children are toiling at an age when they ought to be living with fairy tales; could we but take them into those factories,

for instance, where women are employed at machines of such a character that three months of the work means the forfeiture of the power of motherhood; could we but place them face to face with the grim realities surrounding them, it would mean, in many cases, the awakening of the social conscience, the birth of an overmastering desire that such injustice to the individual, such injustice to the race, should cease off the earth.

Our discussion to-day is in relation to Woodbrooke. I have read that John Wilhelm Rowntree said, not long before his death, that the next ten years would show whether the Society of Friends in England could still be of service and had a future before it. With the view of enabling it to be of greater usefulness he was instrumental, I understand, in founding Woodbrooke. As we look at our Society here, the same means of increasing its power comes to our mind. There is some talk of a Woodbrooke in America. As to the practical aspect of the question I know nothing, but, if it be possible, I wish that we could have such an institution—not for academic work, for that we can get at the universities; not for technical training in social work, for that we can get at the Schools of Philanthropy,—but as a place that would take us, young and old, for a little time and give us the first impulse for service, give us the necessary inspiration and vision.

A Friend in Philadelphia, a woman of about thirty-five I should think, told me that after she left college, her life had been absolutely empty. She was eager to use her energy but knew of nothing to do. About six months ago she met a person who is working devotedly for a certain reform. This chance meeting with an individual, whom she has never seen but that once, has transformed her life. She has thrown her splendid gifts into this same movement and all this ability and power which were being lost to society have now been drafted into its service. What that accidental meeting unconsciously did for this woman a Woodbrooke might consciously attempt to do for our members. It might be able to draw into the service of humanity vast areas of untapped energy at present going to waste.

We read that in the early times Swarthmore Hall was a kind of central altar fire to which the Friends from all over the kingdom turned, and where the flame in their souls was enkindled anew. What Swarthmore Hall was to our founders we might hope that a Woodbrooke would become to us, helping us to be worthy of the great traditions which we have inherited, making us more valiant soldiers in humanity's cause than ever before—a central fire enkindling anew the life in our Society.

A FRIENDS' MEETING AND A FRANCISCAN MISSION.

Long a sympathetic respecter of the little band who kept their meeting at College Park, in Santa Clara, it had been my intention, should I ever get to California again, to sit with the Friends, who, as an exemplification of the long desired wish of Quaker optimists, have different elements of our Society harmoniously meeting First-day after First-day. In company with a home neighbor, in Friendly sympathy, my intention was carried out on Eighth month 7th.

It is a sad fact that there is now no meeting in San Francisco where visiting Friends can meet for worship. For thirty years previous to 1900 there had been such a meeting, and efforts were made by its prominent members to have it in authoritative shape, but these were coldly received by the Yearly Meeting applied to (Race St.) excusing its action in the contention that the application lacked formality, although the matter was never brought before the meeting, being simply "killed in committee." Discouraged, the members scattered, some going with the Friends' Church, shortly after started in San Francisco; some associating with other Societies, others ceasing to go anywhere for want of a congenial place of worship. There are several of Friendly descent in the city, but the one for actively organizing them is not among them, and in a community like this, where the short and easy way is always open, and taken by those not exceptionally indued with religious convictions, a few, and a very few, go to College Park, 45 miles away, and the rest under various reasons drift into indifference, or go among other sects the nearest allied with Friends. The meeting kept up in San Francisco so long, would have gone down sooner under its discouragement, had not Barclay J. Smith, with money contributions and unselfish personal exertion, kept up his love for the Society, and the little meeting, as long as it was possible. The three Friends who live or do business in San Francisco, and who attend College Park Meeting, so far as they well can, are William Allen, Walter Vail and Dallas J. Sidwell (I hope I have these names right), and are in sympathy with Arch Street Friends. I may add that the distance travelled and the expense to be incurred must be considered in any criticism made on the non-attendance of San Francisco Friends at College Park. With our little fifteen minute walks and rides, and often neglect of these advantages, we must not be their judge.

Not altogether clear as to direction, and for fear connection might fail, we made an early start, and travelling over a beautiful country, flowing with milk and honey, or their equivalent in more gen-

eral agricultural production, we arrived at Santa Clara at 9 o'clock. The fields of growing vegetables up to their limit from the irrigation furnished by the windmills which fanned the air or the gas-engines which jarred the earth with their concussion, pleased the eye, as did the sight of grove after grove of cultivated orchards or of groups and rows of live oak, eucalyptus and evergreen trees which lined the roads and fields, valuable as wind breaks or for fuel, in this land unfavored with cheap coal.

One of the missions started by the Franciscan Fathers was directly on my way to College Park Meeting and as they are all full of interest as well as of religious sentiment we could but stop there the quite a little spare time we had. In one of the four of the score or so of these institutions which are upheld from decay by schools or colleges, Santa Clara has a reasonable chance of survival, as there is both a boys' and a girls' school, under care of the Fathers or Sisters under its charge. The tuition is not narrow, for pupils are graduated so they pass examination under the state school law requirements. The Spanish element having greatly died out, the scholars, outside the Irish element, are composed of Italians, Portuguese and some French. The school buildings for the different sexes are some distance apart. On looking into the refectory and seeing the tables neatly set with a full complement of white cloths and china and silver, the thought was started at the difference between this outlay and the rude conditions the cowled ascetics of a century ago had before them. Some of the boys were just coming in to begin another week and they were lively, jostling young fellows. This mission is reasonably kept in the old antiquated style, although the needed protection of weather-board to preserve the sun-baked brick detracted from this. The inside, however, was garish with highly colored pictures, varnish and gilding, and the floor gaily carpeted, so different from the plain walls, rude paintings and clay floor of old. The bell-towers were intact, with the old-time bells which even rung while we were there, giving forth most musically solemn tones. A fire that destroyed one of the picturesque corridors, which was a distinguishing mark of the old mission building, last winter, was a great calamity, particularly as the contents went with it. These included the archives and curiosities, among which were the peculiar music books, large quarto size, the leaves of fine parchment, each one representing a sheep, the notes on them being made with pen and ink, and as neatly done as if printed, judging by other books I saw at Santa Barbara, when 1,600 leaves were hand-worked. In the destroyed corridor were the boys' dormitories. In front was a grove of large bodied palm trees, some of them badly burned. It is the intention to have this building rebuilt as it was.

By the side of the building square are the remains of one of these gardens which added both beauty and usefulness to the mission. There are fig and olive trees and a vineyard and rows of vegetables for the use of the scholars. On the whole it was an interesting place.

San Jose, four miles to the south, was in the old time a Pueblo, or military adjunct to a certain number of missions, where a few soldiers were kept for protection from the Indians, and where the secular government was centered, the mission assuming the religious control, which so infringed on the other departments as to often cause clashing. Between the two establishments was a beautiful highway called the Alameda, with rows of willow thickly planted bordering it. This was a popular concourse of sufficient width for the quaint carriages of the Grandees, the rude carts of the common people and saddle horses, with their mounts, men and women, and where on holidays there were gay parades. But the iconoclastic trolley has broken up this historic and beautiful tree-lined parkway. It was not wide enough, so the willows went for firewood, the road was widened for two tracks, as well as for carriages, and now, where caleza and ox-cart, palfrey, often double mounted with men and women, gaily caparisoned horses, or humble mules or donkeys, rolled and creaked, galloped and shambled, clanging trolley cars and odorous automobiles, go their reckless way.

College Park Meeting House is a neat, unpretentious frame building near the edge of what was the Alameda, some twenty by thirty feet in size, with a rear annex which is used for the physical entertainment of Friends at certain stated gatherings, on the initial First-day of the month or at business meetings, when a social time is had. College Park is a monthly meeting, under special conditions, from the composite character of its membership, which is in different branches of Friends, "Arch Street" and "Race Street," and it did have one of the Friends' church connected with it. Americans, English, Scotch and Irish and one French woman compose its nationalities. Numerically it remains about the same as it was a few years after its organization, about eighty, although a loss of thirty-five, mainly by death, has been experienced since the start. The attendance is from fifteen to thirty, in normal condition; on special occasions double that; but in seasons like this, when nearly all are away at summer resorts or travelling, as just now, there are very few; on

First-day, Eighth month 7th, but eight. Among the faithful attenders are those taken into membership, some from the churches; in some cases, if any are there it is they. It is not supposed that the French, a gay people naturally, would be inclined toward Friends, but their representation in the little band at College Park is one of its solid members, of religious pose and demeanor. We much regretted that Joel Bean and Augustus Murray were away on summer vacations, as well as some others, having known the first in correspondence and the second through a personal interview at the last George School Commencement, where he made the address.

The home of Joel Bean is near the meeting house, and, as the principal minister, may be called the head of the meeting. His daughter, Lydia B. Cox, with husband and daughter, both convalescently ill, are occupying the house; their own home being near by. Joel's house is of the usual California bungalow style, well appointed, with a fine library, in which classical Friends' books and magazines have a strong holding, as well as all Friends' weeklies. A painting of Hannah Bean, now deceased, indicating a strong character, hangs on the wall, as well as many other pictures and photographs. In fact, the belongings of this home show the refinements of taste and literary knowledge, and we were truly sorry its head was not there to add further character and dignity to it, though this was well supplied by the daughter, who despite the care of the household invalids, devoted her spare time to her eastern visitors and well entertained them in the way of meeting affairs and literature pertaining to our Society. Her education and that of her daughter in eastern Friends' schools, called up mutual acquaintances, and the *Friends' Intelligencer* contents was a basis for conversation and comment until meeting time came.

The meeting house is not arranged with a gallery. There are a few chairs back of a long table, with eight or ten in a circle in front, the remaining chairs in rows, some forty or fifty in all. There are at least seven who minister to the little flock at College Park; four of whom had messages on the day of our visit, all short and acceptable.

Among those in attendance was Alfred Wilson, who came several miles on his wheel. His grandmother was a Lundy, a descendant of that family who moved from Hardwick, in North Jersey,where there was up to the beginning of 1800 a large Friends' settlement, in a Quarterly Meeting composed of the above-named meeting and Randolph. Some of this family moved to Canada under the stress of the feeling connected with the War of the Revolution, and from one of them Alfred descended.

The meeting broke up with a feeling of solemnity, unimpaired and perhaps increased by the fewness of numbers, and went its various ways homeward. The strangers within the gates were much impressed with the personality of the members of this meeting as they met them here and knew them in the way of reputation. One of these was William Walton, once of Trenton, now deceased, whose loss was sadly felt by this meeting.

T. S. K.

AN ANTISTATUE SOCIETY.

Governments of nations, as well as churches and universities, when powerful, have always attempted to perpetuate the memory of themselves and successful men of this world by erecting statues and other monuments with their names engraven thereon. Alas! the graven image can but perpetuate the weakness as well as the power of the departed, and the temporary glory fades as time shows the truth of the life which some legislator or thoughtless ruler has attempted to honor.

To some citizens the growth of "fuss and feathers" at commencement seasons, the variegated scholars' caps, showing perhaps a variation in intellectual attainment that does not necessarily "mark the perfect man," seems ridiculous, but not sad, whereas the political statues which mar the beauty of the outdoor air become objects of comment not always respectful to the departed politician, who might have been allowed a better fate.

One day not very long ago the late William A. Hovey, a man of rare skill as an observer and of a very genuine philosophy, made a suggestion for Boston, the Athens of America, which I enjoyed and which I believe points a moral. "Boston," said he, "should have an antistatue society. I reason the matter thus: When the great Athens was republican and free, she humbly erected a few statues to the Olympian gods, but, when she became powerful after Alexander had returned from Persia loaded with spoils, she boldly erected various images to generals, admirals, and the like, the gods only knew who, and Athens fell! So with Rome; when she fell, hundreds of images to commemorate hundreds of unimportant men fell! To save the Athens of America let us organize against the fall."

Another suggestion is a field of glory where in future all memorialized shall be collected as in Washington,—where the ill-sorted heroes grace the entry to the House of Representatives, who are perhaps themselves ill-sorted.—*A. M. H., in the Springfield Republican.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 20, 1910.

THE FARM HAND.

In reference to a letter from one of our readers published in our issue of last week under the heading "'Back to the Farm' at the Conference," a Friend writes:

"In reading the article by Chas. B. Jones I was surprised that the *Intelligencer* would publish an article written in such a spirit of hostility and in language so calculated to wound a large part of its subscribers. A letter from a friend in the country shows so forcibly the injustice they think is done to them, that I quote from it: 'Has thee read the article in the *Intelligencer* written by Chas. C. Jones, headed Back to the Farm at the Conference? I was so indignant when I read it I hardly knew how to control myself. I felt I would like to write a reply. There is no hope for a better spirit among laboring people while such ideas are published. I am surprised that the *Intelligencer* would print such an article. It certainly is not in accordance with Friends' principles and habits of thought. I think he needs to seek a new light and realize that the time is past for such an accusation against the farmer. He evidently does not know about the true conditions. He makes a mistake; it is the laborer on the farm to-day that is independent, the farmer is the one who suffers from the tyranny.'"

We should be glad if this Friend had written more fully about the true conditions and had shown wherein Charles C. Jones is mistaken. We should be glad also to hear from Friends who are hired farm laborers as to conditions as they find them. When conditions are such that the children of country dwellers take the first opportunity to go to the city and even the parents seek such opportunity for them, it is timely and in order to get light on the conditions of farm life from every point of view.

On page 57 of the *Intelligencer* Supplement (issue of Eighth month 13th), fifth line from the bottom, the penultimate word should be "acceptance," not "experience." What Henry M. Haviland wished to point out was that even the evangelical churches themselves urged their hearers to "*accept* the Saviour," that according to their plan of salvation there must be an *acceptance* by the individual before he can be saved, and such an acceptance must, of course, be an inward individual choice, an inward thing. The stranger, Hugh Doon, had said, "Dr. McGiffert says that we don't get our religion from outside. The Christianity of to-day says we do." It was Henry Haviland's thought to point out to Hugh Doon and others of his point of view who might be present that even the Christianity of to-day does not say we get religion wholly from outside. That it requires an inner acceptance.

CONSECRATED MONEY.

While for the most part all the meetings at Ocean Grove Conference were helpful, instructive, educative and inspiring, there was an occurrence which transpired that was calculated to disturb and unsettle the minds of many Friends. To me it was so inconsistent with what we profess, I have not been able to rise above it yet and overlook the proceeding. A person from Plainfield, N. J., in your late issue has referred to it and tersely expressed what consecrated money means, which has pleased me. I take no exception to the speaker, a stranger among us, who asked for help to educate a young woman for stage life, because of ignorance on her part, of our testimony "which if lived under will lead us to recognize and avoid the great temptations and immorality surrounding the stage," quoted from [Philadelphia Yearly Meeting] Book of Discipline, page 46.

That so large a sum was collected is surprising, to be used for such a purpose. Surely we cannot ask God to let His blessing rest upon such gifts and sometimes from impulsive thoughts, the best disposed persons may be entrapped and led off into misguided charity.

Now the question arises: Are we dedicated to the interests of our Society as we should be? The work of advancing Friends' principles seems to have been delegated to a committee, which, to succeed, must have financial support. This plan may have its service toward promoting religion, and I am not finding any fault, if it is thought to be a good method and the Gospel mes-

(*Continued on page 519 following page 80 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(Continued from last week, page 64 of Supplement.)

There must also be ample opportunity for the young to become familiar with the Bible and with Friends' principles and history, and the philosophy which lies at the basis of our faith.

The first instruction will come, of course, from father and mother. Happy the child, reared in the atmosphere of a religious home, learning at the parent's knee the first principles of reverence, righteousness, love and mercy.

When the parents and the children attend meeting as a matter of course, and acquire the "go-to-meeting habit," there is little danger of their wandering later in life. There should not be the question when meeting day comes, "Shall we go to meeting?" but it should be understood that to attend is the regular thing.

The next step in the religious education of the child is its attendance at First-day school. Here the religious training which has so far been conducted at home is supplemented by the special instruction carried on in the Sabbath School.

In the upbuilding of a religious society the First-day school is an essential element. One sees that where no such school exists, the meeting does not flourish. Where there are few children, an adult class should be organized, and the children of non-members gathered in.

In order to hold the interest and attendance of older boys and girls nothing seems to work so well as for business men to offer themselves as teachers and officers. This at once puts the school on a dignified basis and tends to hold the restless element.

The school must be made attractive and helpful and the earnest and thoughtful devotion of those in charge can always make it so.

Each neighborhood knows its own needs, and those who prepare the lesson leaves and other helps for teacher and pupil, should be ever ready to meet the requests from each school, so that both teacher and pupil will get the best results and all will work together in the most helpful spirit.

We are now in a position to say that if a child passes through such a religious training as is here indicated, gaining at the same time a liberal education in the secular schools, and finds in the religious meeting an atmosphere of devotion, worship, love and fellowship, it is quite sure that from such a soil will spring the flower of ministry, and that it will flourish and become strong and "its leaves shall be for the healing of the nations."

Thus, while we cannot manufacture a ministry much as we may long for such spiritual leadership, it is entirely possible for us to make such a ministry among us a certainty. Such a ministry as this will meet the needs of the hour. It will supplement in the hearts of our members the direct teaching of the Voice Within, while it will reach out to others and convince them of the truth, and assure them of the nearness of God. Realizing that every individual has his peculiar difficulties and needs, the minister will glean from every field. The Bible, general literature, art, science, history, nature, all will contribute to the spoken word, fused into a glowing message by the spirit of God. Thus every soul may be reached, every heart comforted, the character strengthened, evil rebuked, the glory of God revealed and His love felt in the stirring of every heart, and manifested in the nobility of every life filled with the incentive to consecrated endeavor. Would not such meeting be attractive and helpful?

But too much of the work of the meeting should not be placed upon the minister. By the constitution of our society we are a body of apostles and each one has his own duty—his form of ministry. The feeling of fellowship will show itself in a real interest in every other; the meeting will become one large family, everyone concerned for the welfare of every other. The ready and warm greeting that each one will meet, will extend to every stranger who appears at the door. Indeed it will extend beyond the door and a cordial invitation will go out to all who may be induced to attend, with the hope that our simple but sufficient form of worship may meet their needs. Peradventure they may seek a closer association, our doors being opened wide to every earnest soul.

"If it chance that the meeting have no member conscious of the call, or it may be the gift for public service, then I believe it to be the duty of the elders (or any sympathetic and open-minded member of the meeting) to minister to the meeting by *reading* from the inexhaustible stores of spiritual stimulus and encouragement that have been preserved to us from the world's great teachers, and thus pass on the bread of life to the hungering.

"The prearranged message, original or selected, could this be acceptable service in a Friends' Meeting? I would say yes! The truths of God are from everlasting to everlasting—they have no old or new—they are fresh, life-giving in each moment in which they meet the need of a hungering soul." (Elizabeth Powell Bond).

Only with the message must come the impression at the moment of its delivery that it is in accordance with the will of God.

The social needs that each one feels can only be met by the frequent personal visit and the occasional social gathering, where we learn to know each other better and to discover those genuine virtues which lie deep within every life—the Holy

of Holies which opens only to the touch of comprehending love.

There should be some duty for every member of the meeting to perform—some work that is helpful. That meeting will flourish best where every one, even the little ones, feel that they are helping along the good cause. The common tendency of those who are talented to assume nearly all of the Meeting work does not bring the best results. Indeed, the best test of capable leadership is the bringing out of the gifts of others, so that when these leaders have gone, the work will be carried on even better than before.

The willingness to sacrifice something which we value so that our religious society will thrive should be encouraged, be it ease, or time, or thought, or money. Indeed, we must learn that our religion, like our business, cannot thrive without such sacrifice. Carried we on our business with as little attention as many of us give to our religious life, certain financial disaster would follow. Our religion ought to cost more. In this sense our Gospel has been too free. What costs us most we are apt to value most. We must come to realize that to make our Meeting most effective for good we must be willing to spend much more money on it than at present. We must have better Meeting-houses, better furnished and in convenient locations. We must make them centres of usefulness to the community; open them to all who may ask their use for every proper purpose, establish courses of lectures that will be attractive and uplifting to the neighborhood; hold in the Meeting-houses gatherings of neighbors to consider plans of general improvement; make the business meetings full of interest to live people by taking up questions that they wish to consider and act upon, social questions, economic questions, those bearing upon citizenship and good government, those that touch closely the life of the people.

Then our business meetings will not take up valuable time with formal matters, but will come to be small Conferences, which everyone will love to attend and take part in. To do these things and others that will develop, our members, who after all are in very comfortable circumstances, could well afford to give many times more than the dollar or five dollars that their religion now costs them each year.

When we consider the fact that so many of our rich members pass away and leave little or nothing to the Society of Friends, we feel in a sense bereft of a rightful inheritance.

Why does not some concerned Friend of this class endow the Society of Friends, as a college or other institution is endowed? We are now equipped to use such a fund wisely and usefully. We need it for the extension of our educational, philanthropic, literary, and some of our religious activities. We must do what we can individually, but there are far reaching possibilities in an endowment.

Some of our older members should bear in mind the truth of the illustration that Jesus used so effectively, that one does not well to put new wine in old vessels. One cannot hope to keep the enthusiasm of youth to all the old ways. "New occasions teach new duties, time makes ancient good uncouth." Therefore should we welcome gladly the original plans of the young and fall in with them if they seem good and do not violate any cardinal principle. Things are not necessarily good because they are old, or worthless because they are novel. At any rate new ways of doing things suit the young better, and who is to say that the inspiration that comes to them is not worth quite as much consideration as that which has come to their elders, aye, perhaps more?

The singing of hymns in our Meetings is not advocated. There are several of our First-day Schools, however, where it is conducted. Our young people are a tuneful sort, and when a group of them gather in the evening it is quite usual for them to sing.

But what do they sing? After the college glees and the old familiar songs the evening is apt to close with hymns. Now the most popular hymn-books contain much that we Friends cannot sympathize with. They teach a kind of theology that we would rather not have brought to the attention of our young people.

We should not express in hymns what we would not say in ordinary speech. For instance:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

"Jesus, lover of my soul,
Hangs my helpless soul on thee."

"Onward Christian soldiers,
Marching as to war."

Now our young people sing such hymns because they find them in the books that are at hand. The airs are familiar and melodious and are sung for the tunes rather than with special regard for the meaning of the words. And yet, insensibly, the ideas and the terms in which they are expressed sink into the mind and color the thoughts.

On the other hand, there is an especial impressiveness produced when beautiful thoughts are clothed in harmonious language and wedded to sweet music.

I would suggest that some Friend with musical training gather the beautiful poems of Whittier and those of other writers whose thoughts harmonize with ours, adapt these poems to familiar tunes and publish them in a book, so that our young people may have at hand a collection of hymns at once familiar, beautiful and free from doctrinal objections.

There is in the mind of some a fear lest we depend too much upon birthright membership. Some who were born into Society may feel that as they were not consulted about joining Meeting they have no responsibility in sustaining it and are willing to allow others to assume the duty.

Perhaps it would be helpful for every Monthly Meeting to appoint a judicious committee whose duty it would be to visit all minors upon their attainment of a certain age, say fourteen years, lay before them in a tactful way the advantages of membership, and ascertain their wish to remain as full members. This plan would serve to change those who might become indifferent members into earnest ones. (L. Lewis).

It appears to be true that the birth rate among us is quite low. The large families of former days are rare at present. There are many among us who are childless or who have but one child. It is well worth our while to seek the causes of this condition among us. Meanwhile, if families where there are no children would be willing to adopt a child or two they might confer happiness and a useful career upon many orphan children, now doomed to institution life; while they would bring a blessing upon their own home. One might almost say that there is no need of a single orphan asylum in this land of ours, so full of prosperous people, and dotted with comfortable homes.

The Society of Friends has always provided for the careful education of children. It has now under its management some of the best equipped and successful schools that are to be found. There is also Swarthmore College crowning the whole, The wise and loyal encouragement of all of these nstitutions of education, so that they may not only rain the mind, but coincidently continue to instill he Spirit of Christ, the fundamental principles f righteousness for which the Society of Friends as always stood, will result in the sending forth f young men and young women full of enthusiasm or the truth and eager to devote their lives to ts service, in entire consecration to the highest deals.

Indeed, if we look around among our workers, e will see many who are giving to God's service e mind whose powers have been developed and ained in our schools, and an increasing number f young people are attracted to us by the experiences, teachings and companionship of school and college.

Increasingly in the future must we look to such leadership—a leadership with every faculty of mind and body trained to the highest degree of efficiency and with the heart humbled and obedient to the will of God and ready to be used in his service, in the power of the blameless life, in the power of fellowship with the Divine.

Let me quote a few lines from an address by our Friend Isaac H. Clothier at the recent Commencement of Swathmore College:

"It is the mission of Swarthmore College with its uplifting educational influences to lead in its day in the great work of elevating and refining the methods of Friendly influence in the world, thereby making it more effective, while always striving to maintain and strengthen the simple testimonies of Friends. The gentle and refining influences referred to are in this day a part of Christian duty, and coupled with consideration for and service of others, form in themselves a component part of the Christian religion.

"Through the regenerative influences now at work throughout the Society of Friends, foremost among which in breadth and efficiency I have indicated our own Swarthmore College, it is hoped the organization may enlarge its members, continue to uphold its ancient testimonies—still greatly needed—and with increased vigor through widening circles, divested of needless and hindering eccentricities, and reinforced with Christian refinement and all educational and uplifting influences, go forward to enlarged usefulness in the world."

The hopeful spirit herein breathed constitutes one of our most useful assets. We must feel a deep sympathy with the concerned Friend in a small Meeting, who struggles with unswerving loyalty to uphold the standard, but it should give him courage when he remembers that he is not alone, that his is an outpost of that splendid body of devoted people—the Society of Friends—whose past history, glorious as it is, and full of accomplished results for the liberation of the conscience and the welfare of man, is but a promise of the things to be done in the future, if we are but strong enough to meet the occasion, and we have faith enough in the guidance of Our Father to do His will.

The active influence of the Society of Friends is needed now as much as ever it has been. As long as there are those who choose evil rather than good; who love darkness rather than the Light; who choose an existence full of care and worry and discontent instead of the simple life; whose souls are filled with the fear of God instead of

having the consciousness of His abounding love; so long as intemperance, impurity, the spirit of warfare and kindred evils exist; so long as men's minds are darkened by man-made theology instead of being "soothed and sustained by an unfaltering trust" in the Guidance of God; so long as there are those who have not within them the spirit that was in Jesus Christ; just so long will there be need of the Society of Friends, and its message of love and good will go forth to men.

Only it must needs be that the scales of history and precedent and established order that now blind our eyes must fall, so that those of us who are in darkness and error may have their sight, and with a fervor born of a constantly renewed, personal religious experience, with a new baptism of the Spirit, we may know our Pentecostal joy. (Jane P. Rushmore).

In the giving forth of our messages we will do well to avoid points where there are wide differences of belief and lay the emphasis rather on those principles upon which religious people are more nearly in agreement; insisting on the necessity of the moral life based upon the guiding spirit of God and led by it, as was our great Example and Teacher.

Such a method will have a tendency to draw others to us rather than to repel them, and they will come to realize the sweet reasonableness of our faith and its adaptability to present day conditions and seek to share it with us.

There is a messenger which reaches most of our homes that should exert a powerful influence in the upbuilding of our Society, *i. e.* the *Friends' Intelligencer.*

So important a factor is this weekly journal that every Friend should feel a concern that it should be fully up to the standard of a paper which is the literary mouthpiece of our Society.

There is in this a splendid opportunity, worthy of the efforts of the best editorial talent amongst us.

In studying the condition in our various meetings it is made manifest that those which are in the most flourishing condition have been benefited by the presence in them of one or more persons who have given time and thought to the needs of the Meeting. They have carried the Meeting in their minds and on their hearts much of the time. They are among those who have sought first the Kingdom of God.

Here lies the key to the present situation. Some suitable, concerned, tactful, energetic Friend, or group of people, should be set apart in every meeting to make a business of caring for its interests and development. Such a one is expected not so much to perform the work of the Meeting himself, as to make it easy for others to do so—to co-ordinate the philanthropic and advancement work, arrange meetings and lectures, send out notices to all members of all meetings; prepare lists of members, so that all may be regularly visited or written to; open the way for visiting Friends when opportunity offers, devise methods of making all meetings helpful and attractive—in a word to become an active agency in developing the efficiency of the meeting to the highest point.

In many localities such service as this may be freely given, but when one must give much or all of his time to this duty, as in large meetings and in cities, it must necessarily be paid for. This is a simple matter of necessity and violates no testimony any more than the payment of a salary to a teacher or principal in a Friends' school.

Such a plan as this, while it has had limited trial amongst us, has within it excellent promises of usefulness, and it is hoped that each one of our meetings will consider it worthy of adoption.

In the consideration of the question before us, we have proceeded on the assumption that the upbuilding of a religious Society is an object well worthy of accomplishment. We must bear in mind, however, that the meeting or church should not be considered an end in itself, but only a means to an end, and that it is ours to make the means effective. We need to remember that it is he that is willing to lose his life that saves it. That a religious Society will grow strong and active where it seeks first to save others rather than to preserve itself. And so it is of first importance that we individually clear our own skirts of every form of oppression, especially industrial slavery; preferring to be poor rather than to gain riches by exploiting men and women and children; proving to all men that our name of *Friends* is a reality and not a sham; that we love our fellow men even if they are poor or ignorant or weak, and that we treat them in the true Spirit of Christ. Then we will remember that—

> "The Holy Supper is kept indeed
> In what so we share with another's need;
> Not what we give, but what we share,
> For the gift without the Giver is bare."

GENERAL DISCUSSION.

VICE-CHAIRMAN BROWN: Among other things, I am impressed with the splendid arrangement of the program of this Conference, with its different parts so logically connected; and this morning we have it (and most fitting it is) that the subject which we heard a little while ago is followed by a discussion of the concrete things in connection with our Society. A few moments, now, for the usual remarks in connection with the subject you have just heard.

JOSEPH FLOWERS, Wayne, Pa.: I know there is very little time for discussion of this most important subject; but I feel like voicing my own feeling (I believe I do that of this gathering) of the spirit of thankfulness to Dr. Janney for the presentation of the theme; and while we may not all agree with all the points suggested as to methods, I believe, if we can carry them home with us, and think them over in our minds and make use of them in our various little meetings, it may be of great advantage to us.

SARAH R. MATTHEWS, Washington, D. C.: Our worthy Chairman advised us sometime ago to carry with us our note-books. The thought came to me while he was reading his paper that there was scarcely a single thought in that paper that we would not wish to note. It seemed so replete with good, with helpful suggestions, that I wished for a memory that would serve me well enough to carry them all back to our little home meeting; and I would ask that each one of us here endeavor to carry back to our home meetings every good thought that we can, and be willing and anxious to give them for the benefit of those who are not so privileged as we to be present and hear them.

There were some things that I wished especially to emphasize. One is, that of the social needs of our meetings. I do feel most earnestly that this is one great requisite. We need to get closer, not only to those outside of our meeting, but to our own members. We need to know them more intimately, to know their trials, and, if possible, to help them. We need to take a personal interest, not only in one special group (let us not be considered clannish), but in each individual that enters our meeting houses.

And let it not stop here. Let us be interested in all humanity. We may, by the right hand of fellowship, or a kind word let fall at an opportune moment, change the tenor of some life; for we must exert an influence of some kind. It must be for good or evil. And let us endeavor to have it always on the side of the good; and then I would ask that each member of every meeting all over this land feel that it is his or her duty to extend the welcome to strangers who may enter our meetings. It hurts me to see strangers come into our meetings and leave without having the right hand of fellowship extended to them. Let us make them feel, as the Doctor said, that it is a place for them as well as for us and we love to have them with us. And let whatever we do be done in that spirit which should overrule all our actions; and I do believe that it will be beneficial; it will result in great good.

HANNAH THOMPSON, Wilmington, Del.: I wonder if in the short time we have left Dr. Janney can give us anything further than he has already done in his broad and excellent paper, of how to reach the inactive members of our Society. Some of our leaders tell us to let them go and reach out our hand to those who are desiring fellowship; but, for my part, I am not willing to have such a feeling; and I believe that the upbuilding of our Society rests largely upon our being able to bring in all the material that we have.

We have in our own locality many of our most intelligent men and women who seldom, if ever, enter our meeting houses; and the deep concern of my mind has been that we might take home something with us that might arouse those members. When we see members that have come into our meeting house within a few years, one of whom is with us, who, in the great activity of his spirit, has helped on the meeting largely, I wish that we might give some of his inspiration and the inspiration of this meeting to those members who are seldom if ever with us.

I have only one other thought to give, and that is, that in our own meetings sometimes at the close of our First-day school we have had a reading, a member reads to the others; and I have noticed one or two who have come forward in that meeting that are not accustomed to coming to our meetings; and the thought has come to me whether we may not put work upon those who do not often attend our meetings and draw them in some way. There ought to be a way. I am sure there is the will strong within us to stir up these members that are with us but seldom.

HANNAH CLOTHIER HULL, Swarthmore, Pa.: In appreciation of the comprehensive paper which we have listened to this morning there is only one thought which I would add; and although I have just given it to a group meeting, I feel that I must express here, in the consideration of the upbuilding of our society, the concern within my own mind, that there shall not be a gap between our First-day school and our meeting.

We hear everywhere, in consideration of First-day school work, What are we going to do, and how can we provide for the vanishing age from our First-day school, for the young people who are too young to take the responsibilities in our meeting, and who are drifting around because the First-day school no longer provides for them what they need? They have gotten beyond the time where they study the lesson leaves and the things which the First-day school provides. They have gotten a touch of the deeper things of life, through their own experience. They need an opportunity where they can develop and grow along this line.

We have heard this morning that we need an anchor in our lives. It seems to me that if our

young people are allowed to drift along just by themselves, without an anchorage, the visions which they may have had, that have stirred their hearts in youth, may fade entirely from their lives, or become quite dimmed.

It seems to me the lack which is in our organization is, that we do not provide religious and devotional meetings for our young people; and the worst effect that will have to our numbers, and to our organizations, it seems to me, is the fact of our own young people drifting, in many neighborhoods, to other organizations, to Christian Endeavor meetings and meetings of that kind which are provided by other organizations, and which seem to meet the needs at this time in their lives.

I have known of some young people who have had this experience. They have had their hearts touched, they have seen the vision, their hearts have been stirred; and just at that time when their impulses were so high they have been asked to come to the organization of others, and there have felt this need met.

Now, it seems to me that all of us in our different neighborhoods can do what seems best in each individual neighborhood. It may not be that we can have anything in our organization, any one thing which is the best to do for all; but we can all work it out for ourselves. The fact remains that we must not let these young people drift around at this important time in their lives. We must hold them to their vision, and help them to anchor their lives in the use of our Society.

LEANDER P. WILLIAMS, Washington, D. C.: I wish to add one word to put this work that we have had before us this morning into practical use. If I understand correctly, the *Friends' Intelligencer* will make a full report of this Conference; and above all the papers that have been delivered us, probably the most practical one for the use of all the meetings throughout the whole Conference will be the address delivered by Dr. Janney this morning. I wish it to go to every meeting, and every member of every meeting to read that address and so digest it as to put such portions of it as they possibly can, into practical use. The one thing that is needed, if my observation is correct is the home work. This Conference represents the enthusiasm of the Society; but the private work is to be done in the solitary meetings, as it were, in the meetings situated all over the country, all over the land: even some places where there are no meetings there might be some started on a small scale in connection with that address.

And therefore I wish to further suggest that every person that possibly can afford it, should take the *Friends' Intelligencer* as getting at the very heart of what this Society is doing; and I think if these practical suggestions that have been given to-day and at all other sessions of this meeting, can be published and reach the people, it will be a great step towards the final working out of great good to this Society.

SARAH B. FLITCRAFT, Chester Pa.: I think the last speaker advocated what I was about to say, that of all the papers and the discussions on the various papers, there is not one that would equal this in the practical use we may make of it at home, in our home meetings. Furthermore, Friends, I believe, as a religious Society we are to join the procession of the trend of religious thought; and so let us not be indifferent to that one fact, but come up and do our part as we may be led, and practically put into practice the suggestions that we have listened to in this very able paper to build up the fountains of home that we may have these larger streams which will flow beautifully and abundantly, to the great satisfaction of all who are present here.

JONATHAN K. TAYLOR, Baltimore, Md.: I would like to add one suggestion in regard to Dr. Janney's most excellent paper; and that is, that it be referred to the committee, and, if possible, bound in pamphlet form for general distribution. (Approval expressed throughout the meeting.)

ISAAC WILSON, Bloomfield, Ontario, Can.: I was very much impresesd with one thought in the first paper. Our friend, Henry Wilbur, spoke of the varied contributions, individual and collective contributions, that we have to make to the trend of religious thought in the present age. He spoke of the ministry, which by no means means the vocal ministry from the gallery of our meeting houses. It may mean this to comparatively few individuals in our membership; but there is another living ministry that the world is hungry for, and that is within the scope and ought to be within the ability, and it ought to be the living, prayerful, daily concern of us as a people. We ought to be better qualified and prepared for it than any other people. This ministry is in the building and the maintaining of the homes in this nation of ours that would be

> "The little Edens here on earth
> Like the heaven above"

according to the language of the poet.

The desecration of the home life to-day is among the existing evils of the age; and it is the evils of the age that the people of the age must work with and overcome, if the work of overcoming the world is ever completed; therefore, I would say to the fathers and the mothers, earnestly and diligently seek that kind of manhood and womanhood that would result in the ability to build and frame and maintain those homes out of which there

would go the posterity that would rise up and call their fathers and their mothers blessed; so that the outside world, looking there, would be willing to say, as we hear it said sometimes, that "there is an ideal home, there love abounds, there sympathy exists, there union and harmony of life is demonstrated, sympathetic love and fellowship and helpfulness of the father and the mother in their combined influences."

Many wives and mothers are plodding their way in life's journey, with feelings, sometimes, of loneliness and heart-ache for lack of that loving, helpful sympathy. May God forgive us in our errors and mistakes as fathers and husbands that we make and uphold these influences.

Dear hearts, it has seemed to me that there is an open field of service there. The growing tendency is to the desecration of the home life in the world around us. Let us not cross the thresholds of our own homes, of our own family hearths; but let us double our diligence in setting that blessed example to the world, which is the most practical testimony we can bear to God and man, by demonstrating the fact that the marriage vow, solemnized in the presence of God and man, calling upon God as a witness and pledging to keep that covenant until separated by death, that it shall be so binding and all-sustaining in its influence that there may be no heart-aches at the setting of the sun for anything left undone on our parts as fathers and husbands toward the perpetuation and the promotion of this kind of ministry.

I say it is a ministry that the world is looking for and hungering after. In our looking over the limits of professed religion to-day and into the homes of them that may cry Lord, Lord, and make long prayers, they may be diligent in the attendance of religious meetings, comparatively so; they may live up to some of the ordinances and ceremonies of the church, or of the Society; and yet sometimes down in the heart of the home there is the lack of that loving, helpful sympathy and that united harmony, because of the withholding and the neglect of the observance of this solemn vow. This one thought impressed my mind; and I could only feel easy to express it.

I pray God that our eyes may be opened, and our ears unstopped. We have heard thy voice, O God, our Father, through human words, through the written page, and thy divine inspiration to-day. Seemingly more clear than ever before our hearts are touched and filled to overflowing with gratitude and thankfulness because of loving and blessed memory of home influence, or mother care and wifely affection. God grant that we may none of us neglect our duties, but render our individual ministries to thee, our God, by ministering to the aching hearts and the needy lives of our fellow men.

ANNA JACKSON, New York City: We who are privileged to attend the Conference have received into our own life an uplift which we can carry back tc our own meetings and make vital these thoughts that have been given to us, and these experiences that we have had here. It is a very good thing to have a printed pamphlet; but very few people read printed pamphlets; and if each one of us who are here to-day would take to our own hearts and show in our own lives the effect of the paper we have heard this morning, I think then throughout our Society we would see more benefit from what we have just heard. That, I believe, is the duty for which we are here. We have gained an uplift that we cannot get from a smaller meeting; and it is our privilege and it is our duty to carry back that with us to our own meetings that they may get through our impress some of the spirit of the Conference which we have here.

(Adjourned at 12.18 P. M.)

SEVENTH SESSION.

Sixth-day, Seventh Month 11th, 2.30 P. M.

THE CHAIRMAN: We will open our session this afternoon with a moment of silence.

Of course, no subject ought to be more interesting to us Friends than that of peace, and that will be the topic for this afternoon's session. Our friend, Edward Clarkson Wilson, who has given much thought to this particular form of philanthropic labor, will present the subject to us at this time. The special topic is, "Conditions that Make for War."

EDWARD CLARKSON WILSON, Baltimore, Md: I presume, from the number in attendance, that there are very few people who take the warlike attitude this afternoon; so we shall consider, in this little group,

CONDITIONS THAT MAKE FOR WAR.

The London Yearly Meeting of the Society of Friends this spring issued a pamphlet entitled "A Plea for Unity." We cannot better open the inquiry of this session than to quote from the closing paragraph of this appeal:

"From our historical position we, as Friends, appeal in all brotherliness and humility to our fellow Christians. We appeal to all such to use their voices in favor of international friendship, of the extension of the principle of Arbitration, of the growth of a word-patriotism, of the use of our resources for productive and healthy purposes. We appeal, in the name of our common Master, to all our Brethren to range themselves definitely on the side of those who would end the horrors and brutalities of war, which almost all condemn, and yet many condone, and to pray our Heavenly Father to hasten the

coming of the day when universal peace shall lie like a shaft of light across the land."

In the preparation of this paper I have had steadily in mind the necessity of dealing with conditions as they exist to-day. The history of great movements, the movements that stay and endure, is always slow. War and peace are opposite conditions in human affairs. Our ancestors have lived through untold centuries thinking of war as the ultimate arbiter of intertribal and international differences. We must not suppose that this inbred tendency of the human make-up is to be eradicated in our time. There will be wars and rumors of wars long after our span of life is complete.

We are living, however, in an age when men are rousing themselves to a new diplomacy, a broader patriotism, and a real brotherhood. It is our business as alert Christians to be in the *van* in a movement that expresses a principle we have long held. We believe in the ultimate reign of law.

Let us look at the subject to be discussed in the light of history—both made and in the making—not endeavoring to dream into existence a world of peace that can only come through much more sacrifice and the devoted efforts of generations.

Elihu Root, ex-Secretary of State, has recently said, "The people now, not Governments, make friendship or dislike, sympathy or discord, peace or war between nations." The demagogue with his thoughtless declamation, the politician with his "ax to grind" utterances, the yellow journalist who fattens on war fear and other fabrics of the imagination, are real enemies of peace—national and international. Mr. Root declares that the work of the ambassadors of Great Britain, Brazil, Japan and the United States in their admirable efforts toward amicable relations has been, in recent years, made hard and at times almost hopeless by the inconsiderate selfishness of many people who are unwilling to allow their representatives to make fair concessions. Even the clergy of this and other countries have not been guiltless in this clamor for national gain at any cost. Those from whom most should properly be expected as disciples of The Prince of Peace have made repeated appeals for so-called "national honor" and like wrongly named sentiments.

All men have a clear duty in the support of those in high places whose problems the layman frequently cannot understand. There is right, usually on both sides of all controversies. Justice must be had through many concessions. On numerous occasions the cause of justice as between nations has been defeated by those who wish to be known as friends of peace. The diplomat cannot, while presenting the cause of his country in a given controversy, stop to make clear to his countrymen the nature of his contentions and claims. Furthermore, to insist on the extreme view in each issue in which our country is involved as some of our journalists seem to is an attitude that in private life would alienate the regard of all right thinking people.

Before the Peace Society of the City of New York at a dinner given in his honor in recognition of his services in international peace, Mr. Root made this significant statement: Before quoting his words let me give a sentence from Joseph H. Choate's introduction of the speaker: "Although our guest of the evening was nominally 'Secretary of War' I always regarded him while filling that office as 'Secretary of Peace.'" Ex-Secretary Root said: "War comes to-day as the result of one of three causes: either actual or threatened wrong by one country to another, or suspicion by one country that another intends to do it wrong, and upon that suspicion, instinct leads the country that suspects the attack, to attack first; or, from bitterness of feeling, dependent in no degree whatever upon substantial questions of difference. That bitterness of feeling leads to suspicion. Suspicion in the minds of those who suspect and who entertain the bitter feeling, is justification for war. The least of these three causes of war is actual injustice. The feeling which makes one nation willing to go to war with another, makes real causes of difference of no consequence. If the people of two countries want to fight, they will find an excuse—a pretext—find what seems to them "sufficient cause, in anything. Questions which can be disposed of without the slightest difficulty between countries really friendly, are insoluble between countries really unfriendly. And the feeling between the peoples of different countries is the product of the acts and words of the peoples of the countries themselves, not of their governments. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief causes of war to-day."

In *McClure's Magazine* for June and the *Atlantic Monthly* for May, 1910, you will find accounts from the standpoints of both Germany and England touching the present critical conditions existing between these two countries that will serve to awaken many from the dream of the reign of arbitration. When one reads these accounts he will understand to what ends suspicion and fear fostered by unthinking or malicious writers and speakers may carry otherwise sane and conservative nations. If the two great rival powers

of Europe clash as the history of this decade only too ominously indicates as possible, not a little of the blame will attach to the defiant utterances and arrogance of manner that have been indulged in by the extremists of both countries in recent years. And how guilty we in America have been on this count. Our fellow countrymen on the Pacific Slope in their treatment of the "Japanese question" spoke repeatedly in conversation, in their press, and even their halls of legislature in language that in private affairs would have meant serious conflict in this or in any other country. The Japanese, I need not say, are people whose culture in many lines, whose conduct as soldiers and statesmen have called forth the most flattering approval from Western civilization. The attitude of our nervous, excitable and, in some instances, really traitorous press in this Japanese affair would have caused war had the nation on the other side been less wise and far seeing, and had she not already been staggering under an enormous war debt incurred by the Russo-Japanese conflict. It must be borne in mind that national sensitiveness is more easily aroused than private anger. It makes no difference how strong our army and navy and how ponderous our crushing force may be, the small and the weak among nations resent with as much spleen as those able to meet us in battle any reflection on their government or national standards. On more than one occasion since our government took a hand in ditching Panama, that little republic has been shaken by indignities suggested or openly pronounced in our halls of Congress.

When we shall condemn and outlaw those among our own people who offend against the feeling and pride of our neighbors we shall have taken a noteworthy step in the interest of international amity.

In an enumeration of the conditions within and among nations that lead to friction and eventually an appeal to arms should be cited public ignorance of the governing motives of the peoples in neighboring countries, their national tendencies, their cultural influences in education, art and religion. Ignorance of Japanese home conditions and failure to appreciate the splendid culture of these Britons of the East lead to the misguided demonstrations we have already condemned. If our people had appreciated the fact that no such marvelous advance in civilization as has been made in the last fifty years by the little island kingdom is recorded in history, they might have exhibited more toleration. Many devastating wars have grown out of ignorance and consequent suspicion and fear of one people toward another.

The converse also is true. Just as ignorance has ever been a cause of war, so travel, exchange of cultural influences, education, improved and more rapid means of transportation and communication have, in these later days, served to dispel menacing clouds. There are now in existence 250 societies and organizations, of various sorts—social, commercial, or beneficial whose interests and membership are international. Appreciation of one people for another increases as commerce grows and knowledge each of the other spreads.

Though it has not, I believe, been so expressed I must incline to the opinion that all barriers limiting trade and social relations among nations must, in a sense, be possible promoters of unrest and dissatisfaction, and consequent friction. The high tariff wall that has served most effectively in the up-building of the domestic wealth of this and other nations must eventually disappear in the broader international brotherhood. Any tendency on the part of a national government to move in restraint of trade will, with the development of the new internationalism, find itself discredited.

The glorification of actual warfare and preparation for it must be listed among conditions that make for war. The spectacular elements of the military life appeal to many, and while in our own country they are less in evidence than they are abroad, yet they do force themselves from time to time into our home and neighborhood life. While, happily, our soldiery is rarely seen, yet our great war colleges at West Point and Annapolis, the many military schools of a private character and public schools requiring military drill serve to keep before our boys and girls the trappings of war. Their glamour and attractiveness are well known and are surely influential in fostering the appeal to force.

There can be no doubt in the minds of students of public opinion in Europe and America that when the history of our present decade—1900-1910—is to be written, it will present a contrast difficult to understand. The attitude of the past ten years in America, Europe and Asia has been particularly belligerent. Preparations for war were never so extravagantly made in the history of the world. This is true of practically all nations. In the same period you will note that the peace movement has reached a strength and confidence never before attained. The executive heads of nations making the most elaborate preparations—Edward VII, the German Emperor, and the President of the United States, have been conspicuous leaders in steps taken for world peace. Dr. C. E. Jefferson in a very able statement on the delusion of militarism says that the contrast

reminds one of "a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve inch guns." And further, "Everybody concedes that it is better to settle international disputes by reason rather than by force, but as soon as the legal machinery is created, by means of which the sword can be dispensed with, there is a fresh fury to perfect at once all the instruments of destruction. After each new peace Conference there has been a fresh cry for more guns. England's formula of naval strength has for sometime been: The British navy in capital ships must equal the next two strongest navies, plus ten per cent. But notwithstanding the British navy is to-day in battleships and cruisers and torpedo boats almost equal to the next three strongest navies, never has England's security been so precarious, according to her greatest military experts, as to-day." At this hour we are witnesses to a mad rush for increase of armament particularly between Germany and England, but which is now involving nations not alone whose navies have heretofore been relatively weak, but those who in the past have placed no reliance on sea strength.

All the great nations are to-day facing deficits. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. Financial experts confess that France is approaching the limit of her sources of revenue. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnaughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even in our own rich republic Mr. Cortelyou calls our attention to the fact that while in thirty years we have increased our population by 85 per cent and our wealth by 185 per cent, we have increased our national expenses by 400 per cent.; 70 per cent. of national revenue for payments for past wars and preparations for others.

How will you explain this paradox? Never was world peace so hopefully anticipated in the minds and hearts of its zealous advocates—never were preparations for the destruction of human life so lavishly undertaken by all civilized nations.

What is our own feeling on this point?

There are few Friends who would witness with any considerable feeling of assurance and security for the future, the material reduction of our plans for national defence. The growth of cities has necessitated tremendous increase in their police forces. The material and commercial gains in the United States have called in a way for a larger army and navy. I know it has been said that the open carrying of fire arms in certain lawless communities has not reduced the insecurity of life in such neighborhoods. But the comparison is clearly unfair. In our coal strikes and our street car situations of recent date we have welcomed the hand of law and force and we shall continue to do so in domestic and foreign affairs just so long as there remains a mob element in either.

President Taft in a letter sent in April 1910, to the New England Arbitration and Peace Congress said, "I have on more than one occasion expressed myself as being in favor of international peace and in favor of arbitration to secure it, and I also dwelt on the subject in my inaugural address. That does not mean, however, that I am in favor of a community giving up that which we now use for the purpose of securing peace—to wit—our Army and Navy,—because I believe that the expense of Armament is working toward peace."

I cannot pass from this point without saying that we who are impatient for the advent of peace must not allow our enthusiasm to embitter us toward those, who, like Theodore Roosevelt, believe that the path is an up-hill and tortuous one and that while climbing it we must be prepared for such emergencies as may beset our way.

Let our criticism at least be constructive. At times we rail against our national leaders for *single* acts which are counter to our pet ideas. In doing so before endeavoring to fathom motives back of such acts we err in two ways. First, our leaders if honest deserve our support. Second: we discredit our own position by hasty judgment. Our strenuous ex-President has been the subject of much severe criticism at the hands of those whose zeal for disarmament blinded them to conditions immediately at hand. When, however, the greatest peace move of recent history was accomplished by this man—practically unaided—and two great nations then in sanguinary combat were induced to arbitrate their differences, these critics found themselves engulfed in a flood of public gratitude that could only be partly comprehended.

To show further how mistaken we may be in our judgments established by the consideration of isolated events—such as Mr. Roosevelt's advocacy of larger and more battleships, let me quote from his address on "International Peace" given before the Nobel Prize Committee at Christiana, Norway, May 5, 1910: "Something should be done as soon as possible to check the growth of armaments, especially naval armaments, by in-

ternational agreement. No one power could or should act by itself; for it is eminently undesirable, from the standpoint of the peace of righteousness, that a power which really does believe in peace should place itself at the mercy of some rival which may at bottom have no such belief and no intention of acting on it. But, granted sincerity of purpose, the great powers of the world should find no insurmountable difficulty in reaching an agreement which would put an end to the present costly and growing extravagance of expenditure on naval armaments. An agreement merely to limit the size of ships would have been useful a few years ago, and would still be of use; but the agreement should go much further."

Someone has sarcastically defined a pessimist as "One who lives with an optimist." It may be that those who are getting ahead step by step in great reforms feel at times the irritation expressed in this definition because of the impracticable doctrines of enthusiasts who would run before they have learned to walk.

In the same address we find this sentiment as justification for the point of attack the author has repeatedly offered to those who decry his peace securing policies.

"Finally, it would be a master stroke if those great powers honestly bent on peace would form a League of Peace, not only to keep the peace among themselves, but to prevent, by force if necessary, its being broken by others. In any community of any size authority of the courts rests upon actual or potential force. In new and wild communities where there is violence, an honest man must protect himself; and until other means of securing his safety are devised, it is both foolish and wicked to persuade him to surrender his arms while the men who are dangerous to the community retain theirs. So it is with nations. Each nation must keep well prepared to defend itself until the establishment of some form of international police power, competent and willing to prevent violence as between nations. As things are now, such power to command peace throughout the world could best be assured by some combination between those great nations which sincerely desire peace and have no thought themselves of committing aggressions."

Some generations ago in European history prominent citizens lived in castles and guarded themselves by drawbridges, and armed retainers. This custom has passed into history. Why? Because in the place of private defence we have put government protection. It is the business of the government to protect its law abiding citizens and to punish or restrain those who break the laws. Armies and navies will disappear not by legislative enactment but by the same processes that have removed the castle, the drawbridge and the armed retainer—namely—when a court internationally recognized and authorized is established by the common consent of several powers. Their disappearance will be a slow one even then. When public opinion through the growth of custom establishes courts the best elements of the community resort to them for the settlement of their differences. Gradually such settlements become the rule instead of the exception. Private vengeance is now exceptional—the duel is a rare occurrence. Courts are respected and law reigns for the most part. The '49-ers in California did not throw aside their weapons until courts of justice came into being. Mob violence even today expresses itself most largely where the processes of law are slow and expensive or otherwise unsatisfactory. One of the conditions, therefore, that makes for war is the absence of a permanently established international court. With its coming many believe we shall be well on the way toward the reign of law in place of the arbitrament of the sword.

The present status of the proposed Court of Arbitral Justice may be best understood by using the language of James Brown Scott, Solicitor in the state Department before the Mohonk Conference about two months since:

"It is my great pleasure to announce that a Court of Arbitral Justice, capable of deciding all questions of a judicial nature, is in the process of composition; and that the Secretary of State is at present engaged in negotiations for the organization of the court. A project of thirty-five articles dealing with the organization, jurisdiction, and procedure of such a tribunal was adopted at the second Hague Conference; and the establishment of such a tribunal through diplomatic channels was recommended by the second Hague Conference. At present the invitation to arbitrate is an invitation to wrangle over the composition of a temporary court; whereas reason and experience require that the court should be in existence for the decision of the case. Again the expenses of a temporary tribunal are borne by the litigating nations, rendering the resort to arbitration not only difficult and uncertain in results, but expensive—so expensive, indeed, that smaller nations may well hesitate to arbitrate the controversy which, were it not for the cost, they might not hesitate to do.

"Secretary Knox has recently addressed a circular identic note to the Powers requesting them to collaborate with the United States in the estab-

lishment of a truly permanent tribunal, composed of professional judges, which tribunal shall be at The Hague, ready to receive a case when it is presented, and to decide it according to the law and evidence, without the delay or friction so often involved in the creation of a temporary court. The expenses of this court are to be borne by the nations participating in its constitution, and the decision of the court will not merely decide the individual questions submitted, but develop the common law of nations just as clearly and scientifically as the courts of England and the United States have developed the common law. The Secretary of State, the Hon. Philander C. Knox, authorizes and directs me to say officially that the responses to the identic circular note have been so favorable and manifest such a willingness and desire on the part of the leading nations to constitute a Court of Arbitral Justice, that he believes that a truly permanent Court of Arbitral Justice, composed of judges acting under a sense of judicial responsibility, representing the various judicial systems of the world and capable of insuring the continuity of arbitral jurisprudence, will be established in the immediate future, and that the Third Peace Conference will find it in successful operation at the Hague."

It would be a pleasure if time allowed to explain the plan of this proposed permanent court as formulated through the good offices of our Department of State. But this is either already known to you or is easily available. I cannot pass from the subject, however, without asking that you who are active members of Peace Societies of one sort or another, and surely all Friends should be, may make this movement your especial peace work until the court shall be a fact. It is the next and the expedient step. As American citizens our opportunity is clear. Our government has taken the initiative. If it succeeds history will proclaim it an epoch-making event in the development of the reign of law—internationally.

The Honorable Richard Bartholdt, M. C., from Missouri says: "The idea of a world organization on the basis of law and justice should and does appeal to Americans more strongly than to other nations because they know that the United States is a model for it. Here are 47 States with their own constitutions, their own codes of law, their own legislatures, and their own governments. Yet when a controversy arises between two of the States do the people become excited, are they seized by the war fever and a thirst for blood? When it was charged that the Chicago Drainage Canal was polluting the Mississippi River, did Missouri call out her militia to go to war with Illinois? Bless you, no,—The people of Missouri coolly prepared the case for the Supreme Court of the United States, argued it, and calmly awaited the decision. Is there any valid reason, I ask you, economical, moral, or other, why differences between nations could not be submitted in a similar manner to a supreme court of the world?"

How will the decisions of such a court be enforced? Some have proposed an International navy and all the machinery that backs up our local courts. But all such speculation is discounted by the facts. More than 150 cases have already been arbitrated. In not one case has the defeated party refused to abide by the decision rendered. We may, perhaps, quote with assurance the opinion of a man who has served with distinction during many years in the most respected court instituted by men—the Supreme Court of the United States. I refer to the late Justice David J. Brewer who in public utterance not long prior to his death, said: "The Hague needs no police force to enforce its decisions."

We have not by any means exhausted the causes of war. Those only that are fundamental and inclusive have been cited. You will be able from your own knowledge of history to determine whether what has been said will or will not apply to the wars—civil and foreign—with whose causes you are conversant. I believe that they will.

In closing I wish to refer to certain hopeful signs that may in a measure serve to throw light on an apparently dark picture. Dr. Lyman Abbott has pointed out and to good effect that there is spreading throughout the world the idea of a new diplomacy. The United States in the management of the affairs of Cuba, Porto Rico and the Philippines has adopted this sort of Diplomacy—not yet understood, and hence discredited by the other powers. The attitude has been that of the older brother. Much "mud-slinging" at home and abroad has not turned the administrations since 1898 aside from the then well-defined purpose of the party in power. Some sentimentalists and many self-styled Anti-Imperialists have endeavored to make it appear that we are going contrary to the Spirit of '76. Premature self-government for these peoples would have meant chaos and war conditions of the worst sort. Hence, peace by force when force was necessary—has been better for all concerned. When the history of this period shall be written—free from the influence of party contentions, Friends and all lovers of good order will find

satisfaction in the object lesson the United States in her colonial policy, has given to the world.

This is an example, I say, of the new Diplomacy. It represents a change in national ethics, the placing of national duties on a plane with national rights and prerogatives. It is the most hopeful sign of the times and particularly so because of the fact that it is not ours alone—but is becoming world wide.

There is another element in recent history that not all comprehend when viewing this subject. The slow process of the ages seems to have made slight impression in any one century in lessening war—and yet the nineteenth century did more in this respect than have all others combined, Still more startling is the fact that the past ten years have done more than all of the nineteenth century. This tendency toward acceleration in history is to be reckoned with. What may come in the next quarter century is not for us to say. So promising, however, is the outlook that the sons and daughters of those who have been faithful in the cause do well to be alive to the possibilities. Let no backward step be taken. The concerted, fearless and consistent effort of every disciple of the Prince of Peace is needed in order that the right may ultimately supplant might, that nations shall in the near future resort for settlement of all vexed questions to the Court of the Nations, of their own arrangement as we and citizens of civilized countries generally do to our local, state, and national tribunals.

Andrew Carnegie in a burst of enthusiasm recently declared that "No cause ever had such progress in so short a time as that in which our hearts are placed. The last generation saw the banishment of man selling man, and the next generation is to see abolished the killing of man by man."

Whether we can subscribe to this confidence or not, we can agree on the appeal with which our discussion was introduced—"We appeal in the name of our common Master, to all our Brethren to range themselves definitely on the side of those who would end the horrors and brutalities of war, which almost all condemn, and yet condone, and to pray our Heavenly Father to hasten the coming of the day when Universal peace shall 'lie like a shaft of light across the land.' "

GENERAL DISCUSSION.

THE CHAIRMAN: We have to close this session promptly at twenty minutes of four; therefore we will now ask those who speak to this subject to speak very promptly.

WILLIAM I. HULL, Swarthmore, Pa.: The subcommittee on peace, of this Conference, requested me to read a notice which I should like to view as a part of some few remarks of my own which I wish to make. [Dr. Hull here read an announcement of the Peace Conference of Friends of all branches to be held in New York City on the 15th and 16th of Seventh Month, some account of which was given in *Friends' Intelligencer* of Seventh Month 23rd, page 470.]

The sub-committee, of which I may say I was not a member, also asked me to draft a short statement of principles which I thought might be acceptable to this Conference as an expression of its views to be sent to that New York meeting. The statement which I have prepared is as follows:

The members of Friends' General Conference, assembled in biennial session at Ocean Grove, N. J., rejoice in the fact that there is a growing realization on the part of thinking people all over the world that the peace principles which were taught by the founder of Christianity, and by his followers, the founders of Quakerism, are both eternally true and immediately practicable.

They rejoice that there is, even now, being fulfilled the ardent hope of the great Quaker statesman, William Penn, that an international court of justice shall be established among the nations and shall substitute in international relations genuine law based upon Divine justice, for that lynch law based upon brute force, which is called warfare.

And they rejoice that hopeful steps are being taken toward the limitation of that enormous increase in the instruments and methods of warfare whose tendency is to brutalize the souls of individuals, to increase the elements of fear and injustice existing in international relations, and to oppose an obstacle to the judicial settlement of differences between nations.

But in the midst of this well founded rejoicing, they acknowledge an earnest and tender concern that Friends everywhere, as a society and as individuals, shall more consistently and devotedly advocate and exemplify those principles of peace which have illumined the souls of the sages of all generations, the principles for which our fathers suffered, and which now have so hopeful a chance of being put into practice in dealings between nations, but which can triumph on the world's stage only if each individual peacemaker will perform his plain duty as a child of God.

I hope that the author of this interesting address to which we have just listened, and you whose minds are filled with the points which he has made, will pardon me if I refrain at this hour and in this temperature from taking up one by one the causes of warfare as he sees them; but if I may take two minutes more, I should like to speak of those remedies for warfare in which I am supremely interested, and I would group them in three classes: the financial, the judicial and the moral.

The growth of economic internationalism, as it

is called, the growth of the complexity and scope of international exchange, the realization of the captains of industry and the rank and file of industry in all lands that warfare is to their mutual injury and can never under any circumstances be to the advantage of either party, has already gone a long way towards making war seem at least folly from the economic point of view. Together with that increase of internationalism there has been that marvelous creation of the judicial means of settling international disputes which has been referred to, and which arose out of the two Hague Conferences.

But back of those two classes of remedies there is the great moral ideal, for which this Society has always stood, and without that moral ideal, I don't believe that either or both the economic and the judicial remedies will prevail.

In this audience, then, I desire to emphasize that moral ideal, which tells us that peace under every circumstance is righteousness, and that warfare is unrighteousness. It has been most gratifying to my Quaker soul to find the statesmen of our own time and Taft and the others, gradually growing up to a realization of this eternal truth which Jesus of Nazareth and William Penn and so many others of the great ones of the long past ages uttered and prophesied would sometime be fulfilled.

THE CHAIRMAN: Does our friend wish to present that memorial to the Conference?

WILLIAM I. HULL: I should like to do so.

GEORGE SUTTON: I second that memorial, and move that it be adopted.

I wish I had language to express the depth of feeling that I have in this matter. I feel that Friends, the pioneers in the peace movement, should continue their zeal, and go from this gathering with increased enthusiasm. We have reached a stage, now, when the monarchs of the world are entertaining peace principles. Shall we encourage that, or shall we go forward in a listless manner?

Seventy per cent. of the federal income it is stated goes for the purposes of war. When the common people want no war, there will be no war; therefore it is merely a question of two points, sentiment and time, sentiment among the common people. How shall we reach them? That is the problem—how shall we reach them, the common people, and educate them up to the necessity of doing away with war?

Not long ago I had a discussion with a gentleman of war. He said war was necessary, we always had war, we had wars in the good old Bible times: we must have them now. I don't think that is quite in accordance with Quaker principles.

ELLWOOD ROBERTS, Norristown, Pa.: I wish to second the adoption of the memorial signed by Dr. Hull, to go forth as the sentiments of this Conference on this question.

THE CHAIRMAN: Is it the wish of the Conference to approve the adoption of this resolution, as read by Dr. Hull?

[General approval expressed throughout the audience.]

THE CHAIRMAN: It will be so considered.

We have time, perhaps, for two or three very brief expressions.

WILLIAM G. BROWN, Toronto, Canada: I realize the time is very short; but, as an official of the Canadian Peace and Arbitration Society, I thought that I could hardly allow this occasion to pass, if opportunity afforded, without saying a word.

I enjoyed the address; to some extent it seemed to present both sides of the question to me. I suppose that you are aware that at the present moment eminent American jurists, American and British and Canadian jurists, are assembled at The Hague in connection with the difficulties in regard to the fisheries of Newfoundland; and we hope the issue will be in accordance with what we long for from that tribunal.

Now, it would be useless for me to enter into any discussion at all; but so far as the Navy of the United States is concerned, (and I am sorry to say that we have one of our own now, an imitation of one, at all events) I had hoped that in this broad new Western hemisphere, with its broadness of acres and its broadness of vision, that it would not have introduced so much of the relics of a decaying feudal system by obtaining an inspiration from the Old Testament politics of Europe. We should, in conformity, I think, with the nature of democracy and of a republic (because we in Canada love the democratic spirit) —observe the true spirit of this Western world and continue it with the new dispensation of government of the Western world, without the introduction of something that to me is effete.

JOSEPH SWAIN, Swarthmore, Pa.: I don't want to argue this question, but simply want to add one word, that seems to me a very encouraging sign. We have heard of encouraging signs in the paper to which we have just listened. Three years ago it was my privilege to be one member of a committee who were concerned in bringing a resolution for international peace before the National Teachers' Association, then meeting at Los Angeles; we were a little afraid to bring a

strong resolution, for fear there might be differences of opinion in that body; but, to our great rejoicing, the resolution that was written went through that great association without a single dissenting vote; and again, in Boston, the question was brought up; a resolution was written that was stronger than the previous resolution, particularly calling attention to the resolution of congress which in a way commits this nation in the direction of international peace as it has never been committed before. This, to me, is a very encouraging sign; for we that are in private schools must recognize that after all the great educating forces of the citizens of this nation are in the public schools; and I am sure that the resolution for international peace, and such utterances as we heard from Dr. Hull this afternoon, represent, truly, the sentiment of the teachers of this great nation, from the little country red school-house to the university; and in time it must mean that this nation will stand where the Friends have stood for two hundred years, in favor of peace.

JONATHAN K. TAYLOR, Baltimore, Md.: My friends, I have no desire to continue this discussion under the present circumstances and limitations. But I would like to express my endorsement of the able, most interesting and hopeful paper that we have just heard read.

LEANDER P. WILLIAMS, Washington, D. C.: They are forming a peace society in the city of Washington, of which a former Secretary of State, and diplomat, who had charge of the Chinese affairs and was a major-general in the Civil War, will be president. That is the way the work is going on.

(Adjourned at 3.47 P. M.)

EIGHTH SESSION.

Seventh Month 11, 8 P. M.

THE CHAIRMAN.

There is one matter that has been brought up before me so often that I think I must speak of it again. There are many of our people who think that applause in the Conference, clapping of the hands, is not very helpful to our meetings. I am not going to ask you anything about it, but simply say that that is my own judgment. There have been times when matters and subjects have been presented to this Conference that I would not any more have applauded than I would have applauded a sermon in meeting, and yet they received applause. I think those who come before us will understand that we appreciate what they do for us; and while, of course, we can not all join in, really, on this matter, it would certainly be more pleasant to me if there was no applause. Still, that is a matter for the Conference. [Approval expressed throughout the meeting.]

On the program to-night we have two subjects, both related to politics, somewhat closely associated; we have with us two of our friends who have given his subject close attention. We will hear, first, from A. Mitchell Palmer, member of Congress from Pennsylvania, whom many of us know personally who will speak to us upon "Friends and Political Life."

FRIENDS AND POLITICAL LIFE.

A. MITCHELL PALMER: About a year ago there assembled in Harrisburg, Pa., a notable gathering, the annual convention of the Pennsylvania Sabbath School Association. The special feature of the occasion was a monster parade by the men of the adult Bible classes affiliated with the various Sabbath schools of the state. Ten thousand men from every nook and corner of Pennsylvania gathered in the Capitol City to pay tribute to the Master. They left their homes and offices, their counting rooms and shops, their harvest fields and work benches, to gather in the Capitol City of the Commonwealth to show to the world that the men of the Keystone state were loyal to the Christian cause. For several hours they marched the streets of the city behind the inspiring banner, "The men of Pennsylvania for the Man of Galilee." It was a sight to stir the blood of Christian citizens and such as to inspire confidence in the present institutions, sustained by men of that character, and hope for the future of the state to be guided by the patriotic interest of such God-fearing men.

At the opening session of the convention, in his annual address, Mr. Heinz, the President of the Association, standing within the very shadow of the palace of graft and monument to crime which goes for the Capitol of Pennsylvania, said: "We stand for the kind of citizenship that would make a repetition of the Capitol scandal impossible."

The state of Pennsylvania is filled with good citizens from Wayne to Greene, from the Delaware to Lake Erie. In every city, county and township there is an abundance of men who would scorn to do a dishonest act, who would kick from out their doors the thief who came to steal their private property; men who live exemplary lives through all the week, and go to church on Sunday. But when we call upon them with the cry of "Stop thief," as the public plunderer makes off with the public treasure, or urge them to assist in the fight against incompetence in government officials, or dishonesty in public places, we are

met by the answer, "We cannot go into politics, we are too careful of our reputations to be known as politicians; and our business must not be disturbed by political agitation, or the conditions disarranged by a change in the management of affairs in the state or nation." In a word, the worst evil from which we suffer in our public affairs at the present time, yea, the worst menace to the continued safety of our free institutions, is the bad citizenship of good citizens.

The word, politician, has, in many quarters come to be looked upon as an opprobrious epithet, only because good citizens refuse to take that active part in political affairs which a patriotic loyalty to their country and their state, and a proper regard for the duties of good citizenship, require them to take. Whatever is rotten in politics, whatever is corrupt in political campaigns, whatever smells of fraud in the management of party conventions, primaries and caucuses, is directly blamable upon the good citizens, who make themselves accessories before the fact, by supinely standing by, while men with selfish aims and improper motives, control the party machinery, which under our system of government may be, and often is, sufficient to control the very government itself. In my judgment there never was greater need for the co-operation of the good citizen in the affairs of government, than now. There never was a time in the history of government upon this continent, when conditions called so loudly for the active participation in political affairs of men whose private life is above reproach, whose honesty of purpose and integrity of conduct are beyond the very breath of suspicion, whose lives are moulded by the indwelling desire to emulate the beautiful life of the Master himself, and whose ideals are higher than the commonalty can hope to reach.

Is there any reason why the members of the Society of Friends should not be active in political work? They are recognized from one ocean to the other in this country, as a people striving after high ideals and possessing a constant and watchful care over the daily conduct of their own lives. Is there not reason to hope that the standard they have set for their private conduct might be made the standard for the public service, and the principles for which they stand, as the true guide towards a proper understanding of the duties of the Christian toward his God, might also become the foundation upon which the government itself may be rested, to bring to a full fruition the hope of the fathers for the common welfare and the mutual happiness of the people, who upon this continent have builded a great and abiding government for themselves and of themselves?

In this presence it needs no historian to state the facts of the participation of Friends in the early government of the colonies, founded upon our shores, to prove that Friends, in the earlier times, exercised great influence and wrought much permanent good by their active participation in the affairs of politics and government. There have been times when the loyalty of the Quaker has been doubted. There have been men whose vision has been so blinded by prejudice as to make it impossible to understand that patriotism and loyalty to country could be shown in any other manner than they evince it, who have declared that the peaceful and non-resisting Quaker was little better than a traitor, because he would not fight for his country. But in this day and generation, with a fuller understanding among the people of the principles of our Society and a truer conception of what real patriotism in a democracy consists of, there can be found no thinking man who will refuse to admit the absolute loyalty and the unselfish patriotism of the Quaker.

The period of the greatest influence of Quakerism in the affairs of government in this country, covered the latter half of the 17th and the earlier half of the 18th centuries. In Rhode Island, Nicholas Easton was President of the Colony under the patent, and later Governor under the Royal Charter, and it was during his governorship of the colony that George Fox visited Rhode Island Plantations and was a guest in the Governor's house at Newport. His son, John Easton, was Deputy Governor, and afterwards for five years, Governor of the Colony. William Coddington, another Quaker, who had been a judge also, filled the Governor's chair and was serving as such at the time of his death in 1678. His son, bearing the same name, was also Governor some years later. George Fox was present also at the house of the elder Governor Coddington during a marriage ceremony and perhaps lent the weight of his influence in approval of the active participation of Friends in the political affairs of the colonies in which they lived. Walter Clarke, Henry Bull and at least five members of the Wanton family, filled at various times, the chief offices in the little colony. In those days the Friend who accepted prominent place in the government was no "hickory" Quaker. In most cases he was a minister, and instances are cited by the historians of the period where a Quaker Governor adjourned the Assembly, and took the members in a

(To be continued next week on page 81 of the Supplement.)

sage thereby carried forth to the unconverted. Some of us are anxious to advance the kingdom of Heaven as individuals by trying to faithfully follow the Inner Light. Both means are needed for its accomplishment. Individual concern and action cannot be improved upon.

Chester, Pa. SARAH B. FLITCRAFT.

"BACK TO THE LAND" IN POLITICS.

One of the great problems of a form of government like ours is to get the best citizens of the commonwealth to act on the vital questions of the day. It has often been remarked that the hope of our country is in the rural voters. When one remembers that Pittsburg has been largely at the mercy of grafting councilmen for years; and he discovers that the vicious interests of Philadelphia poll from twenty to fifty thousand fraudulent votes at each election, he will easily understand the importance of the rural voter doing his full duty at the polls.

Many Local Option candidates failed to secure their nominations last Spring simply because the farmers did not attend the primaries and the liquor element was there in force. What will be the future of a commonwealth if the farmers who constitute to a large degree the moral backbone of the State hand over their government to the liquor interests?

There must be some definite methods by which the farmers of Pennsylvania can be reached in the coming campaign. We have two suggestions to make to our friends who are interested in the cause of Local Option and in the election of Local Option candidates. During the months of August and September the farmers in every section of Pennsylvania should get together in a picnic and should freely discuss among themselves the vital problems now confronting the government of this State. If such a picnic has not already been arranged for in your community, you can perform a vital work for our cause by taking the lead in the matter and see that one is held. It would be an easy matter to secure some first-class speaker who would gladly discuss the Local Option question and who would be gladly heard by the assembled farmers. In the second place, during the month of October, there ought to be meetings in every country school house in the whole State of Pennsylvania. The patrons of each school should discuss the subject freely among themselves or should listen to some speaker, whom they might secure, give a frank presentation of the Local Option question.

For the most part the rural voters are right on the Local Option question. But the fact is they lack information as to the standing of the candidates. Thousands of them who will vote right, if they have the information, are in danger of voting wrong through lack of it. We owe it to the cause we profess to love to get in touch with these sturdy and patriotic citizens of the rural districts. In many cases the newspapers which should give them the truth on these questions are under the control of the liquor interests and refuse to speak. It is therefore incumbent upon all friends of Local Option to carry them the information by word of mouth, in order that they may understand which candidates for State offices, which candidates for Congress, Senate and House of Representatives, are true friends of the Local Option cause.

—Keystone Citizen, Harrisburg, Pa., organ of the Anti-Saloon League of Pennsylvania.

SAVING THE BABIES.

[Editorial in *The American Friend.*]

"Two thousand, four hundred and six babies died in Philadelphia last summer; 1,105 of diarrhœa alone—*almost all of these could have been saved by proper care and feeding.*" This statement from the Philadelphia Board of Health, revealing such a high rate of infant mortality between Sixth month 1st and Ninth month 30th of babies under two and one-half years of age, from diseases which might have been prevented and cured, is a reflection of conditions prevailing in every city in this country. This tremendous sacrifice of helpless children can be traced in nearly every instance to one cause, viz., ignorance. Babies are not naturally weakly; on the contrary, they have considerable power of resisting disease, and recover from injuries more readily than adults. Nor is the sum of knowledge necessary for their proper physical care so considerable that an average mother cannot learn to avoid the more prevalent dangers. This is not saying that the subject in all its ramifications and details does not require the attention of physicians and nurses and, to a certain extent, the co-operation of the general public, but it is saying that in a majority of cases sickness might be avoided by observing a few simple rules which any mother can learn in a few hours. People are just beginning to wake up to this fact, and as a result a moral revival is taking place. Hundreds of societies are

springing up all over the country for the promotion of child-hygiene.

At the beginning of this year a new society, known as the American Association for the Study and Prevention of Infant Mortality, opened headquarters in Baltimore and is now arranging for a great national convention to be held in that city Eleventh month 9th-11th. Physicians, social workers, philanthropists and public officials will there discuss ways and means of conserving the health and happiness of American babyhood.

Meanwhile local societies in several of our large cities are making commendable progress. Usually the first thing to be done is to provide for a supply of pure milk. This has given rise in many quarters to the establishment of "certified milk" dairies and bottling stations, where milk is specially prepared for infants. The food supply, however, is only one line of relief. In several cities organized efforts are being made to reach mothers and give help and instruction where needed. This year, for the first time, the work is being carried on in Philadelphia under the supervision of the city health department and with municipal assistance, although several private charitable organizations are co-operating in the work. Nurses are employed to canvass certain districts and investigate home surroundings. The methods used may be taken as typical. The sanitary condition of the premises is noted, likewise the health of all members of the family. Where change should be made, the family is advised, and where aid is needed, the proper society official is called to assist. Great care is taken that the mother should know how to tend her child. In some cities public "demonstrations" are given on such points as the following: How to bathe a baby, how to bed it in an individual box or basket, how to make a milk refrigerator, how to modify milk, how to make barley water, how to dress and how not to dress a child. Where the mother can read, printed directions are hung on the wall, telling "How to Keep Your Baby Well."

While a systematic effort to cope with infant mortality in a large way is comparatively new philanthrophy, the results have been gratifying. Taking the United States as a whole, one-fourth of the children die before they are three years old; in the cities one-fourth die before they are two years old. In districts where systematic and scientific care has been exercised, the death rate has been reduced 50 per cent. and more; and of infants dying of diarrhœal disturbances, practically 100 per cent. have been saved. "Inasmuch as ye did it unto one of the least of these ye did it unto me."

"IN THE ORTHODOX CAMP."

[Editorial in the *Evangelical Friend* under heading "Their Allies."]

The Hicksite body has been in convention at Ocean Grove, N. J. At this meeting Prof. Jesse H. Holmes gave a notable address, "The Sense of Larger Fellowship." He refers to the fact that they can not expect fellowship with the Orthodox bodies because of difference in views, but declares that there is nevertheless a secret fellowship with many. He said:

> A large and increasing number from within their ranks are speaking the clear, unquestioning Christian message. Occasionally there is a heresy trial and one is disowned; occasionally—seldom, thank God—one falters and explains his clear message in unclear and confusing terms, evading the issue and fogging the truth that he may be considered sound. Very many are too powerful to be disowned and too courageous to pretend. Such are our allies in the orthodox camp—among them but not of them; like leaven spreading spiritual life where there is sluggishness and death—plotters for the salvation of those whose destruction it is to feel saved in some exclusive fashion, while salvation is a daily venture, not a thing once for all; a living Christ in the heart, not a dying Christ on a cross.

We have no respect for these "allies" and frankly say so. It strikes us that they are traitors. We have, however, as much consideration for them as for those who "falter" and explain the so-called message in "unclear and confusing terms, evading the issue and fogging the truth that they may be considered sound." We fervently pray that the church may be delivered from both classes, and that speedily.

Prof. Holmes' use of the word "leaven" is suggestive of the very opposite of life. Leaven is a type of sin as scripturally* used and we suggest that his wording might be changed truthfully to "spreading spiritual death."

There is no private life which has not been determined by a wider public life, from the time when the primeval milk-maid had to wander with the wanderings of her clan, because the cow she milked was one of a herd which had made the pastures bare. —*George Eliot.*

We can calculate, roughly, what is done; only God knows what is hindered; and that which hinders the larger good, what is it? Gross, flagrant, open sin and crime? Or is it not rather the vast mass of inert goodness, which is as afraid of the better as it is of the bad? —*J. Morgan Gibbon.*

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*But see Mtt. 13: 33 (Lk. 13: 21); as well at Mtt. 16: 6 (Mk. 8: 15, Lk. 12:1) and I Cor. 5: 6, 7, 8.—Ed. *Friends' Intelligencer.*

THE RACE PROBLEM IN NATAL.

Some newspaper clippings sent us by a Friend in Durban, Natal, show that England has a race problem on her hands in Africa very similar to our own. At the annual conference of the African Political Organization, Dr. Abdurahman, in his presidential address, said: "I deeply regret that the unrestricted citizenship which we enjoyed under the Cape Constitution, and which we never besmirched by word or deed, was not granted under the Union Act, and that the door of political freedom has been somewhat rudely slammed on the faces of the brethren of other Colonies." Continuing his remarks, the speaker exhorted the colored people to prove by their conduct individually and collectively that a grave error had been committed.

Aside from their political inequality, the social rights of the "colored" people are being discussed by the correspondents of one of the papers. It seems that a lady ordered a kafir to get off of the footpath and that he replied that he had as much right there as she had. She waxed indignant over this reply, and a correspondent signing himself "Justice" declared that the kafir was entirely correct in his point of view. Three letters at once take up the issue. "A Resident" sneers at "Justice" and says: "He is evidently one of those who prefer the near presence of the kafir. Most people with sensitive noses prefer him at a distance. But there is no accounting for taste." "Pro Bono Publico" writes: "Why should natives be allowed to walk along the footpaths side by side with white people? We should take a lesson from the Johannesburg people." A third writer asks whether those "who pay for the making and upkeep of the pathways, and for whose use these pathways were mainly intended, should have only an equal right to them with the kafir who pays nothing." He then says: "I suppose on this contention, we whites must be expected, for the remainder of our existence on this terrestrial sphere, to rub faces with all classes of human beings—blacks, browns or yellows—if they happen to be the 'King's subjects.' I confess that, in part, such a state of affairs exists already, but we have to thank that element of our town population who prate about 'justice,' 'equal rights,' etc., when their only concern is to see that the blacks get all they want, irrespective of the rights of the whites."

The sinner at strife with his sin is a saint, but the saint satisfied with his virtue has become a sinner. —*J. Morgan Gibbon.*

FOOTBALL CAPTAIN ON ALCOHOL.

In a recent issue of the *Scientific Temperance Journal,* Edwin H. Coy, captain of the Yale football team, tells in plain language what he thinks of the use of alcohol. E. H. Coy says:

"Is alcohol ever valuable or even necessary in athletics? There was a time when ale was thought to be good for men as a preventive to over-strained bodies. I never believed it did a bit of good. It may have made the men feel that they were not held by iron-fast rules of training when they were allowed a glass of ale occasionally; but it is ridiculous to even suppose they were better physically or even mentally for that slight indulgence. Overstrained men can be treated differently and better, I think, and I carried out that policy when in charge last fall; none were allowed ale or any alcoholic drinks. I've seen several good athletes ruined as far as athletics go, by drink. Who can honestly say alcohol is good for anyone and especially who can say it is of value to athletics? There are not even two sides to that question."

OLD KENNETT MEETING HOUSE.

In 1710 the Society of Friends purchased the present site situated on the direct road from Kennet Square to Chadd's Ford and one-half mile east of Hamorton village, once known as Logtown, and built thereon a house for public worship. The "Meeting" which had been kept in private houses, now assembled here and was ever after held within its walls. The building has undergone some changes yet most of its original identity remains, the galleries and unpainted bneches are suggestive of the Quaker meeting house of ye olden times, as is also the historic horse-block which occupies a place of prominence along the driveway. The approaching Bicentennial (see page 524) will be perhaps the first celebration of its kind in the immediate neighborhood and promises to be an occasion of great interest.

It is said that a number of persons from a distance hope to attend and it is reasonable to surmise that many reminiscences will be eagerly sought after by the descendants of those earnest workers of the early days who were faithful to duty and seldom to be found absent from their accustomed seat whether it was in the gallery or elsewhere in the house, men and women who

> "Found it well to come
> For deeper rest to this still room.
> For here the habit of the Soul
> Feels less the outer world's control,
> The world that time and sense have known
> Falls off and leaves us God alone."

A full program is being arranged which will cover two sessions, morning and afternoon, between the sessions there will be ample time for the basket lunch and social hour.

A general invitation to the public is extended by the committee and Pennock M. Pyle, Hamorton, Pa., will answer any inquiries in reference to railroad or trolley facilities.—*Kennett Advance.*

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The Association met on the 7th at the Meeting-house with another interesting program on Philadelphia. Dr. I. W. Knight presided with Frances Richardson acting as Secretary. Thomas Doan read the 12th chapter of Ecclesiastes at the opening. "Historical Points in Philadelphia," a paper written by Sarah Richardson, was read by Rachel Johnson. John Wood, of Logan Trust Company, read a paper on "Philadelphia's Banking Institutions." In the discussion which followed, Chas. Edgerton spoke of the Bowery, which was the only large savings bank larger than the Philadelphia, at Seventh and Walnut Streets—the latter had over 97 millions deposited last year, while the former had over 100 millions.

At the next session, September 4th, "Philadelphia Commerce" will be the subject; this course having proven most interesting and instructive so far. A. C.

COLDSTREAM, ONT.—The Young Friends' Association met at the home of John E. Bycraft, Eighth month 5th. After a few moments of silence, Mr. James Bycraft, of Barnsley, Yorkshire, Eng., read the 34th Psalm making a few remarks. The hymn "Shall We Gather at the River?" was then sung. Esther H. Bycraft read a paper on the subject, "Name three rulers who conferred greatest benefits on the British Empire and what were the benefits?" The rulers she chose were: Edward I, Oliver Cromwell and Queen Victoria. Discussion followed on this instructive paper. The second paper was read by Jennie Cornell. Her rulers were Henry II, Queen Elizabeth and a historical period between 1815 and 1852. Mr. James Bycraft gave a short talk on free trade. Flossie Brown read an account of the character of Queen Victoria, showing many of her good qualities. Anna Bycraft gave an interesting reading entitled "The Old Stone Basin." Lorena Zavitz read a list of interesting Current Topics. After singing "Bringing in the Sheaves," and observing a few moments of silence, we adjourned to meet in two weeks at the home of Layfayette McCollom.

FLOSSIE BROWN.

MT. HOLLY, N. J.—The meeting of Seventh month 19th was at the home of Geo. Moore with 39 members and several visitors present.

The opening reading was taken from the 22nd chapter of St. Matthew followed by a short talk on the chapter by Alexander Thompson.

Four new members were added to the list.

The literary program was opened with a reading "How the women came from Dover" by Edith Engle. "Why is the American constitution the best in the world?" was answered by Ellie R. Atkinson. Helena E. Wetherill gave a humorous reading "A Piece of Red Calico." "What is the ideal citizen?" was answered by Tylee B. Engle. Debate: "Are trusts an advantage to the country?" was opened by Dr. Prickit.

Among those who joined in the discussion were: Franklin Zelley, Alex Thompson, Ezra C. Engle, Bert Hansell. This was followed by a few remarks on the Friends' Conference at Ocean Grove by Carrie Engle.

Adjourned to meet at the home of Jos. Engle Eighth month 25th, 1910. MARY R. ENGLE.

MARRIAGES.

WRIGHT—FAY.—On Eighth month 15th, 1910, at the home of the bride, 2115 Ontario Street, Philadelphia, under the care of Swarthmore Monthly Meeting of Friends, Pauline Ruby, daughter of Rimmon Colton and Anna Izette Fay, and Howard Hamilton, son of Edwin Winfield and Annie Elizabeth Wright, of Baltimore, Md.

DEATHS.

ALLEN.—At Pendleton, Ind., Eighth month 4th, 1910, William Allen, aged six months; son of E. D. and Stella Allen and grandson of Archie and the late Carrie Anderson, all members of Fall Creek Monthly Meeting.

BROWN.—At Lincoln University, Pa., Eighth month 3rd, 1910, after a lingering illness, Emeline K. Brown, in the 85th year of her age. She was born near Brick Meeting House, Calvert, Md., the youngest daughter of William and Elizabeth Haines Kirk, and widow of Samuel Brown, to whom she was married on Twelfth month 31st, 1863. Her life was a quiet one, without show or demonstration, but in faith and duty devoted to the work of her Master. Her suffering was borne with patience and meekness, characteristic of the life she had led, and when the close drew near, she was not found wanting, but waiting for the summons to call her home, where husband and children had preceded her. One daughter, Emma B., wife of Caleb D. Cope, survives, with whom she made her home, and who ministered to her declining years. Her body was laid to rest, Eighth month 6th, at Brick Meeting House, Md., where those who knew and loved her had gathered to pay tribute to her memory.

BUTTERWORTH.—On the last day of Seventh month, 1910, Mary Wales Butterworth, second daughter of Henry Thomas and Nancy Irwin Wales Butterworth; all of the old Benjamin Butterworth homestead, Warren County, Ohio. She was interred the 3rd of Eighth month on the beautiful knoll overlooking the Little Miami River and her old home where she was born and lived to the age of 76 years. She lived eight months after the death of her venerable mother, who passed her hundredth birthday on the 20th of Eleventh month, 1909. She had been blind for several years and more or less an invalid during her life; yet she had great energy and accomplished much in various departments. She had a most retentive memory and studied mythology and history, ancient and modern. Music on the guitar was her delight in her younger days. She loved flowers and worked with them after she became blind. She was a life-long member of the Society of Friends and went to meeting whenever she could. After her mother's death she especially enjoyed hearing Friends' books read. Integrity, honesty, kindness, were her great traits. She was generous to a fault. She had a deeply refined nature and despised everything of a hypocritical taint. She felt the end approaching, was scarcely sick at all, but quietly fell asleep in her chair. May we not hope and trust that her eyes are now opened to see the loved ones gone before.

COATES.—On Seventh month 10th, 1910, at her home, 150 Elm Street, Reading, Pa., Elizabeth Fulton Coates. Interment at Ercildoun, Pa.

DOWNING.—On Eighth month 8th, at her home in East Goshen Township, Chester County, Pa., Mary Miller Goodwin, wife of Samuel Rhoads Downing, departed this life in her 72nd year. She was a birthright member of the Society of Friends, of friendly lineage and connected with Goshen Meeting at the time of her death.

She was of Welsh and English parentage, born in the Goodwin homestead, located in the Welsh tract, of which homestead she died possessed. In the early settlement of Pennsylvania, Thomas Goodwin emigrated from Llandewi Merionthshire, Wales. He was formerly a minister of the Church of England, becoming later a Friend and minister among Friends. His children, Thomas, Mary and Sarah, were also ministers, travelling extensively, Sarah dying while on a religious mission to Ireland. They settled in Edgemont, Delaware County, Pa., the daughter Elizabeth marrying Peter Thomas, whose descendants are many and some still active in Friendly work. Thomas 2nd married Ann Jones, daughter of Richard and located at the present homestead, East Goshen. Their son Richard married Lydia Potter, relative of the Senior Alonza Potter, late Bishop of the Protestant Episcopal Church of Pennsylvania.

The deceased was a daughter of Thomas Goodwin, 3rd, and Phoebe Miller, who was a daughter of George and descendant of Henry Miller. Henry Miller in 1714 emigrated from the Parish of Dunster, Somersetshire, England, and settled in Upper Providence, Delaware County, Pa. Doctor George Smith in his biographical notes records him as being "strict in his religious duties as a member of the Society of Friends;" being Clerk of Chester Monthly Meeting and a representative in the Provincial Assembly.

The deceased was the mother of Doctor Henry Miller, also deceased; Charles T. Goodwin and George Miller Downing. On Eighth month 10th, notwithstanding a heavy rain, many gathered to look upon her peaceful face for the last time, she being known in her community as a good neighbor, a woman of kindliness and quiet ways of doing good, having homed and trained children who were less fortunate than her own, and who in their after lives are striving to show the fruit of her motherly care.

Words of consolation and instruction were offered by Caroline J. Worth, of West Chester, Sidney S. Yarnall, of Philadelphia, Thomas Fisher, of Malvern, and Edwin J. Durnall, of Swarthmore.

"And her children shall rise up and call her blessed."

FORSYTHE.—At his home in West Grove, Pa., Seventh month 3rd, 1910, Lewis Forsythe, in the 86th year of his age.

HAINES.—Suddenly, of heart failure, Seventh month 25th, 1910, Hannah Thomson Haines, daughter of the late Granville W. and Hannah Warrington Haines, formerly of Mount Holly, New Jersey; a member of Mount Holly Preparative and Mount Holly Monthly Meeting of Friends. Interment at Woodlane family plot. She is survived by an only sister, Rachel E. H. Hilyard, wife of John W. Hilyard, of Rancocas, N. J.

MITCHELL.—At Friends' Home, Newtown, Pa., on Eighth month 7th, 1910, Anna, widow of Gove Mitchell, in her 73rd year. A member of Middletown Monthly Meeting.

PUSEY.—Near Chatham, Pa., Seventh month 27th, 1910, Philena S. Pusey, aged 60 years. The West Chester *Local News* says of her:

"She was a woman of very estimable character, and being of an amiable and lively disposition she enjoyed the affection of a wide circle of friends and relatives to whom she was ever ready to give efficient comfort and a helping hand in time of need. For a number of years in her younger life she taught school, and being much interested in the lives and affairs of young people she leaves a large circle of nephews, nieces and former pupils, who will cherish the recollection of 'Aunt Philie' as a blessed memory."

VAIL.—In Baptistown, N. J., on Eighth month 6th, 1910, Howard E. Vail, son of the late Abram R. and Jane D. Vail, in his 54th year.

NOTES AND ANNOUNCEMENTS.

"An appointed meeting was held one week ago last First-day, the 24th ult., in the West Caln Friends' Meeting-house," says *The Friend* (Philadelphia), "in the carrying out of a concern of our Friend Zebedee Haines, who has a minute of his Monthly Meeting for religious labor in Caln Quarter. The meeting is reported to have been well attended and was thought to have been an impressive and interesting occasion.

"Last First-day another appointed meeting was held at East Caln, in the historic old house on the hill. This was held at the request of Nathaniel B. Jones, whose minute and service have been previously noted. The house was again well filled and the meeting was a solemn and profitable one. After its close some of the neighbors expressed regret that another appointment had not been made. The feeling was also expressed that the meetings which had been held had been a blessing to the neighborhood."

One of the most attractive little journals published by the alumni of a Friends school is *Old Woodbrookers Magazine*. Its literary, intellectual and spiritual flavor is unique.—*American Friend.*

La Vergne F. Gardner, of Poughkeepsie, N. Y., was to be in attendance at Miami Quarterly Meeting at Green Plain Meeting House, near Selma, O., on the 13th. He will be at Waynesville, O., for the sessions of Indiana Yearly Meeting Eighth month 20th to 25th. After the Yearly Meeting he will attend one or more meetings near New Vienna, O.

During the Conference the wish was frequently heard that certain papers might be published separately. Those who wish to give a wider circulation to any particular paper that was read, may avail themselves of our offer, on the first page, to send any back number of *Intelligencer* and *Supplement* to any address, as long as the extra supply lasts, for two cents a copy.

The Superintendent of the Nukaya Indian School, Beggs, Okla., is Thomas Davis. The name was incorrectly given last week.

Our Friend R. Wentworth Harned is the author of Bulletin No. 139 of the Mississippi Agricultural Experiment Station, on the Boll Weevil in Mississippi, 1909.

Mary Albertson Thackera, of Haddonfield, N. J., celebrated her one hundredth birthday on Seventh month 27th. She had 68 callers during the day, representing five generations. Cards and letters came to her from the Pacific Coast to the Atlantic. She had a birthday cake presented her with one hundred lighted candles upon it, which she herself blew out before they burned down to the cake. She also had her photograph taken on the eventful day. Until within five years she was very active, even doing her own washing. Her husband, who was much older than she, was a soldier in the War of 1812, and she drew a pension accordingly. As long as she was able she attended Haddonfield Meeting twice a week, sometimes in the middle of the week being the only one there.

The attendance at West Philadelphia Meeting, 35th and Lancaster Avenue, maintains its average. Sidney Yarnall was a visitor on First-day 8-14, and her acceptable message was on the "The Father the unit or essence of Love and inspiration."

The Bible for Home Reading, by C. G. Montefiore, referred to by Elizabeth Powell Bond at the Conference at Ocean Grove (see *Supplement of Friends' Intelligencer* for Eighth month 6, page 34), can be procured of Walter H. Jenkins. Vol. 1, at $1.50; Vol. 2, at $1.75.

The regular meeting for worship, First-day morning, Eighth month 14th, at Hockessin, Del., was well attended. Dr. Hannah Thompson, of Wilmington, Del., and Mary Heald Way, of Oxford, Pa., spoke most acceptably, other visitors were present.

The Swarthmore, the weekly paper of the college town, copied in full the synopsis of Penn's Plan for the Peace of Europe furnished us by George L. Maris and published in our issue of Seventh month 30th.

The date of the Bicentennial at Old Kennett has been fixed for Ninth month 24th. A cordial invitation is extended to everybody in any way interested in the old place and its celebration to be present. Mendenhall on the Central Division of the Pennsylvania Railroad is the nearest station. Any coming from a distance will be met there. There will be a basket lunch.

Nottingham Quarterly Meeting will be held at East Nottingham on the 26th. Joel Borton, of Woodstown, N. J., will address a Local Option meeting after lunch. He will also address a Local Option meeting to be held in the hall at Rising Sun, Md., Seventh-day evening, the 27th, at 7.30 o'clock. On First-day, the 28th, he will attend Friends' meeting in Rising Sun, at 10 a. m.

Samuel Jones, a member of Philadelphia Quarterly Meeting's Visiting Committee, expects to attend Valley Meeting, near Maple Station, on Chester Valley branch of Reading Railroad, on First-day, the 21st, at 10 a. m.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

EIGHTH MO. 20TH (7TH-DAY).

—Short Creek Quarterly Meeting at Short Creek Meeting House, near Emerson, O. (one mile from Mt. Pleasant), at 11 a. m.

Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review. —Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

EIGHTH MONTH 21ST (1ST-DAY).

—Conference under care of Concord Quarterly Meeting in the hall used as Meeting House at Malvern, Pa., at 2.30 p. m. George A. Walton will give an address on "Proper Publications."

—Young Friends of Philadelphia will visit meeting at Willistown, Chester Co., Pa., at 10.30 a. m. Trolley from 69th St. Terminal at 9 a. m., to William Penn Hotel. Meeting House one mile north.

—Valley Meeting, near Maple Station, Pa., visited by Samuel Jones, at 10 a. m.

EIGHTH MO. 22ND (2ND-DAY).

—Indiana Yearly Meeting at Waynesville, O

—Duanesburg Half-Yearly Meeting at Quaker Street, N. Y.

—Warrington Quarterly Meeting at Menallen, Pa.

EIGHTH MONTH 23RD (3RD-DAY)

—Burlington Quarterly Meeting of Friends at Mt. Holly, N. J., at 10.30

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a. m. Meeting of Ministers and Elders day before at 2.30 p. m.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

EIGHTH MONTH 25TH (5TH-DAY)

—Bucks Quarterly Meeting at Fallsington, Pa. Train leaving Broad St., Phila., at 8.22 a. m. will be met at Morrisville. Meeting of Ministers and Elders, day before at 11 a. m. Those wishing to attend will find an automobile at the drug store, Morrisville, on arrival of the 8.22 train.

—Young Friends' Ass'n of Mt. Holly, N. J., at home of Joseph Engle.

EIGHTH MONTH 26TH (6TH-DAY)

—Nottingham Quarterly Meeting at E. Nottingham. Joel Borton expects to attend, and in the afternoon will address a meeting on Local Option.

EIGHTH MONTH 27TH (7TH-DAY)

—At Rising Sun, Md., Local Option meeting addressed by Joel Borton, in the Hall, at 7.30 p. m.

EIGHTH MONTH 28TH (1ST-DAY)

—Young Friends of Philadelphia visit meeting at Woodbury, N. J., at 10 a. m. Trolley from Kaighn's Point, Camden, at 9.13, direct to meeting house.

—At Old Kennett, meeting at 10 a. m.

—At Rising Sun, Md., meeting at 10 a. m., attended by Joel Borton.

EIGHTH MO. 29TH (2ND-DAY).

—Ohio Yearly Meeting at Mt. Pleasant, O. Mt. Pleasant is reached by the Wheeling and Lake Erie R. R. from Pittsburg, Wheeling, and Cleveland. The railroad station is Dillonvale, O., where Friends will be met. Notice should be sent beforehand to Richard E. Roberts or William E. Clark, both to be addressed at Emerson, O.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

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'Tis made from the sweet, shy flowers,
'Tis made from the joy of a little child,
'Tis made from the night's long hours.

'Tis made from the sorrow that floods the soul
And leaves it alone and adrift,
Silent and aching and heeding not
The sun's breaking through the rift.

'Tis made from the sulphurous, choking despair
That tells us life is in vain,
'Tis made from the joy of a living trust
That leads us to effort again.

'Tis made from the lap of the ocean wave,
From the droning hum of the bees,
From the glinting flash of the little brook,
From the whispering summer breeze.

For the work of my hands, so weak, you can pay
With the coin of thy hand,—but my song—
The song of my soul—what coin has life
To pay for a life and a song?
And to whom does the song belong?

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McClure's for Eighth month contains: Oxygenizing a City, Life Stories of the Oberammergau Players, Platt's Autobiography, III—being on New York City: its Reforms and Reformers; King George V by Sydney Brooks, The Moral Equivalent of War by William James, The Rockefeller Grand Jury, "What Whiskey Is," six stories, and verse by Katherine Tynan and Dora Sigerson Shorter.

St. Nicholas for Ninth month has stories by Ralph Henry Barbour, Pearl Howard Campbell, Charlotte Gilson; Verse by Alice Reid, Eunice Canty, Carolyn Wells, Capt. Charles Ward, Ethel Humphrey, May Morgan, Mable Livingston Frank, Nixon Waterman, Ethel Parton, Emily Burt, Mark Fenderson, and I. W. Taber; How to Make and Fly Model Aeroplanes, A Friend of Children and of Dogs, and many other things.

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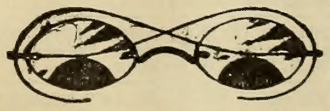
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, EIGHTH MONTH 27, 1910. | Volume LXVII. Number 35.

Every generation must have more light than the preceding one; otherwise they must sit down in ease in the labor and works of their predecessors. ELIAS HICKS.

"TRUTH HAS HER PLEASURE-GROUNDS."

Truth has her pleasure-grounds, her haunts of ease
And easy contemplation—gay parterres,
And labyrinthine walks, her sunny glades
And shady groves for recreation framed.
There may he range, if willing to partake
Their soft indulgences, and in due time
May issue thence, recruited for the tasks
And course of service Truth requires from those
Who tend her altars, wait upon her throne,
And guard her fortresses. —*Wordsworth.*

RELIGION IN THE MAKING.

A recent trend of thought is toward the social point of view. Problems of labor, race, governmental control, international peace, charity, child welfare, etc., are considered as problems of groups of people acting together and the aim is the interest of the whole. The study of sociology is becoming more popular. As scientists learn more facts about early peoples, we are rewriting history to conform to the laws of human action which are discovered. And recently this point of view is found in the interpretation of the Bible.

In line with this trend of thought is the work of Samuel G. Smith,* Professor of Sociology in the University of Minnesota, in studying the ideas and institutions of the Hebrews in the Old Testament with the methods of sociology and in the light of the knowledge of other early peoples. His special interest is the beginnings of religion and the unique contribution of the Hebrew race.

It is not strange that Professor Smith finds in the light of his study how the idea of God has been a growth. He traces the Hebrew customs and standards from the indefinite suggestions in early story to the complicated system in late code. The priest and the temple grew together. The religious institutions developed parallel to the government, one being centralized at the same time as the other. But to the Hebrews religion was the most important human interest, and the monotheistic conception of God is their contribution which is of vital importance to the world. Professor Smith shows how it does not detract from the value of this idea that it was not born full fledged into the world, but how it means more to us as we trace its growth in the living passions of men from a tribal god of the patriarchs with human emotions and limitations to the universal creator and lawgiver of all peoples as taught by the prophets.

The book takes up separately the development of priest, Levite and prophet; altar, temple and synagogue, sacrifice and fasting; the ark and the Sabbath; and the use of clean animals and taboo of unclean. The genetic processes involved are pointed out and the inter-relations are shown. In each case the more complex life of the later times goes with a more intricate and formal religious system. The value of the study for us is not in the old Hebrew forms, but in the high standards their experience evolved. With the destruction of the nation Jehovah lost his national limitations and became the universal God. Required conduct, at first ceremonial, came to have an ethical element when the prophets realized that God himself was righteous, and from this grew a standard of absolute perfection. Sacrifice was at first sharing the meal of the clan with the clan god, then it was a paying of something of value as a token of obligation for benefits received, then finally the leaders of the Hebrews realized the conception of sacrifice as a "broken spirit."

While the book covers only a fraction of the field it opens up, and is strictly limited to its one point of view, it has much of value to every student of the Bible. It contains good material for class study and discussion. It is full of suggestions for personal thought. It may be recommended also to the reader whose interest is entirely sociological and he will be pleased to find what good material is furnished by the Old Testament. The author examines the Hebrews as a scientist would any ancient relics, but he finds in them more than a curious people in one corner of the world, rather our religious ancestors, the generators of ideas of vital importance to us.

New York City. J. BARNARD WALTON.

*"Religion in the Making," by Samuel G. Smith, published by the Macmillan Company, 66 Fifth Ave., New York; price, $1.25 net.

SOME ANCIENT THINGS OF PROFIT TO OURSELVES.

The visitor to the Friends' Historical Library at Swarthmore College, when he stands in the inner sanctuary, between the case of Quaker bonnets and the portrait of George Fox, and shows a desire to inquire farther into the store of Friendly treasures, is likely to have his attention called to a particular volume once white vellum tied together with a smaller volume in brown leather. This is a Barclay's *Apology* which doubtless came from Barclay's own hand, as a gift to a personal friend. The two volumes are the first edition, in Latin, and are kept together. As one looks along the shelf one sees that it is full of Barclay's Apologies and the question arises, Why is so much space given to copies of the same book when we have been told that (in order to save space) the books are classified according to size, instead of by the modern (and much more convenient) system, according to subject matter.

When we are told that no two copies of Barclay's *Apology* or of any other book found there, are alike, except in instances where the book is of some such special interest as that mentioned above, we begin to realize the importance of Barclay's *Apology*. By consulting the printed copy of Smith's Catalogue of Friends' books, of which we may find also the manuscript copy in the same corner of the Swarthmore library, we shall find whole pages devoted to the different editions, reprints, and translations of the *Apology*. It is amazing to discover how far people of the seventeenth and eighteenth centuries were interested in the theology of early Quakerism, which, after all, was the theology of one man, sanctioned by a few of his friends.

Ten editions out of the thirteen recorded in Smith's catalogue, are represented on the shelves of this library, also some reprints and translations. A comparison of the title-pages is a most interesting study in the spread of the Quaker message.

The first edition in English bears the date 1678, and such a long title that we are thankful for the cataloguer's privilege of abbreviation on catalogue cards. We learn that it was presented to the King, Charles II., "written and published in Latin, for the information of strangers, by Robert Barclay, and now put into our own language for the benefit of his countrymen." Then follow Scriptural quotations from Acts 24: 14; Titus 2: 11, 12, 13, 14; and 1 Thess. 5: 21. The fifth edition issued a quarter of a century later, shows that the book had already been translated into High Dutch, Low Dutch and French. The Spanish translation bears the date 1710, and the German one was published in 1776. The seventh English edition in 1765 is of interest, being the first to show the shorter title, which is quotable: *The Apology of the true Christian Divinity; being an Explanation and Vindication of the Principles and Doctrines of the people called Quakers.* The first American edition appeared in 1728, and was issued by the New England Friends. There is one copy on the shelf printed in Philadelphia in 1789, (probably a reprint of the ninth edition), which belonged to Ann Penn, wife of John Penn, who was Governor of Pennsylvania, and the grandson of William Penn. There is an abridged copy made by George Harrison in 1815, which is significant of a larger interest in the book. The thirteenth edition is dated 1869, not quite two hundred years after the book was written. The most attractive edition is a larger one which one finds down on the lower shelves along with the great folios of *Fox's Journal and the Selected Works of William Penn.* It is the eighth edition, beautifully printed in Birmingham, 1765, by John Baskerville.

At this point in our search, we experience something like a thrill of satisfaction that the association of these three founders of the faith still goes on in this grouping of their works on the shelves and in the minds of their followers. It is probably true that most of us as Friends are somewhat familiar with the personalities of Fox and Penn, the preacher and the man of affairs, but the other one of these three devoted friends the theologian, the man back of the *Apology,* is less known to us. Perhaps it is because the *Apology* is such a wall to scale, that we have lost courage before we have gone far enough to see the man behind it. But however desirable a piece of heroism it may be, to scale the wall, there is an easier way; in fact, there are two or three convenient chinks through which we can get a view. One is the brief biographical introduction to his complete works. Another is a little volume, published in London, a hundred years ago. It is called the *Genealogical Account of the Barclays of Urie for upwards of 700 years.* It is edited by Henry Mill, who tells us in the preface that in 1774, he was given a copy of the *Memoirs and Letters* of Colonel David Barclay and his son Robert, written by Robert's son, Robert, in 1740. This gift has been greatly prized for its literary quality by the editor of the *Genealogical Account,* and he includes parts of it in his own work. From these clearly stated fragments we learn that the author of the *Apology* was born in 1648, the eldest son of David Barclay, and that the father purchased the Scotch

estate of Urie in the same year; that Robert became a Quaker at nineteen, and that the *Apology* was written at the age of twenty-seven; that he married Christian Molleson, daughter to Gilbert Molleson, a merchant of Aberdeen; that three sons and four daughters were born to them; Robert David, John, Patience, Catharine, Christian and Jean, all of whom were living at the time of the writing of the Memoirs, fifty years after their father's death, which occurred in October, 1690, at Urie, he being then only forty-two years old.

Another easy opportunity to look upon this interesting personality is through a popular sketch of him by B. Rhodes in a book called *"Three Apostles of Quakerism,"* published about 25 years ago. In the introduction by John Stoughton, the author of a well-known *Life of William Penn,* we are told that these sketches of Fox, Penn and Barclay, while written in a popular style, are nevertheless the result of knowledge chiefly gained from original research, and that he has made use of at least fourteen letters not published before. It is interesting to note the enthusiasm of the author of this sketch, who is not a Friend, yet expresses in his conclusion, his faith in the future influence of the Society: "Let there be but the zeal and the faith of George Fox, but his urgency in dealing with men, his confidence in pleading with God, and Quakerism has yet a message that the world needs to hear." Here we may read the inspiring story of Robert Barclay's life, how his father, a Colonel in the Royal Army, was convinced of the truth as held by Friends, how his mother, by her last request, was the means of rescuing the brilliant son from the influence of a wealthy uncle of the Romish faith, whose idol he was and who would not only have made him his heir, but placed him in the way of a brilliant career; how the father was anxious that his son should not be influenced by his own earnestness, but rather that he should find the truth for himself. The story of Robert's conversion as it is quoted from Proposition XI, Section 7, of the *Apology,* reminds us of the words of St. Paul: "As touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me, through revelation of Jesus Christ." It was not the preaching that reached Barclay, but the "secret power in the silent assemblies of God's people." Here our writer stops to voice the opinion that Barclay's emphasis on the power of silent worship helped very largely to bring about the inactivity of Friends after the evangelistic labors of Fox and others had ceased. Nevertheless, he goes on to tell us of his activity as a minister, of the persecution he suffered, of his zeal in persuading the authorities to release the prisoners. He tells us of the disputes with the students of Aberdeen that led to his wonderful defence of the truth in the *Apology.* His criticism of this great work is as follows: "The style is beautifully clear. The best proof of its simplicity is to be found in the fact that many of the artisan class have so followed its reasonings as to be led to accept Quakerism by this book alone." With the discussion of the singing of hymns, which took place recently at Ocean Grove, fresh in our minds, we note with interest what Barclay says of the matter in *Truth Triumphant*: "That singing is a part of God's worship and is warrantably performed amongst the saints, is a thing denied by no Quaker so-called, and is not unusual among them, whereof I have myself been a witness, and have felt the sweetness and quickening virtue of the spirit therein, and at such occasions ministered." Those who are interested in the publication of a collection of suitable hymns for use in First-day schools and young people's gatherings, may feel some encouragement from the emphatic statement which Mr. Rhodes makes following the quotation: "But they object to a mixed congregation of believers and unconverted persons singing words which in the mouths of many must be lies." We are reminded also of his attitude toward the Scriptures stated in Proposition III, which is similar to that of the modern Biblical student. Elizabeth Emmott says in *The Story of Quakerism*: "If Friends had always remembered what Barclay teaches, the modern plan of studying the Bible would have been welcomed without any fear."

We would not turn away from the personality of Barclay without noting more of the finer touches in his nature. They are first shown in his willing obedience to the wishes of his mother and father that he should leave his uncle and the brilliant career mapped out for him in Paris and return home. His correspondence upon religious matters with Elizabeth, Princess Palatine, of the Rhine, reveals his gentle courtesy combined with his concern for her spiritual welfare; and the quiet fervor shown in a love-letter to Christian Molleson, which we are privileged to see, impresses one strongly as being a deeper thing than anything yet revealed from the hand of any literary lover whose style compares with Robert Barclay's. One sentence is as follows: "I am sure it will be our great gain so to be kept that all of us may abide in the pure love of God, in the sense and drawings whereof we can only discern and know how to love one another."

Here was a youth who consecrated his knowl-

edge, his education, his genius to his religious Society, full of faith in the value of such service. Our knowledge of this fact and of all the beautiful things in his character, is probably worth more to us than any statement of belief we might get from the *Apology*. The creed of Quakerism varies with each generation and with each individual, but the spirit of such consecration as that of Robert Barclay is an eternal inheritance to every one of us.

EDITH M. WINDER.

NEW QUERIES SUGGESTED BY AN ISOLATED FRIEND.

[From a reply to letter of Philadelphia Yearly Meeting.]

It is better to see one's error late than never, and we are thankful the Reformed Church sees now the error of burning Servetus, and that the Society of Friends sees the error of reckless disownment. Probably the efforts now making will win back a few of those lost to us through such disownments, but it is obvious that the major part of that loss never can be made good. The repentance is good for ourselves, but it is also just that heads which were butted against stone walls should ache.

When it is as much too late to remedy the evil of isolation, the Society may see it in some such light, or shadow, as it now sees that of disownment. It seems presumptuous in so new and unworthy and *isolated* a member as I am to take this tone.

In the large the Society is responsible for the fact of isolation. It deplores the fact, because it sees that through this a great leakage in membership goes on. It deplores it, I mean, principally as a statistical matter. There is also, no doubt, a certain degree of sentiment about it, but not, so far as I know, any serious, intelligent, concerted effort made anywhere except in Pasadena, to avoid it, prevent it, overcome it. The Pasadena Friends make great efforts to find out visiting Friends, to attract them to the meeting (not merely the *meetings*), to hold them to the common center. The success of the Pasadena meeting, itself so isolated and working almost wholly with individual Friends who are isolated, ought to shame into more wholesome activity old established meetings that have every natural advantage over Pasadena.

Even where they are strongest in a community, Friends are usually a small minority of the whole number of people, and a minority has to take strenuous measures to maintain itself, not to mention enlarging itself. Instead of certain antiquated queries that have done their work and no longer have any constraining influence, what if each monthly meeting should answer some such as these?

In all the institutions under our charge are the positions filled by Friends in every instance where it is possible to secure competent ones?

Are the salaries paid to our own members in such positions equal to what non-Friendly institutions would pay them for the same work?

Do such of our members as have the employing of men or women seek out Friends wherever competent ones may be had?

Have any members of this meeting removed to non-Friendly communities through an inability to secure among us suitable employment suitably rewarded?

Is there any carefully organized effort among us for placing in employment among Friends all of our younger members as soon as they are ready to be employed?

Like many other matters of high spiritual concern, this one has a very material basis. I believe that a careful inquiry made among such Friends as are now "isolated members" would demonstrate that the great majority have become such through business necessities. Also I believe that these necessities could have been met right in the Friendly communities from which they removed. Friends are well-to-do people, and yet are paying in their institutions lower salaries than really competent persons can obtain elsewhere. Those Friends who are competent and yet who continue to labor under that condition, do so at a sacrifice which it is altogether un-Christian of anyone else to demand, however beautiful be their own spirit in making it. Such Friends as employ workers too readily separate religious interests and business interests. Maintenance and increase of the Society's members is a religious concern. That men must work where their labor brings an adequate return is a business one. But the two are very closely related.

I would suggest a classification of all isolated members according to places from which and to which they removed, their means of earning a living, and their reason for removal. Then it would be possible to make an investigation that would throw light on this question: Is the Society to blame for the isolation of so many of its members, and for the loss of membership resulting therefrom; and if so, what can be done to remedy the condition?

Helena, Mont. ARTHUR C. NUTT.

THE "DIFFICULTY OF BEARING THE NAME OF FRIEND" SOLVED BY THE MODERN FRIENDS.

[The Yearly Meeting of the Modern Friends will be held at Amboy, Ind., Ninth month 1st (continuing through First-day). This will mark the beginning of their third year of work under a discipline of their own construction. They have four meetings in Indiana and one in Ohio, with a prospect of organizing two more soon.]

When night is dispelled, and when day returns, and the birds are singing in the branches above us, we wonder that we were afraid in the dark. When we have crossed raging waters, and our feet are again on the solid ground, our nerves are soon quieted. We have read with a great deal of interest, and perhaps a little amusement, the article "Not Friends" in the *Evangelical Friend* of Seventh month 28th, and the reply, "Difficulties in bearing the name of Friends" in the *Intelligencer* of Eighth month 6th. In the former article the *Evangelical Friend* takes some exceptions to a reported action of the "Hicksite" Friends' Conference, and deplores the fact that such action was reported as an action of "Friends," and adds "If these people are determined to call themselves Friends, they should, in fairness and honesty, use some distinctive designation that the ordinary reader may know the difference." In the latter article the *Intelligencer* acknowledges that there is a "real difficulty" in bearing the name of Friends without some qualifying distinction; but says "None of us want to call ourselves Orthodox as if we alone were straight—and none of us want to call ourselves 'liberal' as if the other branches were illiberal; and none of us can give up the name of Friend, and none of us can use a modifying term that would indicate us as dissenters when we feel ourselves to be faithful to the essential things our grandfathers preached and lived."

We who are Charter members of the Modern Friends' Church, had, a little over two years ago, a few weeks' experience in this uncertainty of distinction, as we were then organized as the "North Main Street Friends' Church." There was a clause in our Charter, which said we had adapted the Discipline of a certain Yearly Meeting as our guide; but when we applied to the custodian of the surplus supply of disciplines of that Yearly Meeting and got no reply; and with a few like experiences, we soon realized that we were nobody's "ite" and that we had no "isms"; and very soon calls came for a wider organization than "North Main Street" would admit of, and a name that would be distinctive. We, like other branches of the Society of Friends, could not give up the name of "Friends," for we are endeavoring to do the commandments of Him who said, "Ye are my friends if you do whatsoever I command you"; therefore, we are entitled to bear the name of Friends, as we acknowledge Him as our leader and wish to serve our own day and generation, without being bound to any "ites" or "isms," the name "Modern Friends" is a very satisfactory distinction.

Peter, with his readiness and enthusiasm, was ready on the impulse of the moment to build booths for Moses and Elias, but when he looked again and saw no man save Jesus only, he was ready with Him and John and James to return to the other disciples and serve his day and generation. Have not Friends in the past, like Peter, been too ready to build to some prophet or preacher; to accept the interpretations of the Bible according to some minister, rather than read and think for ourselves; to see some man between us and Jesus when we look towards His Church? We, as Modern Friends, are not bound by any such nomenclature as "Gurneyite" or "Wilburite" or "Hicksite" or "Conservative." We have forgotten that we ever had any "ites" or "isms." We recognize no man as the head of our Church save Jesus only. And having enjoyed this freedom and liberty for two years, we can look back and sympathize with our Friend who can not cut loose from these factions.

May the time soon come when we can all cut loose from entangling difficulties, look through the mists and see no man save Jesus only, and become Modern Friends ready to serve the twentieth century with the best service that modern environments can give? A MODERN FRIEND.

Amboy, Ind.

Trades-Unions have done more to remove the shame of child-labor than all other agitation to that end has yet to show. If the privileged classes have their consumers' league, the unions have their labor leagues; a little deeper democracy and the two could be fused. Not till working men serve on our organized charities and our diverse reform associations more freely than now, will these agencies take their due and right place in social advance. * * *

One strong trade-union is worth more as a force in moral education in a given city than all the settlements and peoples' institutes combined. Tardily, and surprised at their own temerity, the churches are recognizing the fact and appointing "fraternal delegates." Had they acted more promptly they, and possibly organized labor also, would have been saved from some mistakes.

—*Vida D. Scudder in the Atlantic.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 27 1910.

THE USE OF CERTAIN HYMNS.

The word went out at the time of our recent Conference that we had adopted resolutions condemning the use of certain hymns. No such resotions were adopted. It was merely the usual inaccuracy of the press that seeks rather for the good "story" than to give an intelligent report of what happens. One of the speakers of the Conference, whose remarks are reported in full in the Supplement of last week's issue, page 66, had occasion to speak of the singing of hymns by our young people. He noted that while there is no singing in our meetings for worship and no such use of music in connection with worship is advocated, there is some use of hymns in some First-day schools, and singing on social occasions is the usual thing among our young people. The speaker expressed a concern as to the kind of hymns conveniently accessible for such use. In this connection several hymns were mentioned, the sentiment of which is such that they cannot be truthfully sung by those holding the views that many Friends hold.

If we do not believe that, either actually or figuratively,

> "There is a fountain filled with blood
> Drawn from Imanual's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains,"

then we ought not to join in singing it. Likewise that beautiful hymn that by long familiar use and many tender associations has become endeared to so many Christians, beginning

> Jesus, Lover of my soul,

cannot be sincerely sung by those who do not believe to be truthful nor helpful the attitude implied in the phrase

> "Hangs my helpless soul on thee,"

which occurs in a later portion of it. In the hymn that is so stirring and has so much in it to be admired,

> "Onward , Christian soldiers,
> Marching as to war,"

there is an employment of war imagery that is all very well for Christians who believe in war under certain circumstances, but the use of which is inexcusable in those who are doing all they can to weaken the war spirit and to do away with everything that incites or tends to it.

These hymns were mentioned, however, not by way of merely destructive criticism, but by way of calling attention to the need for a collection made up of such hymns as our young people would enjoy using and which they could honestly use.

The time has come for care in this matter. We do not need any collection of hymns for use in worship. We do not worship in that way, and as far as we are able to observe there is no tendency anywhere among our meetings to consider for a moment the introduction of hymns in the meeting for worship. Such introduction would be impossible unless the foundation principles of our purpose as a religious body were forgotten and an assimilation to the churches about us had set in.

Also we do not need any collection of hymns for use in our First-day schools. It is true that a few meetings do make some use of hymns in their First-day schools, and perhaps a goodly number more have persistent longing in that direction, but are unable to get the courage to do it in the face of opposition on the part of conservative members. There are also schools that, after long wishing to have singing, and finally the opposition being withdrawn, have introduced it but quickly found it did not fit in very well after all. At present the matter is not as to whether music is a good thing or not, nor whether it is useful in connection with religious education. It is a matter of the best use of time. The time given for religious education is so scanty that we are fortunate that we do not have to give up any of it to singing. In the Sunday schools of the churches music is so entrenched by long custom that it would be impossible to consider for a moment its withdrawal. With us there is the possibility of continuing what we began perhaps in blind following of tradition, but which we may continue as a matter of sound pedagogy and of the fitness of things. Our First-day schools are not drifting toward the adoption of singing.

Music in all of its forms and singing in particular is valued and enjoyed by most of us, albeit some of us are sufferers from the neglect on the

(*Continued on page 531 following page 96 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 80 of Supplement.*)

body to the Meeting House on the day of the Mid-week Meeting, and there forgot the affairs of state while he preached to them an eloquent sermon during this enforced recess of the legislative body. We read that these good men, though firm in their devotion to the principles of the religious society to which they belonged, signed commissions to arm vessels and garrisons against the Indians, and when the meeting dealt with John Wanton for conduct of this character, he made suitable acknowledgment, but defended the course he had taken. Despite their testimony against wars and preparations for war, the Quaker Governors found themselves in command of the military forces of their respective colonies, established forts and organized the militia. They were governors of all the people and not alone of those who agreed with them in religious conviction, and they were willing for the sake of impressing their ideas upon governmental affairs, to now and then run the risk of being misunderstood by their fellows in the church.

In Pennsylvania, for reasons which are perfectly obvious to the most casual student of our early history, the Friends occupied a prominent place in political affairs for nearly a century after the good ship Welcome first sailed up the Delaware. Eight Provincial Counselors, three acting Governors, one Proprietary Secretary; two Receivers General; one Register General; one Provincial Treasurer; one Chief Justice; three Judges; one Master of Chancery; two Keepers of the Seal; twenty-two Justices of the Peace; eighteen Assemblymen, two Sheriffs and three Mayors of Philadelphia, at least, were full members of Meeting. One eminent Quaker lawyer, John Kinsey, was for a time Chief Justice of the Colony, Speaker of the Assembly, and clerk of the Philadelphia Yearly Meeting simultaneously. "He wrote the Yearly Meeting's Epistles, and with great skill avoided political matters in drawing them up, yet never has there been a community in which religious and political relations were closer. The echo of the Yearly Meeting is often heard in the assembly of the early times in the province, but never is the sound of political strife suffered to enter the walls of the Meeting House. In one instance, the text of a minute of the Yearly Meeting became the text of the preamble to a statute a few years later. President Sharpless has called the Yearly Meeting that met not long before the elections, the Quaker Primary, but it was in a social and unofficial sense that political sentiment was encouraged. Later on, even conversation upon political matters practically ceased. The Quakers left the Pennsylvania Assembly in a body in 1756, because Quakerism refused to accede to the demand for a compulsory militia law.

In 1758 a minute was adopted by the Philadelphia Yearly Meeting which seems to have had the desired, but in the judgment of the present generation, unfortunate effect of utterly eliminating for many years, the influence of the Friends from the political life of Pennsylvania. The sense of the meeting was couched in these words: "As the maintaining inviolate the liberty of conscience, which is an essential to our union and well being, as a religious society, evidently appears to be an indispensable duty, this meeting doth caution, exhort and advise Friends to beware of accepting or continuing in office, or station, in civil society, or government, by which they may be in any respect engaged in, or think themselves subjected to the necessity of enjoining or enforcing the compliance of their Brethren or others with any act which they conscientiously scruple to perform."

For failure to obey this injunction of the Meeting, Friends were disowned, a condition somewhat similar to that related by Mr. Speaker Cannon, one of whose favorite jokes with the Friends now serving in Congress is that out in his country he never knew but one Quaker who was a Democrat, and the Meeting disowned him. As late as 1809 it was seriously proposed in a Yearly Meeting to disown any member who became a member of the Federal or State legislature, Justice of the Peace, Sheriff, Clerk of the Court, Coroner or Constable.

In South Carolina the Quakers were almost equally prominent and their activity seems to have terminated at about the same period as in Pennsylvania and Rhode Island. John Archdale, who had refused to take the oath in the House of Commons, and left Parliament rather than violate his conscientious scruple, was sent over as Governor with the avowed intention on the part of the appointive power to make use of his Quaker character in composing unfortunate differences that had arisen in the Colonies. Under him Friends held many high places in both South Carolina, where he was Governor, and in North Carolina, where he had been acting Governor. In Maryland also, and especially on the Eastern Shore, the Friends were active in politics. Even before the laws were so changed that they could conscientiously sit in a colonial legislature, one Friend at least, refused to take the seat to which he had been chosen because of the requirement that he take the oath of office.

After the lapse of centuries, we are apt to look back upon the men of those early days as if all

were cast in an heroic mould. Separated from men and objects by distance, our vision discerns them as they diminish in physical size, but separated by long stretch of time, they seem to grow in mental, physical and moral stature. We are apt to think of these pioneers as always right, and that to criticize them is almost profane.

I trust I may be acquitted of any desire to reflect upon their judgment, their patriotism or their loyalty to conviction, when I say that the Friends of the 18th Century committed a grievous blunder when they voluntarily divorced themselves from politics and government. Their public service had not theretofore injured either them or the cause for which they were prepared to sacrifice even life itself. It had been of incalculable benefit in starting the colonies in which they lived upon the course which would ultimately make for happiness for the people, freedom of religious thought and liberty of conscience for the spiritually inclined citizens and the advancement of the cause of human liberty throughout the whole civilized world.

In a government of the people, such as ours, the kind of government we shall have, rests entirely with the people themselves. They fall short in their duty to that government, if they refuse to accept the responsibilities which citizenship entails. A man who in the security of his personal and property rights, reaps the benefit of the government under which he lives, does not pay the debt which that benefit lays upon him by the mere exercise of the right of suffrage. He must do his share of the work of government. He should, and if he is a good citizen, he will, accept public place. More than that, he will seek it. The maxim that the office should seek the man, is pretty in theory but weak in practice. Cincinnatus would have been a better citizen if he had left the plough to seek the place the Roman people forced upon him, rather than wait until the people called him to high station of power and influence. No false modesty or lack of self-confidence should deter the loyal and patriotic citizen from offering himself as a candidate for public place, for he will find the field crowded with men less worthy, less honest, less patriotic, who seek the place, not for the public good, but to advance their private fortunes, and while the good citizen waits for the office to seek him, the office will, as a rule, be filled by the other class who bring reproach upon our institutions.

In a representative democracy, there is no sound reason why a man's individual religious convictions, or the law, the decree or the discipline of the religious organization in which he works should prevent him from accepting public position, even if he must in the public service, sacrifice to some extent, his individual views. Patriotism should be bounded by no sectional lines, geographical, denominational or partisan. The man in official station is a representative of all the people whose ballots were cast to fill the place, and to be true to them, and consistent with our theory of government, he must represent no one religious sect, but all; no particular section of country, over which his official functions have jurisdiction, but all; and not alone the political party which made him its standard bearer, but all the people. He may and he should impress his individual views upon the conduct of his office, whether it be executive, judicial or legislative, but he must after all bow to the law as the majority have decreed it to be. He must enact such law as accords with the spirit of our democratic institutions, and interpret or execute it with strict regard for its letter, even if the law makes it necessary for him at times to step beyond the bounds which he would set for himself as defined by his Church, or fixed by his religious convictions.

I have been asked how I can reconcile my official acts as a Member of Congress, in voting for supplies for the army and navy, with my firm adherence to the principles of the Society of Friends. I have been asked how I can sit in a Preparative Meeting, and unite with the usual answer to the query, "Do you maintain a faithful testimony in favor of peace and arbitration and against war and the preparations for and excitements to it?" when, as a member of the national law making body, I must do my part towards appropriating money for war and the preparations for war.

The answer has never troubled me. I would be glad if it were possible for every army in the world to be disbanded, and every navy to be driven from the sea. I would be glad to see every man who wears a military uniform return to the peaceful avocations of life and every ship that flies a flag carry merchandise into the ports of all the nations instead of frowning guns to face their forts. I pray for the coming of that millennial period when every dispute between nations, whether involving so-called questions of honor, or merely the settlement of property rights or boundary lines, may be settled by international courts, whose decrees will be enforced by the peace compelling sentiment of a christianized world; and I would use all the strength that in me lies to impress upon my people that these are consummations devoutly to be wished. But, until they come, I recognize the responsibilities of my position as

a representative of 200,000 American people, most of whom do not hold my views on these things, and none of whom should be led by the example of his Representative to evade or refuse to comply with the law as made by the majority. A man can better prove his faithful adherence to principle by fighting for it in public place, even if he must compromise at times, than by refusal to accept public place in fear that he might be compelled to make such compromise.

At this time when every civilized nation on the globe is preaching the doctrine of peace, and practicing only the "Truce of the Bear"; when every government among the great powers of the world accompanies its protestations in favor of international arbitration with increased armaments and more active preparations for international conflict, there is special need in the public service for men whose personal, individual, religious convictions give assurance of their sincerity in the advocacy of peace amongst the nations of the earth. Men predict the coming of the time when wars will cease and our own nation seems to be committed to the advancement of that happy era. Mr. Knox, the Secretary of State, has recently said:

"We have reached a point when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time. It is for this country always to maintain its historic policy and attitude, to be true to this greatest duty of a nation, which is entirely consistent with all its internal duties, to advance that time which the whole course of history and all divine prophecies and revelations alike presage."

But unless the fight loving spirit of the American people is strongly curbed, and unless preachers of war are given more thoroughly to understand that they do not reflect the true sentiment of the Christian civilization of the century, the period of international peace and universal arbitration will be put far into the future.

As recently as the 4th of the present month, on the very anniversary of the birth of political freedom on this continent, countless throngs of our people stood with anxious interest about the bulletin boards that spread the news of the details of a barbarous struggle for the brute supremacy of the world, fought out upon American soil, and as the result of the victory of a negro in that miserable contest, race riots and physical encounters between authority and brute population occurred in every large city of the country. Thousands of men applauded the sight of two men pommelling each other for money. Enormous fortunes were pledged on the issue. Literally millions of people throughout the world concerned themselves with all the brutal details of the fight, which for its frank catering to the lowest tastes of men could find its only parallel in the bull fights of Spain and Mexico.

An even more suggestive indication of the trend of the uncurbed sentiment of the American people in glorification of the fighting man, was seen in the wild acclaim only now dying down, which in a vast roar of welcome that was heard from one ocean to the other, greeted the return of a distinguished traveller, who had occupied the highest place within the gift of the people, and who celebrated his release from the responsibilities of office by a spectacular and much advertised journey into the jungles of Africa, where thousands of wild animals succumbed to his mighty prowess as a hunter, and whose progress through the capitals of Europe, on his way back to his native land was marked by the continued preaching before continental audiences of the doctrine to which he owes a large measure of his fame, and unfortunately a great share of the admiration, if not the devotion of a vast body of his fellow citizens. Without disparaging the greatness of the man or seeking to rob him of any praise which is his just due for the works of his statesmanship, which have made for better conditions, all peace loving citizens must regret that his influence,—an influence made powerful by the confidence reposed in him by the millions of his countrymen,—should be exercised in favor of sustaining a doctrine which proclaims that civilization can only be advanced among the nations by keeping the nations on fighting edge. This preacher of war, who boasts the proud possession of the Nobel Peace prize, said in his lecture before the University of Berlin, in discussing what he calls the present world movement: "I don't believe that our civilization will fall, yet it must fall if man, civilized man, loses his fighting edge. One of the prime dangers of civilization has always been its tendency to cause the loss of the virile fighting virtues."

If good citizens amongst the Friends would offset these influences, they must put into the public service the leaven of that sincerity of purpose which rises out of religious conviction. They must put into places of power in the government of the state and nation men who have received their training in places of good influence, from the altar at the mother's knee to the holy place before the pulpit, a training which will bring to the service of the public, the honest desire to engraft upon the body politic, the same principles of right living and obedience to the unerring guide within which leads to the path of rectitude in the sight of God, which characterizes the private life of men who learn the lessons of those incomparable schools.

And they should not mix in the political game in any half-hearted, academic or cloister-like fashion.

The politician of the library table is about as useful to his country as the gossip of the sewing circle. The man who will not attend his ward caucus, or his county convention, but will criticize the party nominations in the meetings of the Reform Committee, may save his hands from the dirt of association with citizens not his social equal, but he will not perform his patriotic duty as loyally as those whose actions he condemns. Reform uprisings and third party movements would no longer fill the newspapers with accounts of the outraged and avenging virtue of so-called good citizens, if these same good citizens would take the trouble in advance of the nominating conventions to go down into their wards and precincts, and fight for the election of honest citizens of the better class to represent them in the meetings of their political parties.

The trouble with the political activity of the average good citizen is, that it is sporadic and intermittent. Eternal vigilance is the price of good government. The bad citizen is "on the job" 365 days in the year. He is not in the majority, but more of his class are working all the time in the political affairs of the state and country than of the class whose interests are more largely affected by the kind of government to which we are treated. Two-thirds of the questions which divide our people in every election are not political. They are not even economic. They are moral. And no extension of the suffrage to those who are supposed to possess a finer moral sense, and a greater regard for purity in all things, will be sufficient to counteract the influence of the bad men and bad women, who will, even with universal suffrage, control the political machinery, if the good citizens are content to engage in the battles of political life by precept, rather than by practice, by words rather than by deeds.

The times call for more active participation in political affairs of men who are actuated by unselfish motives and who will seek the common good. Great problems beckon the keenest minds to their solution; the most courageous hearts to the struggle for the conquest of wrong. Will we admit that as Friends we cannot or will not furnish volunteers to the battle both in command and in the ranks to make forever secure the priceless heritage of free government, bequeathed to us by our fathers? With a membership who would everywhere be counted as "good citizens," should we not do what we can to show an example of "good citizenship" as well?

THE CHAIRMAN: I have no doubt there are scores of people here who wish to say something; but in my judgment it would be better now to have the second address, and then have the discussion of both topics afterwards. Therefore we will at this time, with your consent, introduce the second speaker, Frances Squire Potter, of New York, who will speak to us upon "Women and Political Life."

WOMEN IN POLITICS.

FRANCIS SQUIRE POTTER: Friends, note the topic is "Women in Politics." Mr. Stopford Brooke, in making a comment on Tennyson's poem, The Princess, added this: "Tennyson was very wise to turn his poem on the woman movement into a great love story; otherwise he would not have made out of it a beautiful poem, for the woman movement is not beautiful."

Many of us believe that a great poem will be written some day upon the woman movement, but never by any man to whom that movement is not beautiful, who is blind to the law of wonder and of promise which is to be traced in the field of politics in every phase of woman's history which one may investigate, even those phases which seem most remote from modern politics. By politics I mean the struggle for existence through those ways and means dictated by government: the use of arms, which is destructive; the manipulation of the ballot, which is selective; the official regulation of schools and church and commerce and industry and exchange and supply, which is circumscribing.

Now, into how subtle a maze this leads is apparent to him who sees the significance of the self-perpetuating debt tax in England, of the protected trusts in America, and of the traffic in women the world over. Is there any human being who can keep out of this? Does the relegation to the home excuse one from it?

As a matter of fact, it is the home which has been and is being evolved; for the garden of Eden,

as it is seen by the eyes of the scientist, who believes in the theory of evolution, that garden of Eden is very strange in some particulars. If the region in which our savage ancestors lived was fertile, they lived together in herds, with the morals and the politics of the herd, in promiscuity; when the primitive struggle for existence in the community was inhospitable and barren, then they were segregated in groups; but when there was less promiscuity, it doubtless was not due to higher ethics, but to circumstances.

Now, the first step up from this lowest stage of society was a natural one. Those families survived and gained ascendency whose members in maturity retained bonds of loyalty and affection, who stood by one another; and thus it came to pass that out of that community a promiscuous family evolved, brothers holding their wives and their children in common; and in this promiscuous family, the next stage raised woman into a curious, political significance; for it came about in some communities that a man came to think more of his sister's children than he did of his own. He became their natural protector, they looked to him as their guardian; and to compensate, his children were cared for by their maternal uncle.

Now, at first sight this seems to us a horrible caprice, a whim; for we realize that in those uncivilized communities men were not yet wise enough to know that it was better for them to father all children alike. We don't know that yet in our own community; our mothers don't know yet that they can not be whole mothers to their own children until they mother the Arabs in the street, also. But it was not a caprice of history; the reason was very natural. In that uncivilized state it was always possible to tell who was the mother of a child, but not possible to tell who was the father. A man was sure that his sister's children were related to him; while perhaps he had uncomfortable doubts while speaking with his own children in his promiscuous family; and thus it came to pass that the sister, and especially in a family of state occupied the seat of state; and that to us unwelcome phrase, common during the past, "I'll be a sister to you," had quite the reverse significance from what it has to-day. In a state of society as well organized and advanced as that of the ancient Egyptians, this process is obvious; and the line of descent is traced through the woman.

Now, from this promiscuous family we have the first family resembling that of the modern so-called unit of society in the polygamous household, where a man had several wives; or, if the country was very barren and inhospitable, as perhaps in Egypt, or mountainous India, the woman lived with several husbands; and from this state we rise to the present-day basis of equality of the modern home to-day—the monogamous family, which is our standard in society to-day.

Now, in the polygamous families of the patriarchal age, indirection, which always has been employed by women as an economic factor in their development, became developed to that extent that we see in some of the famous types of history such a woman as Bathsheba, one of the wives of David, a very remarkable woman, who held her ascendency over David to the end, and who even won over to her, you remember, the prophet Nathan, who had accused David for the murder of her husband and his marriage with her. She did this, and manipulated Nathan to win the throne of Israel for her son Solomon. Indeed, I think, in many of the families of the age, in which it was the custom to have polygamous family, we find a dominant woman's character reaching that state of control in which we may believe that she achieved, doubtless, a monogamous family by her own will. We have it, for instance, that Ahab had no other wife than Jezebel. Doubtless Jezebel saw to it that he didn't have another legal wife, although we are told of his fifty sons and daughters. She was the real king of Israel, the genius of Israel. You remember that Elijah ran from Jezebel, but he never ran from Ahab. So, indeed, in that fully drawn person of Rebecca, we find, again, a beautiful wife, to whom guile was the only weapon, and she succeeds; her favorite, Jacob, supplanted Isaac's favorite, Esau, and won the blessing.

Why did she do what she did? Was it because she pitied the weaker of the two boys while the father favored the (outwardly) biggest son; or was it, perhaps, with the foresight of a politician, that she felt that the fortunes of the race would go with the intellectual man rather than with the wild blood of Ishmael and she felt called upon to give the greater chance of the family to Jacob? Dark heroines of this type glance through history: Sarah, queen of Ethiopia; the Medici, of Italy and of France; Cleopatra, of old Nile; even such a type as Shakespeare's Juliet, who, could be counted upon so long as one had her affections, but who, we fancy, might have developed something of dark terror as she grew older.

It is a relief to come to the monogamous family, where one does not find those seats of jealousy and disharmony among the wives and children which the polygamous family carries inherent in its institutions; and it is with the times of this state of the home that our German ancestors first

came upon the stage of history. I think that Tacitus' *Germania* is the most magnificent tribute which a civilized country ever gave to an uncivilized country; and we might well be proud of those virtues which Tacitus chronicles among the early Germans, among which chastity is one of the foremost. This may not have come from a higher ethical standard: it may have been due to circumstances, but the result was the same, an inherent ideality, a love of freedom and of law, an honor of woman, and a recognition of woman as a responsible unit in society. The history of the Teutonic peoples has been one long ascent, from the beginning of their emergence from those German marshes, on up into the history of the Anglo-Saxon nations. One by one we have thrown off our crimes and our brutalities. We have, I think, loved truth better than has any other race; and we have suffered more bitterly, without going back upon truth, than did the Greek when he deified his sense of beauty, than did the Roman when he let his conquests slip through his fingers; and it is with that conception of this freedom and law and truth that we have such conceptions of womanhood as our Brunhildas, our Dinah Morrises, our Lona Hessels and our Marcellas and it is in answer to this recognition of truth that from 1215, when the magna charta was wrenched from King John, the whole history of Anglo-Saxon nations has been characterized for expanding representation, down to the rebellion of England, of the women of England, to-day.

Now, we know that all these institutions of society and of the home that persisted after centuries are about us to-day, from the wilds of Africa, through those closed harems of Persia and Turkey, into the open laxities of Italy, up through the determined stand of France, into the struggle for emancipation of the English and American women to-day; an emancipatory movement which locally ends in demanding the ballot; and we have had great types of political women, in which the old tendency of indirection has been vying with the modern tendency of direct energy which craves representation through open and honest expression.

In Elizabeth Tudor, we find a wonderful combination of the tyranny of the Tudors, that dark, sinister, self-contained tyranny of Henry VII; along with the abstruse, open tyranny of Henry VIII; and, side by side, those diplomatic qualities which she inherited from her mother: at all times a courageous and a successful woman, the strangest combination of royalty and of squalor that ever sat upon a throne; and this combination of royalty and of squalor resulting from that indirection, the unhappiest phase of woman's history and of woman's character which has survived from the circumstances in which she has been placed. That struggle is going on among the women of to-day.

I wish to call your attention to certain bodies of women in America to-day, enlisted in American politics, who still are obliged to express themselves indirectly; although they are struggling for the sincerity of the direct method. First, if you please, you will glance at the teachers of the country—the devices to which they have been driven because of their political nonentity. Nine-tenths of the teachers of this country are women. In your great Eastern cities the minimum wage of a secondary school teacher varies from about $450.00 a year up to say $600.00 in some of your highest taxed cities; but it most generally is $450.00 a year, at the very time when there is more demand upon the profession of teaching than there ever has been in the world before, and when the increase in the cost of living is upon us to a tragic degree.

The increase in the cost of living of the Chicago teacher during the last dozen years has been 44%; while the increase in wage has been 9¾%; and they are not getting a living wage in the larger Eastern cities, for the demands which are put upon them. Now they have federated. They federated in Chicago in the '90's; and when they were driven, step by step, to that point when they were either going to be crushed out of existence or were going to gain friends, then they did that thing which aroused so much comment through the country: they federated with the labor unions of the country. A few weeks ago the teachers of Buffalo did the same thing: organized, and federated with the labor unions. The teachers of Denver have done the same thing. I know that the teachers in some six other American cities are getting ready to do the same thing. Now, whether you favor this evolution or not, you are bound to see that where the woman in the antique family added her genius and ability to the direct expression of one man, these combined teachers to-day are adding their genius to the direct expression of a couple of hundred thousand of men.

It is the indirect method still, but in the open, and asking for a chance to express themselves directly; and it is very significant that those bodies of women who within the last ten years have been said to be in danger of feminizing this country, have been obliged to affiliate with workingmen. What kind of an effect upon their feminizing characteristics do you think that affiliation is going to bring about? It is going to do, among the educators of the country, exactly what is be-

ing done within our schools, in the curriculums, by the unity of industrial and cultural education, and its results may be beneficent beyond what we dream. But a more dramatic exhibition of the struggle of woman to-day is seen in that experience of the shirt-waist makers in New York last winter, which began with a few hundred girls; which over night became 10,000; which in a few weeks became 40,000; and which enlisted the sympathy of women in other ranks of life.

The labor unions are illustrating another phase of combination which is going on in our country to-day among women. Now, if there had been a trust in the shirt-waist trade, that shirt-waist strike could not have occurred. The labor unions among the women have been driven out, for instance, of the great packing industries in Chicago, and Slav and Polack women who are content with less than a living wage, are taking the positions which formerly were occupied by German and by Irish women; but the quietus is merely temporary; and when those Slav and Polack women, with their burden of immemorial oppression, are aroused, we will have a more profound exhibition of industrial action made by women than we have at present.

I want to just suggest the placing, here, if I may, the modern conception of warfare over against the conception of warfare of which my predecessor spoke. The modern industrial warfare, although it *is* warfare, does differ in some vital respects. The old method was one of active aggression, military warfare; the industrial warfare is one of passivity, of silence and inaction. The old method produced an army of idlers, working only in time of war, and inactive in time of peace: the industrial warfare is made up of an army of workers, who are working in time of peace and who are idle only in time of war. It is intellectually grander, as a method of warfare, if you are going to believe in warfare, than is the military; and I believe that it might be quite as effective. The thing we are afraid of in modern warfare is the reversion to the old type which lurks continually behind it; but it is to be observed that the industrial warfare is one in which women may share. I am not at all sure but that when it comes to sitting still, doing nothing, women are better at it even than are men.

I want to speak of the third body of women, the great army of normal women in the homes in America to-day, who are typified in our great women's clubs of the country. Now, these clubs rose out of little travel and literary and art clubs, into the great department clubs of to-day which are concerned largely with civic problems. These are the clubs which are establishing our juvenile courts, which are getting our child labor laws, which are correcting infant mortality and beautifying the cities; but, again, they are obliged to express themselves indirectly, and through such political influence as they can sway; and there is consequently a waste of energy by means of this indirection, to say nothing of the effect upon both the men and the women themselves.

The last phase of woman in politics upon which I wish to touch is that which has been suggested already by the eloquence of the preceding speaker, in the tortures of the political activities. I have passed, myself, from the gossip of the sewing circle, in which I was never very adept, to the politics of the library, in which perhaps I am no more adept. I speak (because I must) only from the standpoint of the politics of the library; but I have a great sympathy with those American men, those good citizens in our Anglo-Saxon race to-day, who oppose themselves to granting the ballot to women because they do not wish women to have to undergo that torture of the soul which comes, I believe, to a man of high ideals who goes into our political arena to-day and refuses to compromise.

Our citizens among men know what the discrepancy is between the ideal democracy and the actual conditions around us. They have tried, doubtless, before their own ideals were hurt, to do some reforming themselves, and perhaps they have withdrawn from politics, not wishing to risk their business or their own profession; perhaps they have girded up their loins and, loathing the very weapons which they used, have fought fire with fire; or, perhaps they have gone on as some of your body have, turning always the other cheek. From the standpoint of the politician of the library the grandeur of your body becomes historical, because you will not compromise. We all draw the lines somewhere; but he who does not draw the line, but who persistently turns the other cheek, may die in the flesh, but, being lifted up, draws all eyes towards him. I wish, indeed, that our country might have a legislature of Friends of that stamp; and even if it resulted in a country of our size and numbers being wiped off the face of the globe through the military creation of another country, I don't know that our country might offer a finer spectacle to the history of the future than would be that. Think of a country of this size standing, indeed, for peace measures, being a magnet to draw the eyes of all succeeding times towards it!

Now, indeed, the fire of these born children of politics is the fire which we upon the threshold

of the political arena must meet. And not until we are in their politics will we know what these men have been dreading for us and have been talking to us about. They dread it as much as our ancestors would have dreaded to let their wives and daughters go on the field of battle. Perhaps they dread it more. It is just that which we must meet. We will find ourselves bewildered, we will turn faint and sick, we will wish we never had gone in, we will look around us for advice, we will not be satisfied with the advice which we get; but out of that bewilderment there will gradually dawn upon us certain things, and we will begin to estimate people and situations by our own judgment, not by hearsay or by guess; we will form very different alliances from those which we are forming to-day. We will be very humble in the presence of some who have seemed to us eccentric; we will have much more charity than we have now for the mistakes of the strong; we will not waste sentimental sympathy on those who deserve none; we will, indeed, learn that educational value for which you stand, the wisdom of turning the other cheek. And when our sons see us doing that in a field in which we are no longer regarded as outsiders, then they will not regard that dogma as something theoretical which they learn at their mother's knee, but they will respect the philosophy and the practical philosopher. But I feel very modest in speaking of this phase of politics to you who have stood so grandly for non-resistance, for scriptural policy, for responsibility of men and women, for educational expansion. I merely wish to say to you, God speed!

GENERAL DISCUSSION.

THE CHAIRMAN: These two phases of the same subject that have been before us this evening, are now open for discussion by the members of the Conference.

HENRY M. HAVILAND, New York, N. Y.: I would like to make a suggestion. That is, that we make an exception of this evening as to discussion. We have heard two able addresses; it seems to me that if the discussion should be opened, it would be the other sort of a discussion: our force of strength might be dissipated. I wish to suggest to have no discussion; to try how it seems to hear addresses and to *act*. [Expressions of unity.]

THE CHAIRMAN: The wish of the Conference is to have no discussion upon these papers, or these addresses: and that is the course that will be followed. We will therefore look towards an adjournment.

(Adjourned at 9.46 P. M.)

Third-day, Seventh Month, 12th.

NINTH SESSION, 10 A. M.

THE CHAIRMAN: We have a very full and interesting session this morning, bringing before us some of the practical work that the Society of Friends has undertaken in the past two years.

The work of the Philanthropic Committee will be introduced by the chairman of that committee, Charles F. Underhill, of Brooklyn.

PHILANTHROPIC INTERESTS.

[A summary of reports of the departments of philanthropic activity was read. Instead of this summary the reports are here given in full, as follows:]

WORK AMONG WOMEN AND CHILDREN.

Reports have been received from six of the Yearly Meetings in answer to requests for an account of the work done along the lines of this department. Two of these report no Superintendent and no work done as an organized department, but state that "when women and children need looking after, the matter is attended to by other departments." From the other reports the following extracts are taken:

FROM NEW YORK.

A sewing society has been maintained that has helped local charities and the Southern Schools. The work of the Friendly Hand has been continued. This society has assisted families in their homes, trying to do this without pauperizing them, and has been instrumental in having a drinking fountain placed in Borough Hall. Help has also been given needy families by Friends' Aid Association and sewing given to poor women by Friends' Employment Society. Each of these Societies has received an endowment of $5,000.00 from the estate of Phebe Anna Thorne. This will be of great assistance in enabling the societies to extend their work. A growing necessity for summer work is felt, owing to the absence of so many people from the cities during that season. During the past year, the employment of a young man from Swarthmore who taught boys who were too large to attend the summer school in former years when there was no such teacher, greatly aided in this work. The new work reported is: The establishment by the endowment in the will of Lydia A. Lockwood of a bed in the Hospital for Incurables. This is occupied by women whose ancestors were Friends. As an outgrowth of the summer kindergarten in New York, a sewing class for girls and a boys' club were held each week. A summer kindergarten was held in Brooklyn school house, and a playground maintained in the school yard. There is also a playground at Flushing, where an average of over 250 children have an opportunity to play. There is a general feeling of encouragement in the report.

FROM PHILADELPHIA.

The reports from all quarters of the field show sewing circles where garments are made and the women paid for their labor, the garments then being given to other needy ones, thus reaching a double number. Shoes, food and coal are distributed during the cold weather, and ice and milk are supplied in the summer. Many lives are brightened with gifts of flowers and little trips to the parks and the country. In some districts the younger members are endeavoring to reach the erring girls of

the section by establishing meetings at the House of Refuge and Poor House and in various stores and factories, showing by example as well as precept, that "an honorable upright life is more than show and vanity." Acting upon the thought that intemperance is largely the cause of delinquency in children, it was decided to add temperance to the work of probation carried on jointly with Friends of the other branch. Our Agent, acting under the Juvenile Court and doing preventive and temperance work, has found her labors successful and is able to see results. The Settlement House with its Savings Fund and Library and friendly visitors continues to be a power for good in the neighborhood where it is established, and is a centre from which the helping hand is held out to all who are in need.

FROM BALTIMORE.

The McKim Free Kindergarten is managed entirely by members of the Society, whose work among these children extends far beyond the school itself, carrying an influence for good into the homes and various kinds of help to the older members of the families. It is a little centre for every good influence. The Hollywood Children's Summer Home and The Locust Point Social Settlement are both largely managed by our members, who give time and money to the work. Through the efforts of the managers of the Hollywood Home many children are taken to the country each summer, whose lives are also brightened in the winter by the various clubs and classes maintained at the Locust Point Settlement. There, too, mothers' meetings and lectures to women are held and practical instruction given in all the various departments of housekeeping and homemaking. Purity work among girls, as carried on by the Maryland Society for Social Hygiene, receives as much support as it is possible for our members to give. One of our members has been appointed to take charge of the work and has been most successful in her efforts to help young girls to *know* and to *do* the right. Help has been extended to Playground Associations, Reformatories and Homes and especially good work has been done by several of our members on the Police Matron Board.

FROM INDIANA.

Literature has been distributed, talks given and meetings held with both women and girls on the subject of purity. This work has been carried on in the homes and in the schools, and has everywhere met with gratifying results. "Peace Day" was also observed by some of the schools.

Genesee and Illinois report "no organized work" and from Ohio no report has been received.

These reports speak for themselves and represent a much *larger* amount of work that never is reported. How much of help and cheer and real uplift have come into the lives of the needy around us can never be fully known, nor is it requisite that it should be known except to the One for whom it should be done.

BERTHA JANNEY, *Superintendent.*

PURITY.

In reviewing the work of the past two years, it becomes evident that the general interest in purity reform is growing rapidly.

Philadelphia Yearly Meeting reports that their work consists in holding conferences, in giving lectures and in the distribution of literature.

An appropriation was given to assist the Spring Street Mission for colored children in its effort to rid the neighborhood of certain houses, which are a menace to the morals of the children and adults in that locality.

The Purity Committee in hearty sympathy with the effort being made to stop the interstate traffic in women, recommended that the Yearly Meeting send a petition to Congress.

A joint committee was therefore appointed to draft a memorial to Congress, and it produced the following petition which was adopted and directed to be forwarded in the name of the Yearly Meeting:

"The Philadelphia Yearly Meeting of the Society of Friends, numbering about 11,000 members in Pennsylvania, New Jersey, Maryland and Delaware, now in session, has under consideration the evils of the white slave triffic, and we do earnestly urge the passage of the bills now before you, the Mann, the Alcott and the Hamilton bills."

The report of Ohio Yearly Meeting states that public meetings have been held, literature has been distributed, and that some individual work along these various lines has been carried on.

Illinois informs that sixty Mothers' Meetings have been held. Through the combined efforts of the W. C. T. U., and the Yearly Meeting, 21,000 leaflets have been distributed, and copies of the "American Motherhood" and "Light" have been sent into many homes. This concern has been voiced, "Parents, give your children an education; that will prepare them for homemakers."

Gensee Yearly Meeting reports that their efforts have been directed toward the suppression of the white slave traffic.

Baltimore says:

Our Meeting as such and our members individually encourage the work of the American Purity Alliance in its efforts to bring about the education of the young in the laws of sex, and in the effort to suppress the traffic in women.

The successful efforts of Laura B. Garrett to bring moral education to the parents, to teachers and girls of Baltimore and Maryland should be a source of thankfulness to all. This course of instruction numbered in its classes for the year, twelve hundred and ninety women, many of whom were parents or teachers; ten hundred and ninety-two children, and ten hundred and fourteen older girls. Many more have been reached indirectly. In this way results are attained and many have been saved to lives of usefulness. The motto of this work might be: "Prevention through education." Baltimore Yearly Meeting gives this reform its moral and financial support.

In order to gain the broader view of what other agencies and organizations along this line are doing, we have consulted the Secretary of the American Purity Alliance, and the following facts have been taken from her report:

While the American Purity Alliance is not a Friends' organization, its work is of especial interest to this body because it was founded by Aaron M. and Anna Rice Powell, and because its office staff and many of its active members are Friends.

Some meetings have chosen to do their work for social purity through the Alliance. These send their membership fees or contributions through their representative with whom the Alliance secretary corresponds. In some localities individual Friends act as corresponding members. These send newspaper clippings and other communications to the Alliance headquarters, and so keep the office staff in touch with local movements. This con-

nection with the Alliance is mutually helpful, and might be developed into a co-operative force of considerable effectiveness. Assistance has been given to Friends who have written to the Alliance secretary to ask for suggestions in the preparation of programs for local conferences, or in a few instances to ask how individuals can work in their home neighborhoods. The librarian has furnished bibliographies to several Friends in schools and colleges, who are interested in moral education or in the teaching of sex hygiene.

Elisabeth Stover, secretary of the Alliance, has recently been doing field work in some of the Western States and in Ontario. Her journeys have taken her to several neighborhoods where Friends reside, and to some of the monthly meetings. She reports that she has found opportunity for helpful service in many localities where Friends could do much needed work. "There is need," she says, "for instruction for moral and hygienic teaching in both rural and urban districts. There is need for more wholesome amusements in neighborhoods where Friends might initiate playground movements or social centres. There is need for intelligent inspection of gaols, courts and places where delinquents are held during or after trial for misdemeanors. A big sister movement of the right kind could do much for girls, whose greatest need is a wise friend, but the friendship should be formed in time to prevent the acquaintance with gaols and courts."

Two of the most heart-breaking instances of the need of such friendly safeguarding were found in neighborhoods where Friends meetings are regularly held. At both places with very little care on the part of somebody interested in neighborhood welfare, the conditions might have been changed quite easily and a wave of moral devastation would have been checked before it brought shame and sorrow to several bright young people.

Of another Friends' neighborhood the secretary writes: "These Friends are in a field of quite unusual opportunity. Two or three lines of interesting and inspiring work are being quite neglected, while some members of the monthly meeting complain that their young people are not interested in Friends' meetings.

"In the short time that I was there, I learned enough about the conditions to make me fear that if something isn't done soon for that little colony, at the other end of the town, something will happen that will shock the good people of that neighborhood into action that won't be friendly. I can't help feeling that the Friends there are missing a golden opportunity. Perhaps they would see it if it were not so close."

This sets us wondering if there may not be a good many such opportunities.

If Friends could realize that the best kind of social purity work (that of keeping the atmosphere of the home, the school, the neighborhood and the municipality clear and wholesome) could be done in a hundred beautiful ways, we should have reports for our next General Conference, that would be full of sunlight. It is because the constructive work has been neglected. It is largely because some of the most beautiful and divine things of life are ignored, and because we shirk our duty to our neighbor's family, that the word "purity" has come to be associated with shadow and shame.

Why do we wait for social currents to become polluted and to form stagnant *pestilential* pools, before we begin to do social purity work in our home neighborhoods?

It was the prophetic vision and the inner light that led Aaron M. Powell to initiate a men's abolition movement when negro slavery was abolished in America.

He knew the menace of the white slave traffic long before that term was coined, and strove with the heroic band of new abolitionists of Europe to anticipate and prevent its invasion of America.

If there had been one hundred, perhaps if there had been even ten men like Aaron M. Powell to work as he worked, there would have been no such stain on the national records, as the report presented by the Immigration Commissions Committee, appointed to investigate the white slave traffic in this country.

If the members of this Friends' General Conference choose to do it, they can make the American Purity Alliance a power for righteousness on this continent, that will be felt throughout the world, and an uplift to the two great nations represented in this body.

MARY TRAVILLA, *Superintendent.*

DEMORALIZING PUBLICATIONS.

Owing to illness last year the superintendent was not able to keep in touch with those who are laboring for the purification of the press. Reports received this year are very encouraging. A gratifying feature of the work is the increased interest shown by organized bodies such as Women's Clubs, Civic Clubs, and others working along those lines.

In February, 1910, Chicago post office condemned more than 25,000 comic valentines on the ground that they were objectionable. In Cincinnati on May 26th of this year, the International Poster Printers' Association of the United States and Canada declared "we will not print anything that a reputable newspaper or magazine would reject."

One of the most encouraging reports comes from the Baltimore Friends' Press Association. Active, aggressive work has been carried on and a great deal of educational work accomplished by means of printed reports and letters asking moral assistance in the work.

Excellent work along the same line has been done by the sub-committee of the Philadelphia Yearly Meeting's Committee on Philanthropic Labor. Whenever it has seemed advisable to bring the subject forward at any time, all have been urged to a greater activity and earnestness in this direction.

The superintendent would again urge Friends to endeavor to arrange in their respective localities for a reasonable supervision of moving picture shows, cheap theatres and kindred amusements. If each community had sufficient interest in community affairs and would seek to endeavor to raise the standard of life for all by providing only the best interests much of the work of mere objection would be done away with. Our ideal should be to so fill the life with legitimate duties that all else shall pass away. As various communities seek to supply healthy, sane and useful forms of activity for youthful spirits, minds thus trained will respond naturally to those things which uplift and purify.

FLORENCE H. TITTENSOR, *Superintendent.*

TEMPERANCE.

The work of the past two years, as reported by the several superintendents, is condensed in the following statements, classified by Yearly Meetings.

PHILADELPHIA.

This Yearly Meeting, through Charles Palmer, reports considerable activity. In the first place a special committee was appointed to look after liquor legislation in

Pennsylvania, New Jersey and Delaware. This committee attended to the labors of its appointment. Literature has been circulated, and several meetings and conferences have been held at which some phase of the subject was considered. In nearly every quarterly meeting definite work has been performed, and in most of them conferences were held. Attempts were made especially in New Jersey to induce legislators to support a local option law, and other temperance measures. An evening meeting in the interest of temperance was held during Yearly Meeting week, in both 1909 and 1910.

INDIANA.

R. O. James, chairman of the Indiana Yearly Meeting's legislative temperance committee, reports valuable and effective work done, especially during the last session of the state legislature. Many members of the committee were on hand, laboring diligently to prevent the repeal of the local option law. The law was retained, and has resulted in driving the legalized liquor traffic from nearly three-fourths of the state. This year energetic work is being done in many counties to send representatives to the next legislature that will ensure the retention of the local option law, and it is hoped sufficient strength may be developed to make the whole state of Indiana dry territory. The results of local option, so far have been eminently satisfactory, the economic advantages being most marked in bringing more home comforts, wherever the saloons have been abolished.

BALTIMORE.

Benjamin H. Miller reports: The Temperance section of the Philanthropic Committee of Baltimore Yearly Meeting has done little or nothing as a committee, since the last Yearly Meeting, but many of our members have been active in the W. C. T. U. and Anti-Saloon League, the two most effective organizations working for the advancement of the cause.

During the last winter when our legislature was in session, our members did their full share in bringing pressure to bear upon the members of that body to secure a state-wide county local option law, but without success, though it came within one vote of passing the House of Delegates, and had it secured a majority there, its advocates think it would have passed the Senate.

GENESEE.

Reporting for this Yearly Meeting, Isaac Wilson says that not much independent work has been done by members of our Society. Friends, however, have been active in co-operation with temperance organizations in various lines of effort to remove the drink evil.

ILLINOIS.

M. Amanda Mills, superintendent of temperance of this Yearly Meeting, reports more than usual activity. Members of the legislature were communicated with, and asked to support pending temperance bills. Literature in considerable quantity has been distributed. Efforts were made to secure a better observance of the Scientific Temperance Instruction Law. The superintendent during one year wrote fifty letters, and sent out sixty-five hundred pages of literature. She says that the people seem to be more awake on the liquor issue, and she believes there is a gradual development towards better conditions.

NEW YORK.

Friends in this Yearly Meeting have in the main exercised their influence in co-operation with the existing and well organized temperance organizations. The superintendent, by personal letter, urged a number of Friends to write their senators and members of assembly, asking them to support bills pending in the legisalture, restricting the liquor traffic.

Early in 1909, we published a sixteen-page pamphlet, "The Liquor Problem; A View and a Review." This has been quite extensively used by the different superintendents, and others. It may still be had for distribution for the cost of postage. The main object of this publication is to inform Friends as to the character and status of the problem with which they have to deal.

The superintendent has endeavored to keep in touch with the field, and has personally co-operated wherever way opened. He has delivered about forty addresses on some phase of the liquor question during the past two years, some in connection with local option campaigns, and ten addresses to the pupils in public and private schools.

HENRY W. WILBUR, *Superintendent.*

TOBACCO.

Since the last biennial we have printed and distributed eleven thousand copies of a cigarette book-mark, copies of which have gone through hands of school principals and superintendents to school boys. Distribution has been made from points in California to points in New Jersey; the line of distribution being attenuated, of course, excepting in Illinois, where many schools have been supplied.

Most cordial letters have been received from school superintendents, regarding their usefulness. It is the belief of the superintendent, that a wider circulation of such book-marks is desirable, and he recommends that the Philanthropic Committee issue twenty-five thousand to use as way opens.

In Indiana an attempt has been made to systematize work of eradicating the use of tobacco among Friends.

In Maryland, meetings are waging war against use and cultivation. Farmers are being instructed regarding substitute plants that are better than tobacco.

Philadelphia Yearly Meeting has printed for distribution 10,000 copies of a leaflet entitled, "To Smoke Or Not To Smoke"; and the same number of pamphlets entitled, "Tobacco and the Individual." The former was prepared by Elizabeth Lloyd and the latter by Dr. Joshua D. Janney. In Wilmington, Delaware, use has been made of the Law and Order League to check the increase of the cigarette habit.

Addresses and other isolated individual work has been reported.

It is my belief that the economic argument should be urged against tobacco. The American boy cares less about the color of his lungs or the action of his heart and cares more about his chances to make money and his "getting on" socially among his comrades and with his employer.

ALBERT S. MILLS, *Superintendent.*

WORK AMONG COLORED PEOPLE.

Some of our quaint old time Friendly phrases seem to us, to-day unmeaning—archiac, in fact. Some still retain their value. Among them all, none seems to more truly fit present conditions—to more exactly define twentieth century feeling and longing than our ancient query, "Do Friends give to children under their care, an education to fit them for business?" An education to fit children for business, is what educators and parents of the present day are asking for—in fact, are clamoring for. It seems a little strange that in this country, the first schools to systematically do this, were the schools for the freedman. A realization of his condition, without capital, without

tools, with no knowledge of the world, led his friends soon after the close of the Civil War, after a short experience of teaching from books alone to endeavor to give him "learning to fit him for business." The schools of South Carolina in which Friends are interested were not sluggish in this respect. The Schofield school taught its pupils the dignity of work before Hampton was in existence. People ask now, "why need we longer help these schools? Why can not the negro educate himself?" The question implies a thoughtlessness that makes it difficult to answer. I can only ask in reply, "Does any class in the community north or south, in free school or college, pay for its own education?" The large endowments upon colleges is the answer to my question. I might add that the Afro-American claims that in some sections of the south, he not only pays in taxes for his own schools but helps to educate the white children.

Statistics prove that while in many sections of the south the educational facilities are not what they ought to be, in any class of children the advance in the schools for the colored child has not kept pace with the increased advantage for the white child. South Carolina spends six times as much on each white child's schooling as she does on each colored child. North Carolina appropriates only $1.50 a year for a black child's education. If the negro is to have even a smattering chance of an education, the work of the south in her free schools must be supplemented by northern philanthropy. All of our Yearly Meetings report some money and some barrels sent to Laing and Schofield schools but the reports from several seem entirely inadequate to the needs of the schools and the financial ability of the Friendly communities. The schools need much larger contributions than they have received during the past two years.

While we hear much of race prejudice in the south, it is the race prejudice in the north to which I desire especially to call your attention. We meet just now in a time of race ferment. Because two big animals made "in the image of the living God" chose to pommel each other for the sake of game, and the man with the black skin could pommel harder and longer than the man with the white skin, innocent and helpless colored men, women and children all over our country are being assaulted. When we read that, in the northern state of New Jersey, a child is refused school privileges because her great, great, great, great grandmother was a negress, making her 1-128 part black—when in the northern state of Maine, a graduate of Dartmouth College, having passed the Civil Service examination, and been appointed to United States Geological Survey, is refused work upon arrival because he is of negro descent,—is it not our duty to ask, "What are Friends doing to stem the tide of northern prejudice?"

It is therefore encouraging to be able to say that the reports indicate that many meetings are doing their duty in this respect.

Baltimore reports two Monthly Meetings having a care over their neighborhood schools. Also that Friends labored hard and with success to prevent the disfranchisement of negroes in Maryland.

From the Philadelphia report I quote:

"Our committee has pursued its usual lines of activity, but has also extended them, very considerably, during the past two years. We have used our influence in behalf of the Laing and Schofield Schools in South Carolina as heretofore and have contributed to the Taylor Lane Hospital, through Dr. Matilda Evans, a colored physician of Columbia, South Carolina.

"We have contributed toward the expenses of the Spring Street Mission, Home for Aged and Infirm Colored People, 'Sarah Ann White Home' the 'Downingtown Industrial and Agricultural School' at Downingtown, Pa., and The Outing Fund for Colored Children of Starr Centre, Philadelphia. We have paid part of the salary of a colored trained nurse, who visits the public schools for colored children in Philadelphia. Her services have been publicly acknowledged by Professor Brumbaugh and by the parents and teachers of the children; but so far, she has not been regularly appointed to the position; as only white women receive the appointment.

Indiana reports strong efforts of Friendly communities to uplift their Afro-American neighbors through providing opportunity for self help. They have distributed reading matter among colored children and have taken from the libraries, "The Leopard's Spots" and substituted books by H. B. Stowe and Octave Thanet in its place. This they have done for "the education of the white population," as they find "the amount of ignorance, indifference and strong race prejudice both alarming and discouraging."

It seems strange that Friends, descendants of men and women who were willing, if need be, to sacrifice their lives to free the slaves, in this country, should allow themselves to be influenced by this demoralizing book and the others of its kind by the same author. But so the reports state, that in Friends' neighborhoods contributions to southern schools have fallen off because of these books. Oh, my friends, what does that mean? Have we so far forgotten the past, so far forgotten what slavery was, that we let a man who boasts that his father was the instigator of the Ku Klux Klan influence us against a whole race by horrible stories?

No class of people is free from faults. If one of the greatest among the lower class of colored people is licentiousness, is it not easy to trace it directly back to the teaching and practices of slavery times, and to the treatment of colored women by whites, up to the present time? What ye sow, that shall ye surely reap. This nation sowed the wind in slavery days. It must reap the whirlwind. Are Friends to make no stronger efforts than they are doing now, to arouse in this country a sense of justice for the negro? When a prominent New York lawyer says frankly to a jury that he does not expect a fair deal for his colored client—he knows they are all prejudiced against the colored man—he is himself so prejudiced he only asks "a dog's chance" for the man, because a faithful dog receives fair treatment,—oh, my friends, have we not a stern duty in this race question?

"A dog's chance" for a race that, with nothing to start on, in forty years has accumulated $500,000,000 worth of property; that has 40,000 students in college; 16,000 clergymen; 4,000 musicians; 17,000 physicians; 1,000 lawyers; 300 journalists; 236 artists; 82 bankers and 52 architects. The negroes are adapted to agriculture and there are 2,000,000 engaged in this pursuit owning farm property which will average about $300 to a family. Think what this means for forty years work, and yet we must ask for this people only "a dog's chance." Where is our boasted Anglo-Saxon love of fair play? In the words of Indiana report, "Friends who have few of them, or prejudice to overcome, must uphold by example as well as precept the great principle set forth in our Declaration of Independence that every human being has a right to life, liberty and the pursuit of happiness."

ANNA M. JACKSON, *Superintendent.*

GAMBLING AND KINDRED VICES.

We believe the question of gambling is receiving more earnest consideration than ever before, by all the better class of people, but it has been difficult to gather the work which has been done by our Society, or by this committee as in most of the Yearly Meetings this question is not taken up separately from other lines of our philanthropic work. It seems to blend so closely with other needed reforms.

Baltimore's committee reports satisfactory work done in suppressing gambling on some of their county fair grounds.

Genesee reports work done along this line in connection with other religious organizations, but so far have not been able to reach desired results, but are hopeful that the efficient efforts of interested earnest workers may be able to accomplish that for which they are laboring.

Other committees have done work but, as one report states, it must be a personal work rather than committee work if this evil is banished from our land. If the child is taught not to expect something for nothing, but to always be willing to give value received and to desire nothing but what rightly belongs to it, many a young man would be saved from the gambler's den; so many of these habits are formed by the child unnoticed by parents, or with little thought of after results, the habit thus innocently formed too often hangs to them through life.

We believe in calling things by their right names and that the present methods which are practiced in chambers of commerce and boards of trade in dealing in options are nothing more or less than gambling and should be so called and considered by all; in fact we consider it the worst form of gambling when we allow men to gamble on, or create fictitious values on, the bread of our people.

OLIVER WILSON, *Superintendent.*

PRISON REFORM.

All of the Yearly Meetings have Committees on Prison Reform, Philadelphia appointing such a committee since the last Conference. Reports have been received from all but two of the Yearly Meetings. Ohio refers to the establishment of boys' and girls' houses in many of the counties of the state, also of maintenance of Juvenile Courts. In Philadelphia Yearly Meeting much work has been done in endeavoring to improve the condition of the jails in some localities. In Wilmington, Delaware, a school has been maintained in the jail and the prisoners looked after upon their discharge.

The superintendent in Illinois Yearly Meeting reports: In Illinois, as well as in several of the other states embraced by Illinois Yearly Meeting, States' Attorneys are paid by fees. Such fees are large enough that the States' Attorney is over-zealous in securing conviction. This sometimes takes the form of inducing the prisoner to waive a trial by jury, or to plead guilty at once "to avoid delays." We are interesting ourselves with the problem that is involved. We believe the fee system is bad, and think that States' Attorneys should be paid a salary with the view that they should work in interests of justice.

In Illinois, as well as in several other states in the central west, sheriffs are paid fees for boarding prisoners, the per diem being fixed by the County Board. It has been discovered that some sheriffs make a great deal of money off of the county by boarding prisoners. This may be gotten at through the County Board, in part. The bad feature of the arrangement, is the effect of the system upon the sheriffs. A wrong attitude toward prisoners is developed and we find that it is very rare that the sheriff takes advantage of a discretionary authority to let prisoners go under our pauper acts. In case of fines, the sheriff's duty is to collect by levying on any property that may be found within the county. When he uses the maximum time for ascertaining facts, the evidence is strong that he is interested unduly, in mere detention of the prisoner rather than in matters of justice. We have been attempting to correct this.

On the assumption that "idleness breeds mischief" I have been visiting our county jail, weekly, since our last Yearly Meeting, with a view to get employment for men who are coming out of jail.

Some attempt has been made to crystallize public sentiment in behalf of Children's Courts. In the majority of cities of the central west, children are taken to County Courts, whereas special courts have proven very much more suitable.

In New York, the Women's Committee of New York Monthly Meeting has co-operated with the Women's Municipal League in regard to the care of women prisoners. In New York City, they have advocated a house of detention for women, and reforms in Magistrates' Courts. A bill regulating inferior courts has become a law which greatly improves many conditions in these courts. It contains, however, a provision for the medical examination of certain women which was strongly opposed by the committee, as it was thought to be an entering for the state regulation of prostitution.

GENESEE YEARLY MEETING.

A great advance in the treatment of prisoners has been inaugurated by the Ontario Government during the past year. The site, which was selected by a member of our Society, of 800 acres lying near the city of Guelph, as described by said person, as well as the objects which led to the movement, and the prospective plans as conceived by the Provincial Secretary, Hon. Mr. Hanna, are given in the following paper, which we submit as a part of our Society's work in this line; the writer having been in close touch with the movement from its inception.

PRISON REFORM IN ONTARIO.

It is a pleasure to be able to state that those having the management of the inmates of our provincial prison are attempting new methods of procedure, which we believe are for the betterment of all concerned. Those persons in Ontario who have been convicted of wrong doing and have been sentenced to a term of confinement of less than two years have heretofore been sent to the central prison located in the city of Toronto. The amount of land in connection with this institution has been very limited. The inmates were confined within high walls and although some work was furnished, this was largely confined to the manufacture of woodenware, cordage, such as binder twine and supplies for the hospitals and other institutions. It is the present intention to place the prisoners on a much larger area of land, to give them plenty of outside labor, to bring them more into contact with nature and to place them as much as possible upon their honor. With these and other objects in view, many farms were examined and a site near Guelph was selected. Eight hundred acres of land were purchased about five months ago, and a few of the inmates of the central prison were brought from Toronto and started to work on the farm in the erection of temporary buildings, and in sowing the spring crops. At present about fifty of the "trusties," as they are called, are on the

farm and one hunderd more are expected to arrive in a few days. It is the intention to have the inmates erect all the permanent buildings, underdrain and beautify the farm, grow farm crops, vegetables and fruits, grow forest tree seedlings for replanting the waste lands of the Province, to crush stone by machinery for shipping out to improve the roads of Ontario, etc.

The old plan of dark, dismal, damp cells, total confinement and comparative idleness is passing away and the introduction of light dry cells, partial liberty and wholesome, active, purifying, renumerative work is taking its place.

We believe the latter plan to be decidedly the better of the two, both for the individuals themselves, and for the people as a whole. It tends to develop the good that is in the individual and to encourage a fresh start along better lines of living. The government of Ontario deserves much credit for endeavors for the improvement of the wrong doers and we believe their labors will have a very wholesome influence.

Baltimore reports as follows:

We have in Baltimore, a Juvenile Court and a system of parole officers.

There are eight police station houses in Baltimore, two matrons to each and two or three substitute matrons with a superintendent of matrons over them, there is also a Women's Board of Police Matrons, a self-constituted board.

We have no place of detention for prisoners other than station house or jail and earnest effort is being made to have one, the great necessity for one being felt.

Some of our women Friends are active on the Women's Board of Police Matrons furnishing clothing, etc., for use of matrons in making prisoners more comfortable.

There has been no change in the law in any of the states in regard to capital punishment, three of the Yearly Meetings have special committees on the subject, but as the disciplines of all the Yearly Meetings have a testimony against it, the representative committees are always available to take any action that on an emergency seems necessary. There is undoubtedly a large public sentiment outside of Friends in favor of the abolishment of the death penalty and Friends should be on the alert and neglect no opportunity to crystallize that sentiment into organized effort.

There are abundant statistics available to demonstrate that neither hanging or electrocution prevents the commission of murder. There seems to be a growing opinion that severity of punishment does not deter the commission of any crime, probably in no previous decade has there been a more enlightened and sincere study of the conditions that produce crime, or more humane and earnest effort to better those conditions, nor has there ever been more legislative and judicial remedies for the restoration of the offender and the protection of Society. For nineteen years of the so-called Christian era, all the laws and their administration have been founded on the doctrine of retaliation, on the doctrine of an eye for an eye, a tooth for a tooth, instead of following the teaching of Jesus, the Mosaic doctrine of blood for blood has been their inspiration.

But it is gradually dawning upon the minds of our law-makers and courts that *love* and *not hate* should be the spirit with which we should deal with our erring brother, therefore the best way to check the development of crime is by preventive measures, and that penalties for the violation of law should be inflicted only for the purpose of restoring the offender and for the protection of Society. As some of the evidences of progress, it might be well to mention the passage during the last hours of the late session of Congress of a bill to parole United States prisoners and but a few days ago Governor Hughes of New York, signed several bills amending the probation laws, one giving the children in certain counties the right to be heard by a special procedure, instead of by the criminal, which relieves them of the stigma of a criminal conviction. Children's Courts instead of finding children *guilty*, may adjudge them to be in need of the care of the State. Another amendment provides that parents, guardians or other adults charged with contributing to the delinquency of children may be summoned before a magistrate and may without conviction be placed with or without bonds under the oversight of a probation officer. Should the probationary oversight fail to produce the desired results, the court may convict such an adult of a misdemeanor and impose sentence. Another provides that children may be kept on probation for a term not exceeding two or five years according as their offence is a misdemeanor or a felony. Also courts hereafter in placing adult offenders on probation, may require that they shall work at suitable employment, shall pay fines in instalments, shall make restitution or reparation to the aggrieved parties for damages or losses caused by their offences, shall support their families, and shall abstain for a reasonable period from the use of alcoholic beverages, if the use of the same contributed to their offences. As a supplement to the parole and probation systems, a movement has been started within a few years known as the Big Brother Movement. When a boy has been paroled, he is taken charge of by a volunteer, who agrees to look after him and endeavor to lead him in better ways, to be a big brother to him. The evident trend of public sentiment in the enactment of crime preventive measures, the increase of free kindergartens and playgrounds are all hopeful movements for the saving of the child. Some one has said, "If the children of one generation can be saved from criminal influences crimes would be driven from the land."

All of these movements have had the sympathy, and as way opened, the active support of Friends. But the superintendent would urge Friends to more zeal in these reforms; they should be influential in promoting a more enlightened public opinion on these subjects.

It is recommended that they be considered in conferences and meetings, that we keep ourselves informed as to the conditions existing in our several communities, as well as throughout the state, and be vigilant in protesting against abuses, and petitioning officials and legislative bodies in favor of reforms.

JOHN W. HUTCHINSON, *Superintnedent.*

PEACE.

While there has been much of encouragement in the field at large to help and sustain peace workers during these last two years—much that would bear repetition at this time, yet I take it the thing desired in a report is a real report of work actually done by Friends in various localities.

The work was taken up two years ago with the desire to labor among Friends and through Friends' organizations, especially since the preceding period had been devoted almost exclusively to work among colleges.

Since the last conference 2000 copies of Stevenson's "Teacher as a Missionary of Peace" have been printed for distribution in this department, and your superin-

tendent has communicated with the superintendents of this work in all the Yearly Meetings and sent numbers of this pamphlet wherever it seemed work could be done—in one Yearly Meeting to every local superintendent throughout the Yearly Meeting, the names being furnished by the superintendent of that meeting.

Programs for Peace Day, the third First-day in the Twelfth month were sent to all First-day schools throughout the Seven Yearly Meetings, and later to all day schools as well, for the commemoration of Hague Day, Fifth month, 18th, literature being furnished on request for the carrying out of such program in each instance.

Upon request for reports of work done in each Yearly Meeting, replies have been received from six—a resumé of which follows:

The work done by *Indiana* Yearly Meeting, (Ellis Good, Superintendent) for peace has been mainly local and in the direction of arousing people in localities where members reside, to the importance of bringing influence to bear on candidates for Congress to the end that extravagant appropriations for army and navy purposes, especially for big battleships, may be withheld.

New York Yearly Meeting, (Phebe C. Wright, Superintendent) reports 3000 copies of pamphlet by Andrew Carnegie distributed in schools with other suitable literature. "Battleships and Statesmanships" and "Why Congress Taxes us for more Battleships" and other pamphlets have been distributed recently. Several hundred names for the World's Petition to the next Hague Conference, have been forwarded to Anna B. Eckstein, Boston, Massachusetts.

Illinois Yearly Meeting, (Josephine M. Hollingsworth, Superintendent) while deploring the small amount of work done, yet reports between three and four thousand pages of literature has been distributed during the present year, but has no account of the previous year. She further says: "More seems to have been accomplished by my committee by way of waking up sentiment with the 'Teacher as a Missionary of Peace' than with any other leaflet. One of the committee introduced it into twelve schools of her own and adjacent counties. Another reports a copy given to every teacher in Princess Anne County, Virginia. The 'Story of the Christ of the Andes' has been read in high schools and grades and told orally in primary schools with good effect. The sentiment among Illinois colleges has crystallized into an organization known as 'The Illinois State Branch of the Intercollegiate Peace Association' with one of the members of our Philanthropic Committee as its president. A contest was held in April in which seven colleges were represented. I mention this merely as an instance of the growth of peace sentiment, and not to claim credit, but with a feeling of gratification that one of our members is strong enough to be its president. A copy of each leaflet received, with reports etc., has been filed in school library for reference. We had no official representative at the Chicago Peace Conference, though some of our members resident in the city attended."

Baltimore Yearly Meeting (Asa M. Stabler, Superintendent), reports that they have distributed peace literature, "Teacher as a Missionary of Peace," "Results of the Two Hague Conferences," "Story of the Christ of the Andes," etc., sent by the superintendent and further says: "We have made an effort to introduce peace literature into our public schools but we find the war spirit is hard to overcome. We were not represented at Chicago Peace Congress last year. An excellent paper from our Committee on Philanthropic Work, giving great encouragement to peace principles, was read at Quarterly Meeting and the clerks were directed to forward copies to the President and Secretary of State. I enclose copy ot same." It reads as follows:

"Baltimore Quarterly Meeting of Friends, held at Sandy Spring, Maryland, Sixth month 13th, 1910, congratulates the people of the United States on the marked progress which the past year has unfolded in the agelong struggle for the substitution of the reign of law for the reign of force, in international affairs. It notes with deep satisfaction the significant announcement of the Secretary of State that the proposed constitution of the International Court of Arbitral Justice, recommended to the powers, has met with so much favor as to insure the establishment of such a court in the near future; and it pledges to the President and the Secretary of State our hearty support, and invokes the co-operation of men of good-will everywhere in bringing this beneficent result to pass. We further note with profound interest and satisfaction President Taft's recent declaration that there are no questions arising between nations which may not properly be submitted to arbitration. We greatly rejoice that we are coming nearer to the condition in which love and not fear shall be generally recognized as the controlling force in the affairs of men."

Genesee Yearly Meeting, (Wm. G. Brown, Superintendent), felicitates itself that "while the preparations for war have increased, the peace spirit has no doubt grown, and militarists themselves, either through conviction or through force of public opinion have advocated more than ever armament for protection rather than for hostile purposes." It further reports it regrettable "that Canada departed from an unique and wholesome position in the matter of a Canadian navy. Friends entered their protest against it along with others. Genesee Yearly Meeting a year ago in Toronto made place for a meeting of the Peace Society, and was the first religious conference in Canada to make a contribution to its funds. In remembering the Canadian Peace Society grew out of the efforts of Friends' Association, it is rather noticeable that neither the Peace Society nor the Friends' Association can count in numbers from among Friends anything like the number their objects and hampered efforts would lead to expect. Friends' Association last year received considerable commendation for introducing an essay competition among collegiate institute and high school pupils and the awarding of ten prizes. The general and special results were most gratifying. *Friends' Association Messenger* devoted considerable attention to peace and the promotion of friendly ideas, but it is now discontinued through lack of friendly financial support. Individual members of Friends have been quite active where opportunity afforded. Friends have also advocated activity of the body in connection with the celebration of 100 years of peace between Canada and the United States, and it is earnestly hoped the religious Society of Friends may take a considerable part in the matter so becoming to its principles and teachings"

Philadelphia Yearly Meeting, (Jesse H. Holmes, Superintendent), reports a wide circulation of the Yearly Meeting's statement on "Peace and Arbitration" authorized two years ago. This committee has taken the initiative in publishing much of the literature it distributes, having in the past two years printed 7000 copies of "Christ of the Andes" rewritten for children; 1000 copies of the "Song of the Twentieth Century" by Elizabeth Lloyd; 5000 copies of "Teacher as a Missionary of Peace" by Steven-

son; 5000 copies of a statement of "Results of the Two Hague Conferences," by Dr. William I. Hull; also a program for use in Friends' and other schools and in First-day schools.

In addition to this 40 copies of the "Report of Pennsylvania Arbitration and Peace Conference"; 2000 pamphlets on the "Cost of War"; 1000 copies of illustrated leaflet on Battleships; twelve copies of Dr. Hull's book an the Hague Conferences; large quantities of children's literature have been purchased from various sources, some of which has been distributed and the rest available on request. An interchange of literature has been effected with the Peace Association of Friends of the other Branch. The Committee has worked in conjunction with the "Pennsylvania Arbitration and Peace Society," and the "Pennsylvania Peace Society." 2000 copies of "Teacher as a Missionary of Peace" has been distributed to the senior classes of ten of the thirteen Normal Schools of Pennsylvania, having secured the interest and cooperation of the principals, who agreed to have permanent files of peace literature, an assortment being sent for the purpose. Similar literature was sent to six college libraries.

About 200 applicants for literature from schools in Pennsylvania for the celebration of May 18th were furnished fully with material. An Intercollegiate Contest was held, seven orations were received, four given publicly, and the committee assisted in giving prizes for them; Swarthmore College sent the winner to take part in the Inter-state Contest. Through the Home School Association, the Y. M. C. A., the W. C. T. U., and the Grange, work has been done. The possibilities of a saner celebration of the Fourth of July have been considered and some work along that line accomplished, using it in the direction of a higher patriotism than that indicated by noise and confusion, in two instances arranging for addresses on peace on these occasions.

Dr. William I. Hull was the official representative at the Second National Peace Congress held in Chicago, Fifth month, 1909.

Addresses have been arranged for at Grange meetings, State Suffrage Convention, at Normal Schools, Colleges, Ministerial Associations, Conferences and local meetings. Peace sermons in churches have been asked for. A number of Conferences have been held in the various quarters, while peace programs and teaching has obtained in Friends' Associations and First-day Schools, and literature has been generally distributed.

In conclusion I would say that with the work already done throughout the Yearly Meetings, the way seems open for larger work in wider fields for the future. In the hope that Friends as a society will take the stand for peace their forefathers adopted and kept in the past, this report is respectfully submitted by

ARABELLA CARTER, *Superintendent.*

EQUAL RIGHTS FOR WOMEN.

Considering the fact that most Friends are nearly, or quite, willing the woman half of creation should represent itself at the polls, it is surprising how few join our own organization. Perhaps they forgot that each new name is one more argument for suffrage, and each new dime placed in the treasury helps in the way of propaganda.

Those who can and will ally themselves with active local clubs are not expected to enroll with us; we want no repeaters. But we do want every Friend who believes in woman suffrage to stand forth and be counted somewhere during 1910.

We have had reports from only two Yearly Meetings, which by no means represents the work done since the Winona Lake Conference. There have been a number of successful suffrage meetings, addressed by Friends, in several different states; papers have been sent regularly to Friends, libraries, schools, boarding houses and families. Many hundred members have signed the monster petition presented to Congress last Second month. Legislators have been written to and legislatures addressed, with no visible effect, except to make stronger suffragists of all the women who thus wasted time, postage and railroad fare upon their Mis-Representatives in the Halls of In-Justice. These weary pilgrims to Albany and Annapolis know, as never before, the value of influence minus a ballot.

We have by request supplied a quantity of suffrage literature to school children for debates and essays. One boy who lives a thousand miles west of Ocean Grove received enough good reasons why his mother should vote to have convinced the editor of *The Outlook* if he could have been induced to read the articles. The young debater wrote a most grateful letter saying "the woman side won, and we expect to continue our debates for the purpose of finding more arguments in favor of prohibition and suffrage."

It is pleasant to note there are two Philadelphia papers which are doing our cause good service. *Friends' Intelligencer* loses no opportunity to uphold woman suffrage; strong editorials sometimes appear, those upon the "Suffragettes" and the "Strike of the Shirt-waist Workers" being especially fair we thought.

The big, little *Farm Journal,* edited by a Friend, is said to enter more than 200,000 homes, and the whole woman question is treated with respect and sympathy by this excellent monthly.

So, since the children of the editors are becoming converted, with two such mighty allies we may rest assured the day is dawning of equal rights to all.

MARY BENTLEY THOMAS, *Superintendent.*

GENERAL REPORT.

[Following is the concluding portion of the general report as read by the chairman of the Philanthropic Committee after having given summaries of the above reports of departments]

CHARLES F. UNDERHILL, Chairman Philanthropic Committee: Small indeed might seem our share in philanthropic work all around us if we could point for results only to activities within ourselves. But more and more our members are finding larger expression for their philanthropic impulses by giving active support to different organized movements in charge of specialists, some of whom are Friends.

We sometimes hear of one who has resigned membership in meeting because "this meeting gives me nothing to do." But membership in our meetings means more than that. If our meetings can so nourish the spirit as to quicken a desire for work the opportunities lie thick around

(To be continued next week on page 97 of the Supplement.)

part of our fathers of this most important side of culture. In proper places and on proper occasions we get together and sing. Sometimes we find ourselves singing things that we would not have chosen, simply because they happen to be in the collection or to be popular with others. There are some collections of hymns that we can use on such occasions. But there seems to be no one or two collections that contain all the hymns that we like to use, and hardly any that do not contain much that we would rather not accustom ourselves to or make familiar to our children.

The time has come when we need to have a care in this matter. A number of Friends at the request of the Central Committee of the General Conference now have it in hand, and we may look forward to having in the near future a collection of hymns that we may use at suitable times and on suitable occasions.

ANNIE COOPER LIPPINCOTT.

The summer roses were at full tide of bloom when this dear friend, with scarcely a moment's pain of dissolution, "fell on sleep."

Life had been to her truly a school in which to learn of the life of the spirit. As a devoted daughter and sister, she had shared all the interests and needs of those of her own household. As a teacher, her life had rooted itself in many another's to bear fruit, perhaps in unknown and unexpected places. As a member of the religious Society of Friends, her services upon important committees had been without stint. She had known the blessing of intimate companionship in marriage. Not a mother, she yet was accorded the respect and love of those to whom she had been "a true and faithful and loving mother." From her own deeply baptized soul, she became a source of strength and inspiration to all who dwelt near her, even to the little ones of her family circle.

The roses will come and go, with the return and the passing of their season; but the memory of this life of love and service is the unchanging possession of those whose privilege it is to stand nearest her. E. P. B.

[From the minutes of the George School Faculty.]

The Faculty of George School feel that in the death of Annie Cooper Lippincott, both the school as a whole and they individually, have sustained a serious loss.

As a member of the committee from the beginning, and for a number of years chairman of the Instruction Committee, she made herself familiar with the needs of the school, and her influence was always directed, not only in favor of the best modern appliances and thorough instruction, but also for a wholesome home life at the school.

She, perhaps, more than any other members of the committee, kept in close personal relationship with the members of the Faculty by whom her frequent visits and words of encouragement and sympathy will be greatly missed, and the memory of her active interest will be a continual inspiration to all who knew her personally.

DR. BALDWIN CALLED TO UNIVERSITY OF TEXAS.

Bird T. Baldwin has been released from a professorship in School Administration in the University of Pittsburg in order to accept a call to the University of Texas, where he will be head of the School of Science and Practice of Teaching and Associate Professor of Education. His courses will include work in Educational Psychology and Experimental Education.

FARM SLAVERY, A MENTAL ATTITUDE.

Referring to last week's editorial, and to previous correspondence in reference to farm employees, information as to the true conditions is desirable, but it will not prove whether employer or servant has the heavier burden. For who will weigh the feeling of responsibility and measure the amount of worry each will experience during the planting, growing and harvesting seasons?

Is not slavery to work and to conditions largely a mental attitude? As a rule, employers more than employees carry their business cares with them constantly. That continued thought of the work is usually the reason the man is an employer, rather than an employee. The borrower and the lender—the worker and the master—are largely indicated by the distaste or love for work, and not so much by circumstances.

I wish all people would study the personal experiences as related at the Negro Business Men's League, in conference at New York this week.

So many of these colored people, with most serious handicaps, have made wonderful successes; and the testimony almost invariably was that the change in condition was caused by a change in mental attitude.

When ambition and determination entered the mind of the colored carpenter who was literally suffering because no one would employ a black mechanic, they worked a change that made the same negro become the prosperous employer of some of the very white men who had previously refused his services.

The colored porter on the Pullman car, after years of passive discontent, resolved to advance himself, and he became eventually a successful merchant. And the bottlewasher in a drug store, by study and application, became a graduate pharmacist.

The errand boy of a truck farmer, starting his own business with *one egg*, increased his possessions so that now he is called the "chicken king," and he supplies half of Washington with poultry and eggs.

These colored men succeeded in spite of prejudice and of business competition. Should not that be an encouragement to every poor white employee? Should not the fact that the majority of successful and wealthy men of to-day were poor boys, give ambition to the lads of the next generation whose parents are not wealthy?

Success is largely a matter of determination, and in the start of every business, requires much work and sacrifice. Let us encourage the master to be generous to his servants; and in the servants, let us try to awaken a zeal for work and study; reminding both that success is not measured in money, but in the promotion of brotherly love.

Let us not try to prove which is the greatest—employer or employee. Can the hand claim greater glory than the foot? But with mutual help and sympathy, they work for the perfect body of humanity.

New York City. WILL WALTER JACKSON.

AN EMPLOYER'S VIEW OF THE FARM LABORER.

The Wilmington correspondent doubtless observes that Professor Nearing draws a doleful picture of the average wage earner.

Some of us spoke of the country because of that we have some knowledge. The Bankers' Report of the State of New York informs "that the wage-earners of the State have been depositing in the savings banks about $600,000 a week throughout the year more than they deposited the year before" (1908). What is true of New York is true elsewhere.

I know of a number of men, some renters, others owning nice farms, who started as hired farm hands. Living at the same places under the same conditions were many others, who are still poor and will probably remain so. Here is a wonderful field for some humanely disposed person to teach the working people of the North, as Booker T. Washington taught the colored people of the South, that their health, happiness and prosperity lie principally in their own hands.

Give them statistics to show the heavy loss they sustain in health and money by indulging in rum, tobacco and other vices. The people who overlook these things and lay the wrong on the farmer are not the friends of the laborer, but the worst enemy he has.

Our common tramp is a good example of the free and easy life some people so glibly advocate. They are often of good families, fairly well educated and brought up without being trained to stick to any steady work. When paying off a lot of this class of young men recently who had been engaged to gather fruit for me, I remonstrated with them for their dissolute lives. "A short life and a merry one," was the reply. I said I see the short life, but fail to see the merry part. Every farmer, of course, has to see that his men do a fair day's work. No business can be carried on successfully in any other way, but the work is not exhausting or degrading.

Hay is cut by a mowing machine and prepared for curing by a tedder and raked by a horse rake, all of which can be done by a fourteen-year-old boy without great fatigue.

Where there is a milch dairy, the cows are cared for systematically in working hours and the labor is not considered hard.

Many of the leading men of to-day started in humble circumstances and worked their way up, but not by working against the men who employed them. I know a leading contractor who said he drew plans and arranged the business of his employer when he was getting 12 cents per day and board. The journeymen called him a "fool" for his pains. He replied, "I know what I am at." Later he started in business for himself, and never had occasion to turn back. This harping on the tyranny of the employers by seemingly well intentioned people has been the cause of much loss to the laborers themselves, and the loss of prosperity and sometimes life to others.

This is a life of equalization.

"As you sow so shall you reap."

If labor makes houses or clothes or provision cost double, when they buy they must pay double.

No hostile teachings against employers or employees can do any good. Their interests are identical. And the sooner this is realized the better it will be for all concerned.

We are not a nation of outlaws because there is a robbery committed every day somewhere, neither are all farmers low and degraded because some of them have not kept abreast of the times.

Moorestown, N. J. SAMUEL C. DECOU.

"BACK TO THE FARM."

Not for one moment can I believe that the article, "Back to the Farm," in last week's *Intelligencer*, represents a true statement of the facts, as they exist to-day. Nor can I agree that the very earnest remarks upon this subject, and their general and hearty approval at the Conference, were in any sense those of "childish babble."

It is because we have not had the facts of the case, and because of the difficulty of getting the plain facts—the over-stating and under-stating—the ignorance is what makes this a problem of our times.

Men and women are starving in our cities, "haggard men and helpless girls," while our farmers and farmers' wives are overworked in dire need of help. It is a large question, an important question by no means solved.

The factor of the long hours of work, of the isolation and insufficient pay, perhaps, in some cases, are all to be considered and studied.

But let us not believe for one moment that the hired men and women upon our farms are obliged "to work all the time and have nothing to show for it." Neither can we believe that a request for Sundays or nights off is met with sour looks or refusal. I have observed quite the contrary.

It is true that in this "mighty scramble" sometimes "the hay must be made after supper." But when such is the case, the farmer and his boys work side by side with the hired man until the job is done. I have seen this over and over again through a long residence in the country. In the house, the wives and daughters, in extra cases—I might say all the time—*help out until the end.*

And as for the trampling down, the injustice and oppression, I do not believe it exists to any extent in the employment of farm laborers. Quite the contrary—work is to be found under more normal, more healthy conditions in the country than in the city, and in many families there is entire social equality.

Upon the side of the farmer the objection to taking foreigners, or even strangers, right into their own homes, is a matter of some weight.

Insistence upon the part of the farm laborer to the *eight hour a day*, or even the ten hour system, is also an objection. The hay, etc., must be made while the sun shines.

But when the sun does not shine, and for about four or five months of the year the hired man has many hours and days of leisure.

"Close friends and life" are to be found on the farms, when they are sought in the right way and in the right places. There is no better place to build up "strong minds in strong bodies" than on our farms—witness the many able men and women of our times born and reared in the country. The pleasures, the lures of the city, are too often so *much wrong doing*. The simple life, the many beautiful attractions of the country need to be written up, over and over again, if ever we solve our social problems. Such evils, let us remember, as the "great white plague" and the "white slave trade," find their victims more often in the crowded city than in the open country.

Let us hear both sides of this question, but let us have the truth and nothing but the truth.

HANNAH M. THOMPSON.

Wilmington, Del.

PASADENA FRIENDS TO NEW YORK FRIENDS.

[At New York Monthly Meeting held 8th Month 13th, 1910, the following letter was presented from Orange Grove Monthly Meeting, Pasadena, Cal.]

To New York Monthly Meeting of the Religious Society of Friends:

DEAR FRIENDS:—The letter brought by Elisabeth Stover from your meeting was read in our Monthly Meeting held in Third month and was very much appreciated by every Friend present.

You can not realize what a cheer and encouragement such messages as yours bring to us who are at so great a distance from the Friendly centers that we can not participate in the larger gatherings.

We were very sorry that Elisabeth Stover could not be with us for a longer time. She was here for a First-day morning meeting when her message was a very earnest one.

She also held an evening meeting in the Meeting House, when as part of her address she told us of your activities as a Monthly Meeting and also of the work in which she is engaged. She showed that each person can do something, however small, to help others to better lives. We regretted that she could not be with us for Monthly Meeting, but were glad she could leave your letter.

The continued interest and regular attendance of the members and other Friends make us feel that with our little Meeting we are filling a needed place. Although our total membership is twenty-seven, our First-day morning Meeting for worship seldom has less than thirty in attendance and sometimes as many as fifty. Always some of these have been visitors from other parts of the country, some of whom are with us for but one or two First-days and others for several weeks or months.

We hope that all Friends coming West will bear our Meeting in mind and meet with us whenever it is possible for them to do so. Through the messages they bring, through letters and through the *Friends' Intelligencer,* is the only means that we have of keeping in touch with the other Meetings.

We do most earnestly hope that we may be faithful in the discharge of our duties and that our meeting may grow in spirituality and in usefulness.

We shall be very glad to have a message from you at any time and trust that your Meeting may be blessed in all of its activities.

KETURAH E. YEO,

Clerk of Orange Grove Monthly Meeting of Friends of Pasadena, Cal.

PURCHASE QUARTERLY MEETING.

As I am always interested in accounts of the different Quarterly Meetings held in our Friendly centres, and feel that Purchase Quarterly Meeting, held Eighth month 3rd, 1910, was of sufficient interest, I send an account of it. Our meeting for Ministry and Counsel was held the afternoon before at half-past two. A proposition came from Chappaqua Preparative Meeting of Ministry and Counsel requesting that hereafter this meeting be held the morning of quarterly meeting, at ten o'clock, which proposition was united with. Our Meeting for Ministry and Counsel numbered but few as some of the representatives were so situated they could not be present. We had the acceptable company of Mary Travilla, which added to the life of the meeting. Fourth-day morning was bright and pleasant and a large company gathered. Twenty-five Friends from Westbury Quarterly Meeting, Long Island, came over in their automobiles, crossing on the ferry boat from Sea Cliff to Oakland Beach. Some of these Friends had never been to Purchase and a cordial welcome was extended to all in attendance. In the meeting for worship we had communications from Mary Travilla and others which were helpful and uplifting. Our business meeting was full of interest, no new matter claiming our attention, however. It was thought to be the largest quarterly meeting held in some time, over three hundred being in attendance, camp chairs being placed in the aisles so all could be seated. Under the fine shade in our Meeting House yard was a tent and tables spread with sufficient to satisfy our hunger. In the afternoon the Friends' Association was held, the subject being "Social Service," which was beautifully presented by a large delegation of young people. It cheered some of us older ones to see the life and interest manifested by the younger portion of our Society. They showed us the true pathway of life in which to walk. May we all profit by these quarterly meeting occasions.

Purchase, N. Y. ROBERT BARNES.

FRIENDS' ASSOCIATIONS.

COLDSTREAM, ONT.—The Young Friends' Association met at the home of Lafayette McCollom Eighth month, 19th. The opening silence was broken by singing "One Sweetly Solemn Thought." Lottie Marsh read from the first chapter of St. John. The subject for the evening was, "The Inspiration of Morn," to be written from observation. Neither of the papers were written, and Lottie Marsh read an article from "The Ides," entitled "Out Door Life." Mable Brown gave a reading entitled "The Sprite." Rev. Mr. E. Scott gave a few remarks on the subject in relation to the difference of feeling in the morning and evening. Harold Zavitz recited "Dost Thou Look Back on What Hath Been?" Mildred Zavitz, of Honeoye Falls, N. Y., told us of their Christian Endeavor work. Edith Zavitz gave a short talk on her trip to Ocean Grove and the Eastern States. Then after singing "There Shall Be Showers of Blessings," we adjourned to meet in two weeks at the home of Edgar Zavitz.

FLOSSIE BROWN.

NO ONE BUT THEE.

With a heart that was pure, and an eye seeing clear,
She looked on a world full of woe,
And begged with a woman's passionate might,
"Dear Father, pray let me go.

"I will use all the strength of my earnest soul
To teach them the way to Thee,"
And the Father drew her more close to Him,
And answered her passionate plea,

"I have many a voice that is loud and strong,
To speak to the world for me,
I have no one to sing a lullaby song
To this wee little babe but thee."

And the song was so sweet, and the song was so soft,
That the babe on her bosom smiled,
And the world that was weary of noise and of strife,
Saw God in the mother and child.

ELEANOR SCOTT SHARPLES.

QUATRAINS.

By John Russell Hayes.

BESIDE THE FIRE.

How good it seems, this stormy summer day,
Beside the fire to dream the hours away;
Or, turning Shelley's well-loved leaves again,
Hear his high music throbbing through the rain!

TO J. M.

Four themes, old friend, delight thy kindly heart
And fill thy fancies with unfailing cheer,—
Thy Country's annals, Nature's beauteous face,
Great-hearted Books, and Children fair and dear.

AT BIRMINGHAM MEETING-HOUSE.

Where once around this olden Quaker shrine
Thundered the boom of guns and trumpet's blare,
Now golden harvests crown the peaceful hills
And balmy roses scent the summer air.

OLD IRISH SONGS.

What love, what yearning went to make their charm,
Their wistful tenderness and wild despair,
Voicing a thousand years of Ireland's grief
From Donegal's grey cliffs to lone Kildare!

SUNSET IN VENICE.

Golden and rosy vapors float like dreams
And glorify each tower and palace old;
And all these strange and silent waterways
Are wondrous avenues of running gold.

J. R. H.

BIRTHS.

BAILEY.—At Camden, N. J., Eighth month 8th, 1910, to Charles Watson White and Mary Hilliard Bailey, a daughter, who is named Lois Landsdown Bailey.

DEWEES.—To Arthur M. and Emma M. Dewees, of Paterson, N. J., Eighth month 17th, 1910, a daughter, who is named Margaret Lucretia.

FARLEY.—In Chicago, Ill., Seventh month 25th, to Robert H. and Alice P. Farley, a daughter, who is named Alice Paxson Farley.

HULL.—On Eighth month 14th, 1910, at Beechfield, Baltimore County, Md., to James D. and Mary Broomell Hull, a son, who is named James Dixon Hull, Jr.

MARRIAGES.

ROW—WALTON.—In Friends' Meeting House, Newtown, Pa., on Third-day, Eighth month 16th, 1910, under care of Makefield Monthly Meeting of Friends, Charles A. Row, of Yardley, and Jessie R. Walton, of Taylorsville, Pa.

WALTON—HAVILAND.—At "Forest Heights," New Rochelle, N. Y., under care of Purchase Executive Meeting, on Eighth month 17th, 1910, Joseph Barnard Walton, of New York City, son of Joseph S. and Dora E. Walton, of George School, Pa., and Louise Elizabeth Haviland, daughter of James S. and Elizabeth G. Haviland, of New Rochelle, N. Y.

DEATHS.

BONSAL.—On Eighth month 14th, 1910, Mary M., widow of T. Vincent Bonsal, at Lansdowne, Pa.; a member of Philadelphia Monthly Meeting.

COOK.—Lola M. Cook, a birthright member of Menallen Monthly Meeting, Adams County, Pa., elder daughter of the late Ellis W. and Martha (Harris) Cook, died Seventh month 11th, 1910, aged 25 years, in the house in which she was born, the country home of her late father, whose death occurred but six months ago, in Menallen Township, Adams County (near Bendersville Station, Aspers P. O.) Interment was on the 14th of the same month in the family plot at Menallen Friends' Meeting House, near Flora Dale. Her mother having died in 1895, she is survived by two older brothers, Melvin J. and Arthur E., and a sister, Eva J. Cook, as well as by a maternal aunt of the household, who has been as a faithful and devoted mother in the sorrows that have come to the family. Following the traditions of the family, like her father and brothers and sister, she received a special normal school training, was a teacher in the schools of the neighborhood and a worker in the First-day school.

DARNELL.—Near Medford, N. J., Eighth month 10th, 1910, Elizabeth, daughter of G. Cressman and Ethel Zelley Darnell, age six months.

GILLINGHAM.—At her home in Moorestown, N. J., Eighth month 5th, 1910, Elizabeth L. Gillingham, widow of George L. Gillingham, aged 88 years, 6 months and 10 days.

NOTES AND ANNOUNCEMENTS.

The plans for the two hundredth birthday of Old Kennett Meeting House are being rapidly pushed forward; Isaac Sharpless, President of Haverford College, will deliver an address. Joseph Swain, President of Swarthmore College, is also invited. John Russell Hayes, of the same college, will give an original poem. A number of other speakers are expected. Information regarding railroad and trolley accommodations can be obtained from Pennock M. Pyle, Chairman of Transportation, Hamorton, Pa.

Nebraska Half Yearly Meeting comes the 5th of Ninth month. The Meeting of Ministers and Elders will be held the 7th-day before. The meetings of First-day, the 4th, will be attended by the visiting Friends and attendance of Friends in the neighborhood of Genoa, as well as others who may hear of the meetings may be expected.

It is hoped that eastern Friends attending Illinois Yearly Meeting may extend their visit so as to include Genoa, the Half Yearly Meeting being just one week earlier than the Yearly Meeting. Address Isaiah Lightner, Genoa, Neb.

The Old Kennett Meeting House, in Chester County, Pa., has been closed for some time, but the coming bi-centennial celebration has awakened in the neighborhood the dormant interest in Friends and their doings. To increase this interest a meeting for worship will be held next First-day in the old house. Elizabeth Lloyd has a prospect of attending.

A member of Orange Grove Monthly Meeting who spent her vacation with friends, camping on Mount Wilson, Cal., writes as follows: "We are tenting and have a regular camping outfit with a nice little camp stove. We eat out of doors most of the time. The tents are so placed that we have privacy and quiet, and still we are not so far away from others as to be lonely. Near us is a big pine tree eighteen feet around before it branches. Up here is the Carnegie Solar Observatory. Near the hotel are nice little cottages where the guests sleep, and nearly every one has a big tree either through the house or porch or very near it."

Friends wishing to attend the circular meeting at Concordville on the 4th (at 3 p. m.) will find a passenger car attached to the train (not on the time table) that leaves Wawa at 1.50 p. m. This train will stop at Concord.

The notice in a recent *Intelligencer* concerning me had one error: Prof. Chipman's camp is not at Cliff Island. It is on Little Sebago Lake and is an ideal place for boys. We were there two weeks. To reach the camp we rode eight miles in an automobile and six in a motor boat, and when there could see only the lake, the surrounding dense woods, and the sky. When the lake gave back the inverted forest and islands and the marvelous colorings of sky and clouds, especially before sunrise and after sunset, the scene was indescribable.

There is no intercourse with the outside world but by boat, the little motor bringing the mail and the groceries three times a week.

There are fifteen boys in the camp, all from Friends' Central but three and two of those will be enrolled next winter. There are two counsellors besides Prof. Chipman; one of them is Lawrence E. Birdsall. The boys have splendid freedom with constant wise but unobtrusive attention, and better physical and moral conditions could hardly be desired.

After leaving camp we spent five pleasant days with Elizabeth Y. Webb and family on their lovely Carter Hill, surrounded by mountains, the magnificent western view giving the highest of the White Mountains, twenty miles away.

Later we came through those same mountains and down the Connecticut valley to Buck Hill, where we are now domiciled for three weeks. There are so many strangers here, but we are glad to see the familiar faces of Robert Pyle and Hannah, Dr. and Harriet Cox McDowell, Walter Longstreth, Morris Fogg, wife and daughter, Thomas H. Griest, Jacob and Matilda E. Janney and Elizabeth, Thomas Janney and wife, Mary S. Parry, Cyrus Chambers and family, Rachel Hillborn and Annie, Martha and Eliza Schofield, Abby Evans and sisters of Moorestown, and many others.

The Buck Hill community has grown much since our visit seven years ago, but it has not lost its charm. We have an open-air room at Griscom Hall, with one entire side of our room open to the tree-tops and the distant mountains.

Buck Hill Falls, Pa. MARY H. WHITSON.

Friends who have occasion to telegraph or telephone to Henry W. Wilbur to reach him after eight o'clock in the morning, or before four in the afternoon, will save time in receiving a reply, and the recipient some inconvenience, by directing to 140 North 15th Street, Philadelphia, and not Swarthmore. Whenever he is not away on committee work, or visiting Friendly neighborhoods, he spends his time during the day in the committee's headquarters, in Philadelphia, at the address given above.

West Philadelphia Meeting on the 21st had a good attendance, the meeting seemed to feel the influence of the divine presence. The inspired thought was "Walking with God the Father." Daniel Moore, Alice Sellers and William MacWatters were heard in messages.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

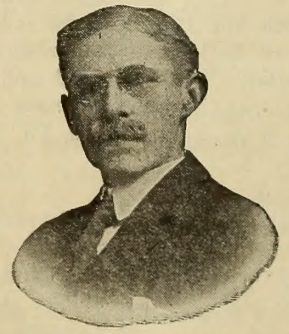
—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

EIGHTH MONTH 26TH (6TH-DAY)

—Nottingham Quarterly Meeting at E. Nottingham. Joel Borton expects to attend, and in the afternoon will address a meeting on Local Option.



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EIGHTH MONTH 27TH (7TH-DAY)

—At Rising Sun, Md., Local Option meeting addressed by Joel Borton, in the Hall, at 7.30 p. m.

EIGHTH MONTH 28TH (1ST-DAY)

—Young Friends of Philadelphia visit meeting at Woodbury, N. J., at 10 a. m. Trolley from Kaighn's Point, Camden, at 9.13, direct to meeting house.

—At Old Kennett, meeting at 10 a. m. Elizabeth Lloyd expects to attend.

—At Rising Sun, Md., meeting at 10 a. m., attended by Joel Borton.

EIGHTH MO. 29TH (2ND-DAY).

—Ohio Yearly Meeting at Mt. Pleasant, O. Mt. Pleasant is reached by the Wheeling and Lake Erie R. R. from Pittsburg, Wheeling, and Cleveland. The railroad station is Dillonvale, O., where Friends will be met. Notice should be sent beforehand to Richard E. Roberts or William E. Clark, both to be addressed at Emerson, O.

NINTH MONTH 4TH (1ST-DAY).

—At Concord Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Darby Meeting visited by Young Friends of Philadelphia.

—Friends' Association of Byberry, Phila., Pa., at the Meeting House.

NINTH MONTH 5TH (2D-DAY).

—Nebraska Half Yearly Meeting at Genoa, Neb., at 10 a. m. Ministers and Elders, Seventh-day before, at 2 p. m. Public meeting on First-day.

NINTH MONTH 10TH (7TH-DAY).

—New York Monthly meeting at 15th Street and Rutherfurd Place, New York, 2.30 p. m.

—Oxford, Pa., Friends' Association.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

The *Review of Reviews* this month besides pages on the Progress of the World, the Record of Current Events, and Cartoons of the Month, has Roosevelt the Husbandman—Oberammergau—A Third Visit by W. T. Stead, The Edinburgh Conference, The City Roof Garden, Fewer and Better Doctors by Dr. Flexner, New York and Her Public Service Companies, Wisconsin and Her Public Utilities, Industrial Accidents—A Problem of To-day, and summaries of leading articles of the month in the other magazines.

The current issue of the Harvard *Theological Review* contains "Is Christianty a Moral Code or a Religion?" by L. Henry Schwab, "Theories and Beliefs," by Ralph Barton Perry; "The Definition of the Supernatural," by George T. Knight; "Jesus as Son of Man," by Benjamin W. Bacon; "Sacerdotalism," by George H. Horr; "Strzygowski and his Theory of Early Christian Art," by Allan Marquand, "A New Natural History of Religion," by George A. Coe.

The Development of Religion; A Study in Anthropology and Social Psychology by Irving King is reviewed by George Albert Coe, formerly of Northwestern University but now of Union Theological Seminary, in the current issue of the Harvard Theological Review, under the heading, A New Natural History of Religion. (Harvard University, Cambridge, Mass. $2.00 a year, 50 cents a copy.)

Goldwin Smith's Reminiscences begin in *McClure's Magazine* for Ninth month, the first paper being on The American Civil War. Henry Smith Williams has the first of a series of papers on The Increasing Cost of Living. There is also The Insurgent Movement of the Fifties and of To-day, by Amos Pinchot, brother of the forester. Burton J. Hendrick, writes of The Albany Gang.

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PHILADELPHIA.

I

O City, where our goodly Penn
Came long ago, with gentle Friends,
To found a country town,
I gather up the ivy leaves
And immortelles, I make a crown
To hand unto thy earnest men,—
And from its leaves my love transcends
To cheer the heart of him that sits and grieves.

II

O City, where the old Bell swung,
Proclaiming liberty to all,
That gave the Declaration birth,
And pealed thy name o'er all the earth,
May we forever find a tongue
To bless the men that first heard Freedom's Call!

III

O City, where great Franklin lies,
Whose learning charmed the wise of France,
And where Girard, too, came to dwell,
Let others look on thee askance,
Thy loyal sons love thee too well
To cast a cloud upon thy cloudless skies!

IV

Thy stately buildings old and grand,
As fine as any in the land:
Thy Hall and University,
Thy shrines of Art, Song, Minstrelsy,
Are heritages for the youths
Who come, with noble thoughts and truths,
To build when we resign our place;
O may they build with all the grace
Of those who builded in the past
Such things of beauty, that fore'er shall last.

V

O Philadelphia, in the years,
I see thee growing fairer still;
Thy sons so manly, strong and true,
Each with a mighty deed in view,
Will cause man's burdened face to fill
With happiness—no more of tears!
(I have some ivy in my hand,
More beautiful than any poem,
And I, who love to call thee Home,
Have deemed it not an ill
To give poem, ivy, blessing to thy land!)

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 3, 1910.

Yearly Meeting Week

is a good time to get new subscribers for the *Intelligencer*. Friends of Indiana, Ohio and Illinois are reminded that our rate to new subscribers is $1.50, and that any old subscriber who sends a new subscriber will receive free a copy of J. Russell Hayes' new book, "In Memory of Whittier."

From the first Conference number to the end of next year the *Intelligencer* will be sent for $2.00; from first Conference number to end of this year, for 50 cents. Conference numbers only, 30 cents. Bound volumes of Proceedings, 50 cents. Single back numbers of *Intelligencer* and Supplement, two cents. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

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Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, NINTH MONTH 3, 1910. | Volume LXVII. Number 36.

FORWARD, UPWARD.

Look forward, smiling,
For joyous life is springing,
The purpling dawn the cold gray mist has riven,
Across the earth a burst of song is ringing.
Life's freighted ships on changing tides are driven.

Strive upward, smiling,
Nor dread to dare the climbing
On rugg'd pathways, stern, deep scarred and olden,
Above the heights the bells of hope are chiming,
Their gladsome tidings cadenced sweet and golden.

On always smiling,
Spring forward, upward faring,
Thy flaming crest far gleaming in the light,—
Faint not, the day's brief length is onward wearing,
The turning tide is running to the night.

MARSHALL PANCOAST.

INDIANA YEARLY MEETING.

The Meeting for Ministers and Elders on Seventh-day afternoon, Eighth month 20th, was in truth the opening of Indiana Yearly Meeting and the spirit of earnestness there evinced, was the keynote of the days that followed. A concern from Whitewater Quarterly Meeting [Richmond, Pendleton, etc., Indiana,] as to whether the Meeting for Ministers and Elders is doing the most possible good, resulted in the adoption of our advisory minute to the Preparative Meetings for Ministers and Elders that a part of the time of those meetings be given to the study of such subjects as will be helpful to all to better understand our Principles and Testimonies.

Two meetings on First-day were reasons of spiritual uplift. The thoughts found expression in soul convincing utterance and the hungry were fed.

On Second-day we listened to the messages of counsel and encouragement from other Yearly Meetings and felt the bond of sympathy and union was strengthened thereby.

Our friend, La Vergne F. Gardner [of Poughkeepsie, N. Y.], has been to us a wise counselor through all our deliberations and we are grateful.

Much interest was evinced in the review of the State of Society on Third-day by the introduction of papers touching upon the queries or some allied subject: these were, "Attendance of Meetings," "Devotional Solemnity," "The Christ Within," "Higher Patriotism," "Football," "Peace and Arbitration," and "Living Within our Means."

The Report of the Philanthropic Committee showed that much earnest work had been done along the lines of Temperance, Child Labor, Peace and Arbitration, Demoralizing Publications, Colored Schools and Prison Reform.

Two interesting sessions were held of the First-day School Association. In one, the question, "How arouse and maintain the interest in our First-day Schools?" in the other two papers were presented, one giving vivid description of the Conference at Ocean Grove, and the other, "The Four Gospels."

The presence of the All Father was felt in an unusual degree in our public meeting on Fourth-day and helpful messages found utterance.

The report of the Friends' Boarding Home showed it to be in a prosperous condition. It is truly a comfort and a blessing to many.

The young people showed a marked interest in all the sessions of the Yearly Meeting as was shown by the willingness to be of any needed service.

The Representative Committee was much exercised by the condition of affairs in Columbus, O. [on account of the street railway strike], and, after earnest consideration, brought the subject before the Yearly Meeting. A memorial was addressed to Governor Judson Harmon, asking that he use every effort to adjust the difficulty as quickly and peaceably as is possible.

The half-hour devotional meetings held each morning were truly seasons of spiritual strengthening and a fitting beginning for the further duties of the day.

With the reports of various committees and discussions on Fifth-day the spirit of harmony prevailed and after the adoption of a minute of love and sympathy for the sick and afflicted of our heritage, Indiana Yearly Meeting of 1910 stood adjourned.

Selma, O. MARTHA J. WARNER.

I believe that all men are created equal. I do not mean, and the signers of the Declaration of Independence did not mean, that all men are created six feet tall with black hair and brown eyes, but that they are created equal in their rights before God and should be equal in their rights before the law. —*Robert Cumming.*

In a recent address at Peoria, Ill.

ON THE WAY TO THE INTERNATIONAL CONGRESS. II.

London is much too large to even know of the existence of an American delegation to the World's Congress of Free Religion; so our party of 150, augmented by many English delegates, spent our few days there in sight-seeing, shopping and recovering from the strenuous life of the week preceding. After leaving Liverpool we had visited Chester, Warwick, Stratford, Kenilworth and Oxford. At the last-named place the party was "received" at Manchester College, which is a Unitarian institution. It was very pleasant to meet here our friends, Edward B. Rawson and family, who are spending the summer in a charming country town a dozen miles from Oxford.

A very quiet night on the channel and North Sea brought us to the Hook of Holland. In the few hours of our stay at the Hague we did not fail to see the famous House in the Woods, hallowed as the meeting place of the first Hague Conference. At Amsterdam there was a reception with a musical program at one of the liberal churches and a day of sight-seeing.

It was, however, when we were actually established in our first German city—Cologne—that we began to realize that we are actually guests of a large and cordial group of religious liberals. The special train arrived about three o'clock. At five there was a dinner in honor of the visitors, at which speeches of welcome, and beer flowed not like water here, for it's hard to get at times, but like water at home. The dinner and oratory lasted until after seven, after which all repaired to a great building in a public park where there was more oratory, in German, French and English until after midnight. To a group of American Friends, hardly knowing any who are not total abstainers, it was a most curious meeting, for a religious gathering. There were perhaps a thousand or more people packed into the immense room about hundreds of tables, large and small. The room was somewhat marked off into sections by palms and other plants. The platform was a high one set in the midst of the place, with a grand piano near by. The speeches were of course mostly in German, but with a sprinkling of English and French. Waiters flew about like bees everywhere carrying great handfuls of mugs of beer one on every finger and nearly all partook freely. Flasks of wine were also in evidence on all sides and the popping of corks was an unnoticed accompaniment of the addresses. Lunches of bread and meat, cheeses, etc., were also served at the tables. But the addresses were of the most warm-hearted friendliness, and of the most ennobling ideals; and it was evident that the curious background was no more than the normal life of the German city. Indeed it seems that when a group of Germans sit down at all it must be to eat, and drink beer. Dr. Jordan says the average consumption of beer has fallen a third, in the last decade. It makes one wonder to hear that they could drink more than they do. The audience thinned out by midnight, but there was still a large company to hear the last two speakers, both Americans, though speaking in German. One was Walter Rauschenbusch, widely known among us as the author of *Christianity and the Social Crisis.*

Next day we were all taken in hand by the local committee for a delightful excursion up the Rhine. Electric cars took us to Bonn, where we had a glimpse of the famous University, and then a steamboat adorned with American, English and Dutch flags received us all and carried us past the Dragon Cliff, Roland's Arch and others of the ruins on the splendid hills of the stately German river. At Remagen we were landed and a banquet was provided with the usual German accompaniments. As Remagen is the source of Appolinaris water we were enabled to join in the drinking without scruples, and the bottles on our tables would have shocked the home folks—until they saw the labels. There was speaking of a high order between courses and much enthusiasm. After dinner we went yet a little further up the Rhine, and then made the whole of the home trip by the river—probably the most wholly delightful day of the journey so far.

The next stage of our journey takes us to Berlin. JESSE H. HOLMES.

Berlin, Eighth month ninth.

WITH DR. BATTIN IN SWITZERLAND.

[From home letters.]

This morning at 7.30, we walked to the station and took the express train for Lindau, on Lake Constance, the nearest German point to Switzerland. We had planned this trip in order to visit several places in Switzerland which we had not yet seen, particularly Zermatt, and in order that I might see places connected with German Literature....

The ride from Munich to Lindau is one of the most interesting in Germany, passing through the Allgau region of rich farming and pasture lands. The peasant houses are very well built and every one we passed was newly painted and in the finest of order. The barn is generally under the same roof as the house, but sometimes at right angles to it. We saw many evidences of the high floods, which have done considerable damage to sections along the streams. At Lindau we found that

Lake Constance had risen about five to six feet and the wharves were flooded. We took the steamer across the lake to Rorschach.... At Rorschach we took the train for the Engadine region, in the Grisons canton at the eastern end of Switzerland. This country was all new; and the scenery, which is quite wild, was fascinating. At Landquart, the river had torn away the large iron railroad bridge, and passengers were forced to leave the train and cross by another bridge to another train above the river. The gardens along the tracks were very pretty, and the rose-*trees* in fine condition; we admired especially the large white Frau Carl Druschki roses.

Above Chur (Coire) the scenery of the Rhine and its tributary, the Albula, is magnificent. The rivers are lined by ruins of castles, used in the days when the merchants passed over the routes, and the barons collected tolls.

(To be continued)

THE TILLER OF THE SOIL A CO-WORKER WITH GOD.

I fear, if any credence be given to the views expressed in the article by Chas. C. Jones, appearing in the *Intelligencer* of Eighth month 13th, it will lead into woeful error. In the discussion which followed Dr. Nearing's painfully prolonged presentation of the social wrongs and misery, which is perhaps all too true, in this discussion which the writer contemptuously gibed as "childish babble," is to be found, it seems to me, the only adequate solution of the unfortunate and infamous conditions. The presentation of what your correspondent chooses to call "plain facts" must be drawn from exceptional cases, very exceptional, and does the farming class, as a whole, a very great injustice. I was surprised at the editorial staff for allowing to be printed in the *Friends' Intelilgencer* such a false libel against the noblest profession, and the morally highest class of people, as a whole, that can be found on this planet.

It is not true in any experience and observation that the farmhand works more hours in the year than the city laborer, or at less pay. It is not true that, as a class, he is tyrannized over. He is as independent and as free as the farmer. The scarcity of farm labor insures all that, and more. The writer, certainly, either through ignorance, or though prejudice, gave a very untrue statement of the case.

Now let us bend our energies to the solution of the problem of the misery which Dr. Nearing so vividly presented. We will find, as I said, largely, in the "childish babble" that was wrought out, at white heat, in the spirit of the discussion, this solution.

There are two means to be employed in the reformation—education—legislation, or legislation forced by education.

By these means *war* is being eliminated. First, the general mind is being educated out of the *false glory* of war, then follows settlement of disputes by arbitration.

This process must and will be followed in the reform of our social evils. Our immediate, and persistent duty is to educate the common mind out of the *false glamor* and *glory* of the city's gilded sins. There is not legitimate business to be found there, for the great masses of humanity that crowd into our modern cities. Their education has been at fault; it has given them a wrong concept of freedom, a wrong headway to life.

Time was when all the professions looked down upon the farmer, and, worse yet, he was fool enough to look down upon himself. The first condition may hold yet, but I am glad to note, he is becoming a little wiser, he is beginning to honor, even to glory in his profession, he is slowly but surely coming to his God-given own.

We have been educating from the farm till a large portion of the human race are becoming paupers and imbecils and criminals; let us turn around and educate to the farm and these malconditions will begin to right themselves and when the education gets momentous enough it will force legislation to its aid. Its first work on legislation would be to fire out our politicians and put in their places statesmen. What has worked against the farmer's interests most wretchedly in the past is *class* legislation. Every trade and profession except farming is thoroughly organized and it goes with selfish motives to unscrupulous politicians and wins laws rank with favoritism and discrimination; and in almost every instance, it militates against the innocent and helpless farmer.

So it transpires that this "childish babble" with its burden of "Back to the Farm" may modestly suggest the Master's own way of blotting out these congested centers of crime, and of removing these social maladjustments.

Then let us imbibe this new doctrine. Let us teach and preach and publish everywhere the glorious gospel that *The Tiller of the Soil is a Co-worker with God,* and will receive, as his portion, an abundance of free fresh air, and ample, wholesome food, contentment and peace, with the prospect of unlimited promotion in the Father's Kingdom.

EDGAR M. ZAVITZ.

Coldstream, Canada.

FARM LABOR AND THE GENERAL LABOR PROBLEM.

The *Intelligencer* is to be congratulated for opening its pages, and asking for a presentation of facts relative to the protest against Chas. C. Jones' article, "Back to the Farm."

After reading the three communications in last week's issue on this subject, I feel a desire to call our attention to some points which are essential to bear in mind. We cannot disconnect the consideration of farm labor from the question of labor in general. The hours of work on the farm are much longer than in other industries. Why should we not have the same length of day on the farm as in other trades, and in the harvest season when it is so important to push the work pay for over-time as other trades do? Farm work is very irregular. Two-thirds of the help are laid off during the winter, and those that are kept get greatly reduced wages. This irregularity is bound to cultivate the tramp tendency, and the men naturally drift to the city. The custom of boarding farm help is still very general, but it is becoming more and more unsatisfactory and objectionable. It is certainly antiquated. Agriculture has not become generally scientific, like the other great industries, neither has it been united into big plants, or concentrated under the administration of few and forcible managers, like transportation, mining, manufacturing, etc., which illustrate representative twentieth century methods. Therefore the agricultural proprietor does not accumulate great wealth as do the proprietors of other industries. The headquarters of all great wealth-producing concerns are in the cities, and men seek these headquarters, as instinctively as sparks fly upward. Is not this a large reason why the farmer's son as well as the farm laborer goes to the city? But no amount of mere exhortation will reverse this movement. Let us face the facts. The one and only thing which will draw us back to the farm, is to show us how to make farm life as profitable and interesting as town life.

Now a few words about some points in last week's communication. It seems to me that "worker and master are" not so "largely indicated by the distaste or love for work," as by inability or ability to manage men and measures. Every proprietor of a prosperous concern must have executive ability himself, or he must be able to hire capable managers. In the big and representative industries of to-day, with their thousands of men, it is simply impossible for many men to rise to high positions. The great mass, be they ever so faithful and industrious, but lacking this one essential ability to make other men work, can have no hope or prospect beyond a life of continuous labor, and a poor and dependent old age.

Is not this the reason why so large a proportion of labor has become irresponsible and time-serving, since the small business of the days of our fathers, when every man expected to work up and have a farm or business of his own? I know by my own experience that farm labor has caught this infection of irresponsibility. Is not this "slavery to work and to conditions?" And is it simply a "mental attitude?" When our institutions are understood it becomes clear that they provide for the accumulation of wealth and power in the hands of the few, and a life of hopeless labor and dependence for the many.

So I would ask, how are the interests of employer and employee identical, when the wealth of the employer spells the want of the employee? And how can a price be high, if it represents the exchange of *equal values* of well-paid labor? Oh, Friends, it is only the *unearned* profit added to the labor-cost of anything that makes it high. The current acceptance of this state of things to-day constitutes the modern version of "might makes right."

In conclusion, I doubt whether there is any help for the farm problem, or the servant problem in general. The era of good servants is passing, and we must get along the best we may in the transition period. The present system of master and servant does not tend to make good men or women of either class, as is apparent to all at a glance, from the slums to the leaders of business, whatever it may have made formerly under entirely different conditions.

But those times are gone forever, and we must now join the forward movement of democracy, as furnishing the best conditions for the making of men and the development of immortal souls. And if we have faith equal to a grain of mustard seed, we shall see that the conditions and institutions most favorable for the making of men, will certainly be best for the farm and the home.

White Plains, N. Y. JONATHAN C. PIERCE.

THE CASE AGAINST THE FARM HAND.

I must say I was surprised and hurt at the insulting manner Chas. C. Jones attacked the farmers last week when he said the response to Prof. Nearing's address was a childish babble. Evidently Charles is not a farmer and draws all his conclusions from hearsay. I was reared on a farm more than 50 years ago. At that time the hours were about as he puts it. Even then I never heard of a farm laborer breaking down with hard work half as much as the men in the cities and a farm laborer saved more money than those who went to cities and the price for day labor was 50 cents and board, $150 per year and board was big

wages. There is not the temptation of the saloon on the farm, hence they can have more money for themselves and families and less debauchery. I am living in the country now and find it difficult to get labor both indoors and out, although we pay $1.50 to $1.75 for 8 to 9 hours' work, and the men are not efficient at that; neither are the women. I know whereof I speak that the men and women laborers are better off financially and physically in the country and not under half the tyranny that they are in cities. The question was asked why do farmers and their children go to cities. The reason is very plain. Labor is almost impossible to get and when you get it it is poor and very expensive. Most of them are time servers.

ABEL MAHAN.

Lawrenceville, N. J.

AN EMPLOYER'S VIEW OF FARM LABOR IN IOWA.

I was somewhat surprised to see in a recent issue of the *Intelligencer* a communication from Chas. C. Jones, of Wilmington, Del., on "Back to the Farm at the Conference," as the writer evidently is very ignorant of actual conditions existing on the average farm of to-day. The article may correctly describe conditions as they are in the so-called East, but the conclusions arrived at are not applicable to the Mississippi Valley, the great agricultural section of the United States. There are exceptions to all rules, and the conditions described by Chas. Jones perhaps may occasionally be found; but from a personal observation founded upon forty years' experience as a farmer and extending over three States, they are not generally true. At the present time the majority of farmers have their family carriage. Each son has his horse and buggy, and instead of work, work, work, all the time, there is plenty of relaxation with it. Many farmers are now purchasing automobiles and any fine evening they can be seen coming to town after the day's work is done, either to perform some errand or altogether for pleasure.

If you will pardon some references to myself as relating to my experience with farm help I will briefly refer to it. For the past 30 years I have largely depended upon "help" to work the farm. For 20 years I have lived in town and depended entirely on "help." The labor has been arduous, as for many years I was extensively engaged in cattle feeding, and more recently in dairying, and have had no trouble in keeping help because I always paid good wages, and never required long hours. I think I can assert without fear of contradiction that the average farmer and his help work a less number of hours during the year than does the factory employee.

So far as this part of the country life is concerned: many of the hired men require their employer to furnish them barn room for a horse and shed room for a buggy; and absolutely refuse to work fom "sun to sun." Their employers do not expect it, nor desire it. The farmer does not need an apologist.

Fifty years ago, if a man was a failure in whatever line of business he undertook, it was thought his other recourse was the farm. To-day when everything is done by machinery and much of that complicated, it requires something of an expert to be a successful farmer. He cannot surround himself with incompetent help or those unaccustomed to the use of machinery. It is absolutely necessary for him to have expert help and expert help cannot be employed at the wages of ordinary help.

GRIFFITH E. COALE.

W. Liberty, Ia.

A FARMER INTERVIEWED.

Having grown up on a farm some forty years ago, and been more or less in touch with farm life ever since, I have been much interested in the discussion in the *Intelligencer* concerning the advantages and disadvantages of being a hired man on a farm. A few days ago it was my good fortune to be the guest of a Friend who lives in the heart of a dairy farming region of Pennsylvania, thirty miles from Philadelphia. Wishing to learn the actual facts concerning farm labor in that section I asked some pointed questions, in response to which my host gave me the following information:

The farms in that section range from 60 to 150 acres in size, and the dairies from a dozen to thirty cows. He himself keeps fourteen cows. He and his son do the work with the assistance of one hired man. This year he has a colored man with a family of nine children. Two of these children are working for farmers in the vicinity. He gives this man a house and garden rent free, and some small perquisites, and pays him thirty dollars a month. The man boards himself—that is, he takes his meals with his own family. It is the understanding that work begins at five in the morning and ends at six in the evening, with time allowed, of course, for breakfast and dinner. The man is entitled to every other First-day off.

I said that I supposed the man had some leisure time in winter, when there was less work to be done. My host replied, "We do not calculate to have much idle time; there is wood to cut, or harness to grease or something else that needs attention."

INQUIRER.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 3, 1910.

FUNDS FOR ADVANCEMENT WORK.

It appears from the report of the Advancement Committee, published in the Supplement of this issue, that if the amount contributed for this work were distributed among the members of the Society of Friends it would be about eleven cents for each one. It also appears, however, that by no means does each member contribute that amount, for it all has come thus far from only about six per cent. of our membership.

This six per cent. does not include all who have come in contact with the work and have shown an interest in it. What we need to do is to find a way, not to urge Friends who may not be interested in the work to become contributors to it, but how to make it most convenient for those who would wish to take part in it by financial support, to do so. One thing suggested in the discussion at the Conference at Ocean Grove (found in full in the Supplement, page 103) was that a list be kept of all contributors and that they be reminded every year at a stated time so that they might make their contributions in a business-like way. This is a good plan for those who are business-like and would appreciate being so reminded. The Committee will see that this method is adopted with all who express a desire to have their names put on a list of those who are to be sent a reminder at the first of each year so that they may contribute whatever amount they may feel like contributing for that year. Many, however, do not seem to wish to do this, some feeling a hesitation, no doubt, about obligating themselves ahead, though as the year rolls around they may contribute if they think of it.

Whatever methods are adopted, whatever lists are kept, there will always be a considerable majority who have not put themselves on the lists and whose contributions do not come in automatically. This makes necessary more or less anxiety on the part of those having direct charge of the treasury, and makes necessary a certain amount of more or less public agitation in solicitation of funds. Both the anxiety and the publicity of fund raising matters ought to be eliminated as far as possible. Neither are in accord with our principles. We need, all of us who believe in this work and who want to have a part in it, to turn our thoughts to this matter and do all we can to make the incoming of necessary funds as far as possible automatic. A very large proportion ought to come in without the expense and embarrassment of solicitation, and whenever there is any special need or whenever there is a scarcity of funds owing to too many having overlooked their concern, a brief reminder or general call in the *Intelligencer* rather than the use of the mails which is expensive, ought to be all that would be needed.

No part of the work of the advancement of our principles can be left to any one or any few Friends. Our work is such that it cannot go on with the best results, nor even with appreciably good results unless all who have the concern, also have a direct hand in making it effective. This is true of the gathering of necessary funds as of other branches of the work for the advancement of Friends' Principles.

RACE TRACK GAMBLING AT THE AGRICULTURAL FAIR.

There is still to be no gambling at the Agricultural Fair of Montgomery Co., Md., and a recent decision of the Court there may mean the end of this thing in all Maryland.

The application of the Montgomery County Agricultural Society for a license for race track gambling at the approaching fair at Rockville, as we learn from the *Montgomery County Press*, a copy of which was brought to our attention by George B. Miller, of Wilmington, "was passed upon by Chief Judge Hammond Urner and Associate Judges James B. Henderson and John C. Motter, composing a full bench. They were unanimously of the opinion that the law passed by the Legislature of 1898, under which bookmaking has been allowed in all parts of Maryland, is unconstitutional.

"The contention of the agricultural society was that under the law of 1898 it was mandatory upon the Circuit Court to grant the license after certain preliminaries, such as filing and publishing an application signed by 25 respectable voters of the district in which it was desired to conduct pool selling, were complied with.

(*Continued on page 543 following page 112 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 96 of Supplement.*)

us. Consumers' League, Women's Municipal Leagues, societies for the suppression of the "White Slave Traffic," Cruelty to Animals, Child Labor, etc., etc., may not be found everywhere, but if we look we can find ways of expressing our interest in any of these reforms. Perhaps the greatest need of our Society to-day is an awakened interest in many of the things for which the Society has always stood.

It is important to have our membership in other organizations count, whenever possible, as representing the Society of Friends; not so much that the Society shall receive the credit for what we may be able to do in this way, but that our influence may be the greater if it is known that the Society is behind us, that we represent it.

Intelligent, consecrated effort aims at results rather than rewards, but rewards are not wanting. Giving of our means is well, but the giving of ourselves to the doing of the work that lies nearest to our hands brings its own reward in the enriching of our own lives.

GENERAL DISCUSSION.

THE CHAIRMAN: This splendid presentation of the work of the Philanthropic Committee is now before you. I am going to present just one, to open the discussion, our friend, Leander P. Williams, of Washington, who has come into the peace camp by way of Libby Prison.

LEANDER P. WILLIAMS: Friends, it is scarcely necessary to state that if every denomination in this country stood on the peace platform as the Friends' Society does, there would be no war in this country, unless we were invaded by a hostile people. Our people never would originate a war; they would never engage in it, unless it was absolutely necessary for their own defence, and then every effort for arbitration would be used before there would be a resort to arms. I attribute this much to the Society of Friends, which has, during its entire existence, stood on the peace platform, stronger, even, than any of the platforms of the present day.

Yesterday afternoon time did not permit me to allude to the excellent address delivered by our young friend, Clarkson Wilson, of the Baltimore School. It was one of the clearest summings up of what goes to make war of any address that I have ever read or listened to. And he should be commended for the effort he has taken; and his work is before him yet to do great things.

I am a peace man because I have seen the evils of war. When the Civil War broke out, I was a resident of a Southern State; I stood in the midst of the conflagration that started there and saw what was going to be the result. Being a native of a Northern State, I left there, although I had permanently settled there, and went to my own State, knowing full well and believing full well, as did our great President, Abraham Lincoln, that nothing but fighting would suppress that rebellion, and save the cause of the government.

I stayed there as long as it was possible, for a man who felt that he was on the Union side and could take no other; and, therefore, I left, and I went into the army, because my conscience told me it was the only thing to be done to save the country, and to keep it in its perpetuity as it was organized by our forefathers; and I am pleased, gratified, to see this excellent representation upon the subject of peace made by the chairman of the committee just read. It is a clear statement of what Friends are doing; and I believe that the Friends are the only religious body really organized for the purpose of peace. It may be possible that I have overlooked some others; but it is the only one that I know of.

It is a thing that is spreading; it is growing; and the sentiment will be, in this country, in a very few years, against all conflicts that result in war. Arbitration is the base of settling all questions that amount to anything like a belligerent cause; it can be done, it will be done; for the work is going on incessantly. I had letters yesterday from Washington, urging it upon this conference, and the conference to take place in New York day after to-morrow, that everything be done that can be done to spread and send forward this sentiment of peace; and I am thankful to know that this morning this conference is expressing its feelings and sentiments through the report just made.

ANNA K. WAY, Atlantic City, N. J.: The summary report just given is necessarily meagre; and the Proper Publication branch feels to ask every one in this audience for help. It is a work that, if left to the few on the committee in the various yearly meetings, must necessarily be very slow. I am sure there is no one within the sound of my voice that was pleased when the brutal prize fights came out as they did in the newspapers; but, friends, how many of us protested to the editors against the publication of that before it came out? That is a work that every one should do. It cannot be left for a small committee. And I would urge on every one that when there are these matters likely to brutalize our children, to lower the moral standards of any community, as they come out in the papers, that before it comes you will write your protest to the editors. Those of us of the

committee who have been doing this in years past, received generally very courteous replies, but always, "We are publishing what the people want. There may be a little handful not wanting just what they read; but we receive so little, so few protests, that there cannot be many dissatisfied."

Friends, it rests with you what we have in our papers, and to educate our children along moral lines.

MARY R. LIVEZEY, Norristown, Pa.: I have been very much interested in the report of this committee. One thought has remained with me. We cannot all of us go back to our homes and have our meeting houses and grounds thrown open to the public; but we can, each one of us, go back to our homes, not to do the great things, the large things, that have been pointed out to us, but we can go and be faithful in the little things. We can go and influence, probably, our next door neighbor, though he or she may not be a member of the Society of Friends, to lead a purer, more upright, more conscientious life; and if we cannot do this by words, we certainly can do it by the force of example. We can ourselves lead such lives that they will tell upon the lives of our neighbors and our friends.

JONATHAN K. TAYLOR, Baltimore, Md.: I have been much interested in the report, and would like to emphasize that portion of it which refers to temperance, and especially to local option. When we reflect that under the influence and efforts of the Anti-Saloon League, the W. C. T. U. and other temperance organizations, 40,000,000 of our people are living in local option territory to-day, we can form an idea of the progress which is being made. The allied liquor traffic is not only the greatest but the wickedest monopoly of this age. In Baltimore, in 1908, we undertook to see how much money was being spent for drink. We found that $750,000 was collected by high license; and in order to get that amount of money it took $17,000,000 of the people's money. In other words, in my own city we drink the entire real estate value every seventeen years; we drink the personal property value every nineteen years; we have $30,000,000 of capital in our banks, and we drink up this amount every two years. We drink four per cent. interest every year on the entire real estate value of our city; and do people wonder why we have poverty in the land?

The liquor traffic appeals to the people and says, "Why not protect us in our business?" And it reminds me of the boy who murdered his father and his mother, and then plead with the judge for leniency because he was an orphan.

My friends, this liquor traffic undermines our form of government. It undermines health, it undermines Christian effort, it poisons the blood of the generations, it is responsible for one-half the insanity in the land, it is responsible for one-half the idiocy in the land, it is responsible for from 75 to 95 per cent. of crime in the land. It fills our jails, our penitentiaries, and our almshouses. It burdens our people with taxation too grievous to be borne. For these reasons and others I hate the liquor traffic; and I pray Almighty God that I may have a daily increasing capacity to hate it.

PUSEY HEALD, Wilmington, Del.: There was one point presented in the interesting report to which we have listened, to which I wish to refer. He spoke of the booklet that was issued by the direction of the conference recently, upon the question of tobacco, a booklet to present to the boys. As a member of the Philanthropic Committee of my own Monthly Meeting, I wrote for copies of that booklet to present to the cigarette smoking boys of our city. It is a splendidly written booklet; but I was sorry, when I came to read it through, after obtaining my 50 copies, to find, at the bottom of it, a sentence which almost rendered nugatory all the good, or much of the good. That sentence was something to this effect: "Boys, don't commence to smoke cigarettes, at least, don't commence until you are 18, or through college." That gives the whole thing, or much of it, away. When I hand those booklets to the cigarette smoking boys in my city, they say: "Well, it's only two or three years to wait; I am smoking now, I love to smoke, it doesn't seem to do me much harm, and I don't think it is worth while to quit for those two or three years."

I have written to the author of this booklet; and I have received a very nice letter from him; and in that he said that, if this boooklet were republished, he would concede to the feelings of the committee which I represented and omit that.

It was said in that report that there was a difference of opinion among adults as to the harmful effects of tobacco. Now, I don't believe that there is a single intelligent male member of the Society of Friends who uses tobacco, that doesn't know that its effects are evil, and evil only. For this reason I wish to appeal to the parents here to use every effort to prevent their boys from learning to smoke cigarettes, or use tobacco in any form. I agree most fully with the sentiment expressed by Jonathan K. Taylor upon the evil influence of alcohol upon the human race; but as a phyician I hesitate not to say that in its hereditary influence upon children, tobacco, because of

its various insidious effects upon the parent, is quite as harmful, if not more harmful, than alcohol.

EMMA L. HIGGINS, West Chester, Pa.: I do hesitate to present myself before this Conference again; but I could not go home, not peacefully and comfortably, if I do not give forth this message. Underlying the tobacco habit and the intemperance of our land, lies that deeper, more insidious question of social purity; and I must make my plea to the mothers here and to the mothers yet to be, to the fathers here and to the fathers yet to be, for the purity of our boys and girls. I must make my plea to the teachers of this land; you who have been teachers know what the parents have neglected to do. You who are teaching the boys and girls of to-day, know that our mothers and our fathers have neglected to do their duty. Our boys and girls will not be pure in their lives if they do not understand their lives. They must know what they are, and how they came here, and whence they come. We must not, under any false sense of modesty, neglect to instruct our boys and our girls. Teach them, teach them, I pray you, the truths that they need to know—the truths that if they don't get from their parents they will get from sources wrong and unclean and impure. The whole basis of our future welfare lies upon three things—self-knowledge, self-respect, and self-control; and we must teach it.

ANNA JANNEY LIPPINCOTT, Philadelphia, Pa.: It is very difficult to influence boys not to use cigarettes; we talk down to them, we give them a grown person's view of the matter. A little book has come to my knowledge called "The Tyrant in White." It is a story of a boy's struggle, and how he tried, and he failed because he did not succeed in mastering himself. It is a very telling story; the English, the literary merit of it is not very great, possibly. In that story is a man who had used tobacco all his life, and yet he felt no bad effects at all. He was the model, he was the hero of this young boy; he had looked up to him all his life as the man after whom he was to copy. The responsibility of the men in this matter is so very great. We see in our city streets, sometimes, a tall, fully grown man leaning over to light a cigar from a small boy, no thought at all of his responsibility. This book is published by the Home Publication Society of Philadelphia.

ELMA M. PRESTON, Kennett Square, Pa.: Dr. Heald had almost relieved my mind; and the report was so inspiring I almost dislike to speak of it; and yet I could not but think that it was a pity that any of us should go home with one note of discouragement. As to those of us who work among boys, boys want to do what men do; and if our Society of Friends has not reached the standard that we can say that we want to get rid entirely of such an unclean, slavish habit as tobacco, I feel that our work is going to be multiplied in difficulties with the boys.

THE CHAIRMAN: We will call upon Elisabeth Stover to present the work of the Educational Committee, inasmuch as Edward B. Rawson, the chairman, is across the briny deep.

EDUCATION.

ELISABETH STOVER, New York City, [Reads]: The Committee on Educational Interests while practically confining its activity to promotion of the movement to establish a thoroughly equipped department for the training of teachers at Swarthmore College has given some attention to study of conditions, needs, and educational equipment of the seven yearly meetings represented in this conference.

The committee is not prepared to offer a detailed report on the statistics and other information being gathered in the various neighborhoods, but some interesting and suggestive items may be mentioned here.

Friends have established and are maintaining a number of well equipped schools which are exerting a helpful influence upon the educational methods and ideals of the whole country, and which are extending the influence of the principles vital to the welfare of society.

In addition to schools under the care of the meetings, Friends, as individuals, have founded and are contributing regularly to the support of the Laing and Schofield schools for colored people in South Carolina.

New York, Philadelphia and Baltimore are providing vacation schools and playgrounds for communities needing them in which good educational work is being done; and the young Friends' Association of Toronto has established a successful adult school movement in that city.

While these last have been reported as philanthropic activities and are mentioned here only because they belong within the province of both committees, they point the obvious fact that the educational interests of this body are enlarging, and that they demand more specialized, more constant, and more definitely purposeful consideration. The records this committee is making are still incomplete, but they promise to be of practical value. They already afford proof that splendid fields of educational service lie round about every meeting house. There is everywhere need

of work that Friends are peculiarly qualified to enter upon as their home missionary work. There are, moreover, young people, many of them, whose hearts are thrilling with the call to fellowship and service, who are longing to serve their apprenticeship and to enter the ranks of the knights of a new chivalry. Study of the opportunities these educational fields afford reveals a variety of special lines in which there is increasing demand for trained educational leaders and instructors. The steady multiplication of demands upon the school and the church means multiplying opportunities for young people trained to meet the needs of a new social and industrial era. Practically all other religious denominations have sent some of their number, often those specially qualified for splendid educational service, into foreign fields. The Committee on Educational Interests finds that fields quite as appealing have opened in the immediate neighborhoods of Friends throughout this country and Canada. The steady tides of immigration from the East and the West, the rapidly changing economic and social conditions, the marvelously developed lines of commercial and other kinds of international intercourse, and the facilities for communication and transportation, have brought great changes in educational demands and opportunities, and an enormously increased demand for educators.

Who is to teach the thousands of new people who are pouring every day into this country? What shall they be taught? When and where and how shall they be taught? The point of contact with the largest number will be the public schools. What are Friends doing for the public schools in the two great countries represented here? What are they doing to shape the raw material of the nations that are to be made out of the blended and assimilated nationalities of an older and different civilization transplanted by modern methods to a world that is still new?

Friends are putting into the public schools a few teachers, perhaps a fairly representative number, who go into the work with appreciation of the importance of the work of developing character and efficiency as preparation for citizenship. They are providing for the training of such teachers a very limited and inadequate professional training experimentally begun at Swarthmore College, and they are making an effort to replace this experimental and tentative beginning with a department as well equipped as the engineering department which has established its place and is splendidly justifying its reason for being.

For those whose work must include much that belongs to the pedagogical preparation of young people who will go into various lines of social work requiring practically the same sort of preparation that teachers should have, Friends are providing no training beyond the same limited and inadequate courses which were experimentally instituted at Swarthmore College four years ago.

"We need a department of education which will offer more comprehensive opportunities for cooperation between the college and the Society by giving courses for the training of teachers for their profession and for Friends' schools, by helping to advance teachers now in service, by helping to solve some of the pressing problems of our Friends' schools, and by offering extension courses for teachers, First-day school officers and for all others who need them.

"We cannot afford to rest on the past and we dare not neglect the present, for we are under obligations to give those who follow something better than we received."

The work started by this committee at Swarthmore has been continued since the last Conference with no change in the plan of instruction. Lectures in pedagogical psychology, history of education, Educational theory and methods (one hour per week on each subject) is given by Joseph S. Walton, Principal of George School, Edward B. Rawson, of Friends' Seminary, and Bird T. Baldwin, now in Illinois, whose place during his absence this year has been supplied by Jesse H. Holmes, who has given the lectures in psychology. About 70 students have taken the instruction provided in these courses. The committee believes that the work done has justified the experiment and its continuance through this year. It is also generally conceded that this year should be the last of the experimental stage.

After the coming year the work should either be given up or placed on a permanent basis. To place it on a proper basis requires much larger financial support. Our educational interests are vital to our own society. At Swarthmore College there is a larger number of Friends in the student body and on the faculty than in all the other colleges in the country. It is there naturally that our department of pedagogy should be established. Swarthmore equipment and advantages are open to Friends in a special way and it offers opportunities for the enlargement and consecration of that equipment and its opportunities. It is a significant fact that Swarthmore Monthly Meeting has doubled its membership within the last ten years, while only one other monthly meeting in Concord quarter has held its own or made slight increase in membership. In this connection we note with interest that eight Swarthmore students

have become members of the Society of Friends within the past year, and also that of the 41 classes that have graduated at Swarthmore 37 were represented at the reunion held during this Conference.

The enthusiastic meetings of George School students, "Woodbrookers" and "Summer Schoolers" here this week are significant indications of the vitality of Friends' educational interests and their relation to the influence and perpetuation of the work of this body. Perhaps the most significant and hopeful of all the forces that are lending purpose and effectiveness to our educational activities is the work done by the Committee for the Advancement of Friends' Principles. Through the inspiration and co-operation of that committee splendid impetus and definiteness is being given to the scattered forces of our organization. When through these two committees and a thoroughly equipped department of training for service the great field of mission work that is calling for Friends can be manned with educational home missionaries from our seven Yearly Meetings this Conference will have performed a service that none will undertake to measure.

GENERAL DISCUSSION.

THE CHAIRMAN: This report of the department of Education certainly makes a strong appeal to us. It is now open for discussion by the Conference.

WARNER UNDERWOOD, Woodbury, N. J.: This broad question that is before us is too immense for discussion. The casual reference to the public schools especially interests me; and I would like to call attention to the important work that Friends may do in connection with the public schools. For us to undertake to supply teachers for all this broad land is simply an impossibility; but the members of the Society of Friends can become active in the boards of education, and they can lend their influence in the proper selection of teachers to whom is given the task of making American citizens of these vast numbers who come to our shores, to say nothing of those of our own. And I would like to encourage all members of this Conference, wherever they may be located, to use their influence, to be willing to serve on the boards of education, and to guard well the selection of teachers for our public schools, remembering that our Sabbath-school teachers have charge of our children probably one hour in the week, while our public school teachers have them in charge for five days in the week. I just wish to call attention to this matter for us to think about when we go home.

HENRY W. WILBUR, Swarthmore, Pa.: The Friend who just spoke is chairman of the board of education of Woodbury, N. J.

GEORGE B. MILLER, Wilmington, Del.: Just a little message for the parents in the Conference; and that is this, that I think most parents think they have done all that they have to do for their children and for the school when they send them to the school. I believe the schools, the teachers, the principals, invite a close touch of the parents with the schools. You all can do it. In our own school in Wilmington, it seems difficult to get more than five or six parents (and they are on the committee to visit the school to see what the school is doing, to get into close touch with the children and with the teachers. Now, you have a great deal more to do than just getting your children to school. It is something like religion of the home: you get out to First-day school and to meeting, and you think that is about all you have to do; and I am sure that at the home is where you want to take up both the intellectual and the spiritual development of your children.

When you are through with the secondary schools and are looking around for higher education, don't let some old-time prejudice against Swarthmore, lead you to ignore our college. But go and investigate, see the work that is being done. You will then be pleased to support an institution that in every way is doing what it can do for the intellectual and spiritual uplift of the Friends and others who go there.

ELIZABETH LLOYD, Lansdowne, Pa.: It has been said that we can furnish very few teachers, and that is true; but who can measure the influence of those few?

For several years in Philadelphia a Friend has been principal of the Girls' High School: first, William Birdsall. Remember that that school graduates several hundred girls a year; and the impress of that teacher is put yearly upon those girls. When William Birdsall died, the Board of Education of Philadelphia came and sought another Friend to take his place; and the influence of Friends is being continued there. Suppose that Swarthmore College furnished every year ten well equipped teachers to go out into our public schools and give their influence, yearly, to from a hundred to a thousand young men and women leaving our high schools: the influence can not be estimated, and the better our teachers are equipped, the more far-reaching will the influence of our Society become.

ROGER B. FARQUHAR, Rockville, Md.: Having some official connection with the public school system of Maryland, it is a subject that I am very much interested in; and still there are some dis-

appointments in connection with it. We have the greatest difficulty in selecting qualified teachers to hold the positions in our schools. Out of over a hundred white teachers that we have in Montgomery County, Maryland, there are but three Friends. We have published in the papers of the State, of the city of Baltimore, notices that we want teachers for positions; and there are no applications by Friends. We have Swarthmore College, the college of the Society of Friends; why are there no teachers graduated there that can fill these positions? The pay that they can receive is commensurate with what they can get in other positions as teachers, rather more than those leaving college are likely to get for other businesses in life. We are restricted in not being allowed to pay less than a certain amount; and our salaries run up as high as $1,200.00 for the principals of our schools. There is a school in the Sandy Spring neighborhood many of you have heard of, now the Sherwood Public School, which was run under the management of the monthly meeting of Friends for a number of years. It was not able to sustain itself very well; and there was a proposition that it be turned over to the public school system of the county. We have been managing it now under that system for three years. We have two Friends teaching in the schools. The principal of the school is not a Friend, and it has been a great source of concern to me. I so much wish that we could secure a principal for that school, at least; we have not been able to do so, why, I cannot understand exactly.

WILLIAM G. BROWN, Toronto, Canada: I believe that the department of arts in any college or university is not complete without providing for the study of Biblical literature and comparative religion. I believe that this would solve, to a considerable extent, the question of religion in the schools. As in other things, so in education it is true, the great achievements of the world are by individuals rather than by the body, individuals with deep convictions. I think what we have heard to-day encourages us along that line.

SUSAN W. JANNEY, Philadelphia, Pa.: Where there are so many splendid reports, I should say this one on education was the most important and far-reaching of any of them. I would like to speak of only one point in connection with it.

In the reports which came in to our yearly meeting educational committee from the seventeen or eighteen schools there was mention in each one of the very great difficulty that the principals had in getting teachers properly equipped from the body of Friends for their schools.

I think this is a great argument, if any argument were needed, for our effort in favor of the Department for Teacher Training at Swarthmore. It should not be delayed; we need it at once, just as nearly at once as it possibly can be secured; and I would plead that every member of the Society of Friends, here and elsewhere, will do all that each can do to make this training school possible in the very near future.

ELISABETH STOVER, New York City: I should like you to notice this fact, that in the social service avenues that are continually multiplying, I come continually upon these two statements. One of them says: "Do you know any teachers who would come into this department of social service work? They generally do the best work in these positions. There is a steady drain on the supply of teachers to fill these new avenues that are opening to the teacher."

I hear, also, this: "We should not need some of these special lines if the work that might be done in the public schools and other schools were done as it should be done."

I would like you to note the significance of those two comments from the social field. There is the increasing demand for trained teachers, teachers trained not just in scholastic education, but trained to know how to make an effective impress upon character, and that is what we put most fundamental in our training; the demand for this in all the new avenues that are opening; those demands calling from the supply that is needed for the schools themselves, and because the schools themselves are not yet supplied with the teachers who have had the kind of training that would make it possible for the school to fulfil its function.

SARAH R. MATTHEWS, Washington, D. C.: There has been a good deal said about getting the parents to take an interest in the school and to come into that close relationship with the teacher which would be desired. It has been my privilege to know something of a school where there is much done in this line. There are various exercises, probably not every week, but very frequently during the school hours, to which there is a special invitation given to the parents, and to some others who are interested in education. These exercises are always of a most uplifting and educating character. They educate not only the children, but the parents as well; and by this means, it seems to me, the parents are brought into closer touch with the school; they see what there is there for their children, and they want to know more and more of it all the time.

THE CHAIRMAN: There will now be presented to the Conference the report of the First-day School Committee, by Herbert P. Worth, its Chairman.

FIRST-DAY SCHOOLS.

HERBERT P. WORTH, West Chester, Pa. (Reads):

The First-day School Committee appointed at the time of the meeting of the last General Conference has held eight meetings, four at Winona Lake, Ind., three at Glenburnie, N. Y., and one at Ocean Grove, N. J., its labor between these sessions having devolved upon a small executive committee.

The most important work which falls within the province of this committee is the preparation and publication of Lesson Helps. During the year 1909 we issued a series of lessons on "The Life and Works of Paul" for adult classes, a series of New Testament History lessons for Intermediate Classes and an outline series of lessons for primary classes. In the year 1910 we are issuing a series for adult classes on "Present Day Problems," a complete revision of the Bible Hero series for intermediate classes and have had printed a single quarterly of material for General Exercises, for which there seemed to be a demand. We find it necessary each year to prepare a series of helps for use in adult classes, as the comparatively unchanged make-up of many of these classes, makes it impossible, or at least uninteresting to repeat the use of those once used. We now have on hand a reasonably complete outfit of lessons for the entire graded course, which, however, still needs to be strengthened and amplified at some points and which we hope to improve with experience and as a result of wise and careful criticism. Indiscriminate fault finding does not help toward better results but fortunately comparatively little of this is met with.

We believe that our schools generally use and appreciate these lesson helps and as the teachers become better able to intelligently use them, they will grow in value. An encouraging sign is that many classes begin to feel it possible to get on without lesson leaves at all, finding it profitable to make a direct study of the Bible or of social problems with the use of suitable reference books. This always means that the class is putting more time and thought into the work than is usual when following a definitely laid out lesson.

The work of the General Secretary, the character of which has already been fully reported, has been continued to the satisfaction of the committee and we believe it has greatly strengthened our organized efforts and has had a broadening and developing influence in our schools at many points. So far the work of this officer has not been increased as might profitably be done for the advancement of the schools, if opportunity should offer. The *Intelligencer* serves as a valuable medium between the Secretary and the workers in the field, and we have reason to believe helps to stir up renewed life in some sections. The correspondence directed to the Secretary includes representative territory within the limits of Philadelphia, New York and Baltimore Yearly Meetings, scattering letters from Genesee and Illinois, several letters from isolated Friends, some of whom are giving their children instruction in their own homes from our helps, but an entire absence of letters from Ohio and Indiana. The correspondence quite closely follows the lines of personal contact between the Secretary and the workers. A Field Secretary for First-day schools within the limits of each Yearly Meeting is something to be advisedly considered.

Although the Swarthmore Summer School was not under the care of this committee, through the courtesy of the Advancement Committee, we were consulting members in arranging its program and a large number of First-day school workers were enthusiastic attenders. We consider that its effect has been markedly helpful in many of our schools.

It is difficult to point out all the specific things which the last two years have added to the First-day school movement. In general the attitude of the workers is more hopeful as their intelligence in preparing themselves for the work increases. It is not quite so difficult to procure willing teachers and better equipped ones. This does not mean that the old ones are giving way to a new generation but that the old ones are becoming new by the renewing of their minds.

The Correspondence Courses tried two years ago revealed the fact that there is a demand for Bible courses but practically none for other work at present. The committee did not feel satisfied with the plan originally outlined and a sub-committee has made some effort on a more closely organized basis of supervised work but does not yet feel satisfied that it has evolved a practical working plan. Expression from teachers as to their need and desire to use correspondence courses, would stimulate the committee to further attention.

In the effort to include instruction in Philanthropic subjects in our First-day school field, we feel the need of closer correlation with the Philanthropic Committee. For example, within the scope of the First-day School Committee falls the preparation of all pedagogic material, within the scope of the Philanthropic, the study of the problems which should be included in our religious education. A request to our First-day school workers to teach Peace or Temperance or the effects of narcotics on a specific First-day produces lit-

tle good result, because the teachers do not know how to effectively do the thing asked. Only a few teachers can adapt tracts on the subject or evolve complete lessons on topics to which they have given little or no attention. The teaching of Philanthropic subjects involves the same need of prepared pedagogic material as the teaching of the Bible does. We believe joint action of these two committees in the preparation of such material will strengthen the work of both.

We would again urge First-day school workers in their various localities to believe that successful adult classes can be organized where there are no children available. We, however, desire more strongly to impress the fact that the adult class is the bulwark of the First-day school rather than the school itself. Our best effort ought always to be directed toward gathering and holding the children. Few communities are childless, few do not have children who are non-attenders at any place of worship. These are our working field equally with the children already in membership with us.

A summary of the reports received from the First-day school organization of the several Yearly Meetings accompanies this report.

By direction of the First-day School Committee.

HERBERT P. WORTH, *Chairman*
ELLEN PYLE, *Secretary.*

SUMMARY OF REPORTS FROM FIRST-DAY SCHOOL ASSOCIATIONS.

Reports received from the First-day school associations of the seven Yearly Meetings give briefly a somewhat more comprehensive view of the conditions in their respective fields than have those of recent years. In the main their note is one of encouragement, and perhaps the most hopeful sign is the quite universal statement that in a great majority of schools there is a growing effort on the part of those who teach to better prepare themselves for the work. Together with this is a developing realization of the need of school equipment—especially maps and reference books—to render the teaching more effective. Baltimore reports that about fifty per cent. of its schools are now supplied, others do not make so definite a statement, but it is apparent that while a great improvement has been made in this respect within a very few years, a large proportion of our schools, particularly the smaller ones, are as yet unequipped in these respects.

Some effort in the way of practical philanthropic work is reported from most associations —taking the form of contributions to flower missions, to funds for the aid of the Southern colored schools or similar work, participation in reform endeavors in the neighborhood, in local charities and the like.

A few schools wholly or chiefly missionary in character are reported, in a few others most of the children are not of Friendly affiliation but excepting for these cases the reports give no evidence of missionary effort within our organization. In several cases participation in interdenominational Sabbath school work is referred to and two or three of the schools included in the reports are in fact Union schools conducted in Friends' Meeting Houses.

The cases of discontinuance of schools since last report are very few and are all explained to be instances where the Friendly community and the meeting itself are very small and lack of pupils as well as of workers is assigned as the cause of ceasing, at least temporarily, the maintenance of the school. On the other hand, some schools have been opened where none existed at the time of last report and in some others a most encouraging increase in numbers is reported. It would appear that, with a very small percentage of exceptions, schools are maintained throughout our field, wherever meetings exist but it continues to be true that there is no material increase in the number of our schools nor of the total enrollment, a condition which one report suggests might be overcome by greater faithfulness.

Reference is made in several cases to the direct help given to schools in their work by the First-day school organization of the Yearly Meeting. One of the smaller Yearly Meetings appointed at its last session a committee to give encouragement to existing schools and to establish others in Friendly centres. In a large meeting the First-day School Committee directs its efforts through sub-committees on literature, on extension, on conferences and on visiting. In several cases travelling libraries are maintained for the use of schools within the Yearly Meeting limits and one Association Executive Committee which conducts this work has recently added to this outfit stereopticon views illustrating Bible Geography.

In the selection of topics for the consideration of association and other meetings in the interest of First-day schools there are gratifying evidences, where reports make reference to the subject, of increased intelligence; such subjects as are introduced being now very generally calculated to practically instruct, develop and inspire workers in their school labors.

THE CHAIRMAN: This very interesting report is now before the Conference.

GENERAL DISCUSSION.

ANNA TRAVILLA SPEAKMAN, Swarthmore, Pa.: I would like to express my appreciation of this report. There is time to take up but one phase; that is, in regard to the general exercises of our First-day schools. You who have been superintendents and teachers in the First-day schools, realize that the general exercise is a most important feature of our First-day school. It was my pleasant duty, last First-day, to attend a small meeting and First-day school in this neighborhood. First-day school closed with the reading of a short poem of Whittier's, and all joined in the beautiful lines. I could not help thinking, what a pity they could not have done so with their voices lifted in song.

Possibly I may shock some of you; but my mind has gone back to our Swarthmore Conference of fourteen years ago this summer, when a strong plea was made for music in our First-day schools. Friends, we have grown, I trust, in those fourteen years. Some Friends were very much surprised and very much hurt at even that suggestion; but I trust there are those of us who are broad-minded enough to take home from this Conference the earnest suggestion to make use in our First-day schools of some of these hymns and some of these beautiful poems. Dr. Janney, in his able paper yesterday morning, made a strong plea for doing away with the old-fashioned hymns. Some of us feel we cannot consciously voice those words. So, Friends, where is the harm, why is it wrong?

It seems to me that there should be a committee who should seriously and religiously take up this matter. Those who had the privilege to attend the song service at Swarthmore College under Dean Bond, can always remember with gratitude, that one-half hour together. It seemed that those beautiful hymns so expressive, lifted us, each one. As a body we are not half expressive enough. We feel deeply; I do not believe there is another fellowship whose members fell more deeply than do Friends; but we have been brought up to repress so many of our feelings. It seems to me in the home and in the First-day school these beautiful hymns, and especially those beautiful words of Whittier's, will be such a mark of our devotion to our Heavenly Father; and I am sure it will be a great stimulus in holding our young people together.

ABEL MAHAN, Trenton, N. J.: I heartily accord with those remarks. We must do something to hold the young people.

PUSEY HEALD, Wilmington, Del.: I most fully endorse those remarks. It was said long ago, years ago, by one noted man to another: "I care not who makes the laws for a nation, if I may but write its songs." This very remark shows what the Friends have lost by the repression of the love of music in our members.

GEO. B. COCK, Philadelphia, Pa.: I came this morning from breakfast at a cheap restaurant where I have stopped. At the table adjoining sat a shirt-sleeved man ten years in business here, who said that this place wherein we sit had to his mind become a sort of cloak to religion in the character of its music, that it was too theatrical. Let us, friends, be careful how we introduce matters of a theatrical tendency in our devotional program.

CHARLOTTE WAY: I do think we need music and we need training for music.

MARY H. WHITSON, Philadelphia, Pa.: I want to urge Friends to look about their neighborhoods and see if they cannot find there those who should be in their First-day school. I know of one Friends' meeting where they thought it impossible to have a primary class. One woman of the neighborhood, who belonged to a church, started a union school, and at once brought in sixty pupils. That union school has since been moved to another building; but the example encouraged our Friends, and they now have a school of two primary classes and one large adult class.

There are children waiting to be gathered in, if we will but look for them.

THE CHAIRMAN: Henry Wilbur, General Secretary of the Committee for the Advancement of Friends' Principles, will now present the report of that committee.

ADVANCEMENT OF FRIENDS' PRINCIPLES.

Henry W. Wilbur (reads):

The Executive Committee of the General Conference Advancement Committee, with available members of the full committee, has met monthly with but few exceptions, during the past two years. In the main the same general plan has been followed by the committee as has characterized its work since it began its labor.

We have tried to increase acquaintance with the field; to become more familiar with the needs of the Society, and to meet these needs as way opened and our resources warranted.

In most cases labor has been performed in neighborhoods, only as desire has been expressed and demand for assistance been made in the same. In all cases where initiative has been taken by the committee, we have simply suggested lines of work. It has been the studied purpose of the committee not to give support to the idea that meetings can be perpetually helped and sustained from the outside.

A considerable and growing service of the committee is advisory, the headquarters trying to be a place where information, sympathy and service may be had touching the concerns of the Society. Much labor at headquarters is carried on by correspondence. During the past year we have averaged about 200 letters per month, covering a number of Friendly matters. Much of this correspondence is personal, and cannot be made public.

In Sixth month, 1909, the committee conducted a Summer School for Religious and Social Study at Swarthmore. For this purpose the plant and equipment of the college were placed at our disposal, at a price barely paying for the raw material involved in the board of our students. From the records it appears that about 250 different people availed themselves of the privileges of the school, exclusive of those who simply attended one or more of the lectures. In the enrollment of the school all of the Yearly Meetings were represented but Genesee, Friends being in attendance from fourteen states, the District of Columbia, the island of Porto Rico and England. The school was in session two weeks. Of the beneficial results those who were in attendance, and the meetings and First-day schools which were represented in the student body, are the best witnesses.

Through the kindness of Friends an endowment fund was provided for the school, which made it possible to place a number of scholarships and half-scholarships in cases where attendance would not otherwise have been possible.

The Whittier Reading Circle movement has been continued, and with beneficial results, where the course has been carefully and faithfully followed. As was the case at the last report, more people are reading part of the course, than have been organically connected with the movement. In 1909 the circle studied James' "Varieties of Religious Experience;" Edward Grubb's "Authority and the Light Within;" and Rothschild's "Lincoln; a Master of Men." This year the course includes but two books, "Christianity and the Social Crisis," by Walter Rauschenbusch, and "James and Lucretia Mott," by Anna Davis Hallowell. Experience has demonstrated that better results are secured with only two books in the course than with more.

Last fall, when the committee considered the advisability of recommending a study of the Life and Labors of Elias Hicks, for the Reading Circles, it became apparent that no available literature for this study existed. The secretary of the committee was therefore encouraged to undertake the preparation of a biography of this Friend. He has been spending all available time, evenings and day times, in gathering the material for this book. It is hoped that it may be ready about the first of the year, 1911.

The committee has endeavored to make an investigation of conditions and needs in the various monthly meetings in the Society, along certain specific lines, and involving the following points: Members, resident and non-resident; resident members who attend meeting; number who only occasionally attend; number of resident members who never attend; reasons for non-attendance; efforts to interest non-attenders, if such efforts were made.

These findings are necessarily based on the opinion of Friends in the monthly meetings, but they afford a working basis in an attempt to meet needs. A summary of conditions by Yearly Meetings has been made, for the use of committees and others.

It is the opinion of your committee that for the coming year, at least, good results would follow a concentration of effort in all of our monthly meetings in the direction of an increase of attendance at meeting by the members, and an addition to the membership itself. In the latter particular we suggest: first, an attempt to secure the membership of all members of a family where either the husband or wife is now a member; second, to secure the membership of all adults in the neighborhood, one of whose parents were ever members; third, to secure the membership of those persons in the neighborhood who are in evident sympathy with our Society, and who have no other religious connection; fourth, to make our principles and testimonies known to all persons in the community not actively connected with any denomination. Whether these efforts would produce immediate results or not, they would prepare the way for future labor, and at the same time develop the interest of our members in the life and growth of the Society.

During the past two years we have given considerable attention to needs in the middle west. The secretary in 1909 visited all of the Friendly neighborhoods in Iowa and Nebraska, following the Illinois Yearly Meeting. The committee has also assisted in visits by other concerned Friends as way opened, and has done what it could to keep interest alive in these widely scattered meetings.

Since the last Conference the new meeting house has been completed in Pasadena, California, and Orange Grove Monthly Meeting has taken its place among the group of our active subordinate meetings. Interest in the Friends at that far-away point will be continued by the committee. There

is a balance still owing on the meeting house which we hope may be raised in the near future.

Through the General Secretary and others labor has been performed under the care of the committee in about 80 meetings or neighborhoods, during the past two years, representing eleven states and the District of Columbia. As the labor in many places has been duplicated, the number of visits really made equals three times the places visited. This is of course, exclusive of the growing correspondence in which assistance and encouragement has been given.

In the spring of 1909, the Committee co-operated in the Congress held by the National Federation of Religious Liberals, in Philadelphia. This mingling with serious-minded people of other faiths, has opened the way for presenting our principles to outsiders. The committee has also arranged for representation at the International Congress of Religious Liberals to be held in Berlin, Germany, in Eighth month. One of our delegates, Dr. Jesse H. Holmes, will have a place on the program of the Congress.

It is interesting to note that whenever we have gone into new fields in response to calls growing out of acquaintance made by co-operating with others, we have always made some new discovery touching our own meetings and their needs, or new fields for labor in advancing our principles.

It does not seem necessary to more than mention that the General Secretary spent five weeks in England, in Seventh and Eighth months, 1909. On this trip he attended four quarterly meetings, two adult schools, six meetings for worship, and two summer schools. He has only pleasant memories of the experience with English Friends. It is hoped that the trip furnished extra equipment for service at home.

At the request of Friends in Washington, the committee for two winters co-operated with the concern there to make the meeting a stronger spiritual force in the community than it has been. We felt constrained to assist in this concern because it seemed that the needs and opportunities at the capital city made the meeting there of more than ordinary importance. Many Friends from different parts of the country visit there, and having a religious home for them seems imperative. In Washington are many persons of Friendly descent and sympathy, whose interest in the Society ought to be enlarged. From the standpoint of the committee the work in Washington has produced results at least partially commensurate with the effort.

We have continued to distribute literature as way opened, for the cost of the postage. The demand for this literature continues fitful. At times it is brisk, and then the interest lags, and no call for our printed matter comes. During the year we have added a small pamphlet on "Friendly Fundamentals," to our available supply.

As heretofore the committee has relied for its financial support upon voluntary contributions of Friends. Amounts have been received from individuals in sums ranging from twenty-five cents to fifty dollars. About 20 per cent. of those who have been solicited have responded with substantial assistance. It is the policy and practice of the committee to contract no debts, so that the work is always limited to the available funds. If more money is given, more work will be performed. In the past the committee has received an average of about eleven cents for each member of the Society in the seven Yearly Meetings, although the aggregate received came from about six per cent. of our members. Individuals and heads of families to the number of about 130, have contributed to the committee's treasury.

A little less than one-third of the committee's receipts have come from yearly and monthly meetings, and the General Conference appropriation.

It is the opinion of the committee that the work of the past five years, inadequate as it has been, justifies the creation of the committee, and warrants its continuance. We are grateful for the opportunity for service, and for the assistance and co-operation of the Friends without which the labor of the committee could not have been performed.

With firm reliance upon the light and leading of the Spirit that must direct our worthy concerns as a Society, we render this account of our stewardship.

I wish to say to this company of representative Friends from the seven yearly meetings that I believe, sincerely and deeply, that it is possible to double the membership of the Society of Friends before the meeting of the next General Conference, if the monthly meetings would take hold of the real concerns for their uplift as they should. If we will develop the enthusiasm, the confidence and the optimism that shall be necessary in this matter, there is no reason why we should not do exactly this thing; but it depends upon you.

"'Tis weary watching, wave on wave,
But still the tide moves onward;
We build like corals, grave on grave,
The path that leadeth sunward.

"Though driven back in many a fray,
Yet precious strength we borrow,
And where the vanguard rests to-day
The rear shall camp to-morrow."

If we get saturated with this spirit, we shall camp farther up the heights, two years from now, than we have ever camped before.

THE CHAIRMAN: As a part of the report, we will ask the Treasurer, Susan W. Janney, to give us a message.

SUSAN W. JANNEY, Philadelphia, Pa.: I am sure you must all have been deeply interested in this report.

How are we going to express this interest? We cannot always express our interest in dollars and cents; but just so far as this audience can, I hope it will do so. I was wishing, as Henry Wilbur read the report, that you could read between the lines. I am sure, if this audience could be turned into an experience meeting, there would be many testimonies in regard to the uplift and helpfulness of this committee's work that can never be known outside of the General Secretary's office.

Yesterday we had $6.80 in the treasury; this morning we have $11.80, because one of the Western Friends handed me last night $5.00; one of the strong, helpful band of our Western Friends that we are so glad to have with us here. He said; "I have been asked for years to contribute to this work; but I never understood what it meant until I came here; and now I am so glad to do it, and when I go home I will speak to others."

Sometimes we have no money in the treasury. In the last month we have spent between five and six hundred dollars. We sent our delegates abroad, and we have paid our monthly expenses. We go greatly on faith; but it is a little fatiguing, sometimes, to keep that up, month after month, and year after year; so I will make this appeal very brief and ask our friends to do what they can, fully appreciating what has been done by meetings and by individuals. We have four Friends who give us $50.00 a year, and we have every other amount down to 50 cents.

THE CHAIRMAN: We might have now a few brief expressions on this work.

GENERAL DISCUSSION.

MARY TRAVILLA, West Chester, Pa.: I have been deeply interested in the presentation of these reports; and it seems to me that the last words of our friend, Henry Wilbur, must have met an answering call within us, when he said that we are "driven back in many a fray, yet precious strength we borrow; and where the vanguard camps today, the rear shall rest to-morrow."

It seems to me, friends, that we do realize that there has been a reawakening within our hearts and minds; and when the touching allusion was made to Aaron M. Powell this morning, it admonished me forcibly of his closing words at the Chappaqua Conference. He told us that when he was in Westminster Abbey he saw a marble slab commemorative of the greatness of a certain statesman, and two words were inscribed thereon:

"Love and Serve."

And I am sure that we will realize that the best work, that is the most successfully done, is actuated by the great principle of love, of love to our fellow man for its highest betterment and uplift. When the poem was read yesterday morning relative to the one who, in his home by the roadside, would be a friend to man, I am sure there was a responding echo in our minds and hearts. When we return to our respective homes and take up, again, the work along the various lines with which we are most closely allied and most intelligently able to handle, may we each be a better friend to man in our home by the roadside!

SARAH B. FLITCRAFT, Chester, Pa.: I have been very much more interested in this report than any we have heard this morning; because I believe it is so necessary to have a committee that will go out and advance that which we love so dearly, the fundamental principles of Friends. And as the report was so comprehensive, the committee had done large service, broad and wide, here and there far from home, I felt I must call the attention of that committee to a problem that has rested upon my mind for years; and that is, that in the coming year they will give their attention more to an increased attendance of our members at their monthly meetings.

We all know these meetings are small, and a great deal of the discipline and business concerns are transacted by the few in number. I have felt a number of times that I would lay this before the committee, but this opportunity seems to be offered, and I hope that this nearest duty, close at home, right here in our own households of faith, may be looked after a little more carefully and the great problem be solved.

BENJAMIN H. MILLER, Sandy Spring, Md.: I am glad that you have all heard this report of the secretary of the Committee for the Advancement of Friends' Principles. I think it covers ground which is more important to the membership of our meetings than anything that has come before us. There is not an activity of the Society of Friends that does not seem to have been touched by this committee; and wherever it has touched, it has quickened. It has strengthened the love of our meetings.

Now, I know that the committee has been hampered from lack of funds. All of the marvelous work which has been done by the committee, has been done upon what would be in any other re-

ligious organization the expenses of one single interest. Here we come, as stated, from fourteen different states, representing seven yearly meetings; and it will be a blot upon our record if we do not put our hands in our pockets and furnish this committee with all the funds that they can use to advantage.

ABEL MAHAN, Trenton, N. J.: I feel that this committee is overworked, and especially the Secretary. I believe that he has done two men's work a great deal of the time.

Sarah Flitcraft spoke of getting the members out to the monthly meeting. That is very important; and I think that we should take more interest in getting young people interested in the meetings; and by so doing we must occasionally appoint some of them who are not at the monthly meeting. As we all know, in case of the young people especially, their time is not their own; and they can not possibly attend the monthly meetings or preparative meetings. I think there would be no harm, and I think it would do a great deal of good, to appoint some of those young people on committees, as representatives sometimes, even if they were not at the smaller meetings. We have got to do something to get those young people interested, and to give them something to do is what will do it.

WILLIAM W. COCKS, Westbury, Long Island, N. Y.: It is to be regretted that this report came at a time when we ought to adjourn. We ought to have spent one session of the Conference considering this matter. It is vital to our organization; and without the maintenance of the organization, what will be the vehicle by which we may present our views to the world? We have tended too much to disregard the value of the meeting, and the maintenance of the meeting as such. I arose to bear testimony to the value of the work of this committee in the meeting at Washington, and particularly to bear witness to the value of the services of the Secretary, and to say that it was highly appreciated by men whose opinion ought to be of value.

LINDLEY HUNT, Chappaqua, N. Y.: No one appreciates the work of this committee, probably, better than I. I do not rise here to find any fault; but I would like to see business methods adopted by this committee. There are quite a body of us who commenced and promised to give yearly so much money; and we do not get a statement when the year expires. We business men would like to know when our year expires. We don't want to be derelict.

HENRY W. WILBUR: So far as I know, no member of the Society of Friends who has ever contributed to our Treasury has failed to receive, during the year, a statement that we would like to have another contribution. Now, it may not have come at a particular time; but I think it has come, all the same.

(Adjourned at 12 33 p. m.)

TENTH SESSION.

Third-day, Seventh Month 12, 8 *p. m.*

THE CHAIRMAN: I have been directed by the Central Committee to bring two resolutions, or memorials, before the Conference for your consideration, with their approval.

RESOLUTION ON LOCAL OPTION.

The one is as follows (Reads):

Among the economic, moral and political menaces which threaten our civilization, we believe none exceed the liquor curse in virulence and persistence. So great and general is the evil that the united concern and the joint action of all the moral elements in our country must be employed in its overthrow.

To this end the Friends' General Conference in session in Ocean Grove, New Jersey, urges and exhorts Friends everywhere to earnestness and activity in behalf of all available efforts to curb and eliminate this evil in the land. It is particularly desired that in those states where the effort to obtain a local option law represents the united purpose of the best public sentiment, that Friends lend their every influence towards securing the legislative consideration and passage of such laws.

[Expressions of approval.]

THE CHAIRMAN: We will consider that it has been adopted.

THE CHAIRMAN: I will now present another memorial. [A resolution endorsing the movement for woman suffrage was here read and adopted.]

THE CHAIRMAN: You have before you this evening what we consider one of the most interesting sessions that we have had. We are to consider what we Friends call "harmful diversions": what is called on the program amusements, "Amusements of the People." And we have with us those who can tell us, from careful investigation, what these amusements are among the people, and their character. I am glad to be able to present, at this time, Mrs. Belle L. Israels, of New York.

AMUSEMENTS OF THE PEOPLE.

BELLE L. ISRAELS, New York City: If what I have to say to you speaks to you of what you call "harmful diversions," I bespeak for it at least that same spirit of tolerance and understanding of the truth that underlies the problem that I may put before you that has characterized and has been to me the most interesting thing of the sessions of your Conference that I have been privileged to attend.

It is perhaps curious that I, the daughter of a people whose pleasures have been of the intellect, should come to you, who think of pleasures as "harmful diversions" and present to you the amusements of the people; and I would ask you, first of all, to think of the people as differing from you less in character than in intelligence. That is the keynote of the amusement problem, as we face it in this country to-day.

We want to tell you, not of a problem of great cities alone; because, in the last ten years, there has been a growth of the desire for amusement, and a corresponding development of the opportunities for its gratification, that have put before us one of the most serious complications of industrial communities, whether they are large or small. There is not a little village or a little town in this whole great country of ours, North, East, South, or West, that has not its problem of amusements. If it has in its population young boys and girls, workingmen and workingwomen; whether it is a mining town in western Pennsylvania, whether it is a knitting mill that is situated on the banks of some river near a little village that supplies the industrial population, wherever people work they want to play, and that intense need for play has been developed by the intense kind of work that they have been obliged to do.

Now, whether it is clicking at a typewriter all day, or washing dishes in somebody's kitchen, or doing the heavy work in a steel mill, or attending a bobbin in a knitting factory, the work in this country has become so highly specialized and so intensely divided into degrees and sub-degrees, that one person is kept at one task all the time, and is not enabled to see it in its relation to the whole product; and therefore the problem of which I wish to speak to you has become not a problem of working hours. Whether people work five hours a day, or nine hours a day, or twelve hours a day, they work. The problem of their relaxation and their recreation after that work, in order that they may be fitted to do the next day's task, is the thing that must come before us now. It is a problem of the leisure hours, the hours of idleness, the hours spent outside of work.

And now the difference in character becomes apparent more clearly, and shows itself distinctly as a difference in intelligence. You remember the opening lines of Browning's poem, entitled "Fireside Travels," where he says:

> "How well I know what I mean to do
> When the long dark autumn evenings come."

And he goes on with a picture of his fireside, and what he will do, and the enjoyment he will find there. That is the leisure hour of the man of culture, of the man of intelligence, who is at the same time invariably the man of intellectual resource; and so in the homes of your communities you find your relaxation and your pleasure and your recreation among your books, at your fireside, with your children in pleasant talk, in going out and seeing nature as it is, in thanking God for the beautiful woods and for the sky and for the trees and for the blue waters; and you have that within you that is born with you and trained with you, through long generations, that enables you to find joy in these simple and honest pleasures that are, after all, pleasures of the intellect.

And, more than that, you have, each of you in his degree, a home; you have a place around which this pleasure and this relaxation may cluster, around which you may bring the things that give you pleasure. But now when we come to consider the people, we have to leave out those who have that beauty of home and that development of intellect that enables them to enjoy home in its largest and best sense, and we have to consider the kind of home that brings out the necessity and the cause for this enormous army of people that are driven out, day by day, night by night, into the amusement resorts of the country.

The average home of the average workingman might be contained in two or three rooms. It is crowded, it is hot, it is uncomfortable, it lacks privacy; if he wishes to spend a quiet evening, his wife has some scrubbing that needs to be done and the baby is restless and fretty and the older children are scrambling about under his feet because they have not learned to go to bed and they are seeking their amusement in sitting up late; so there is one thing that drives the man of the family outside of his home. And there is another thing that we have to remember with these people, that, on the one hand, we have year after year increased our private facilities for enjoyment. We have made our classes for amusements, our social gatherings for our young people, our own meetings of various kinds, more and more exclusive and secluded, and shut out of them more and more of the people who are unsympathetic to us and whom we do not care to entertain or to share enjoyment with.

Now, on the other hand, just as we have increased these facilities, so the facilities for the man in the tenement home have been increased for public enjoyment; and as he has been driven outside to seek it, so he has found more opportunity to gratify it outside of his home. And it is not only the problem of the men or of the women, it is the problem, more than all, of the young boy and the young girl. We have an army of young women in the industrial occupations here in

America, who have no homes whatever. These are the immigrants who entrust themselves to our American hospitality, and who have nothing that they can call home except a bed in a room that is occupied by three or four other young women; we have young girls who have gone to the city to earn their living and to achieve their independence, and who in doing so have had to give up a real home for a hall bedroom; and we have also that type of young woman who cannot, wherever she may be found, make for herself a home unless she is living with three or four or half a dozen other young girls; and then we have, among our workingwomen, the girl who does live at home, who is a part of that same tenement life community of the man of large family who, as we have seen, was driven out. Then there are the little children, and when we admit that the home as such affords no resource, both because of its condition and its environment, and because of the lack of intellectual resource of its occupants, we have to examine what they find when they step outside of the precincts of their homes.

Once outside the gates, the world unrolls before them, whether they are children, or big girls and boys, or men and women; and they find two great classes of resources: those that are given to them by the community, the public resources, that are paid for by the public, and those for which they must pay themselves in some kind of coin.

When we offer public resource in most of our American cities, we are economical to the point of stinginess. We offer a public park (sometimes we do not even offer that); and in that park we offer a certain number of benches, placed around certain formal paths, and a great many signs that say, "Keep off the Grass." We also offer the streets, on which they may walk up and down on a cold winter's night or a hot summer's evening; and then we have come to the end of what we offer as a public community.

But, on the other hand, we have forgotten that great mass of citizenship that is ever seeking an opportunity in the weaknesses of human nature to improve their own pocketbooks and to make their own fortunes; and so we have handed over our men and women and boys and girls, and even children, to commercialized projects for their amusement; and the people who offer these commercial projects are wise students of human nature and they offer the man not only the corner saloon, but they enforce their offering with things that will entertain him in the corner saloon; and frequently the man who goes there, goes as much for the negroes who come to sing songs for him, for the pianola that is kept playing all the evening, for the men that are called in from the street to sing a song or to tell a story. He goes there to be amused, to be entertained, to forget that he has worked all day at a nerve-racking, soul-trying task, quite as much as he goes to drink the five, or ten, or fifteen cents' worth of intoxicating liquor; and I will venture to say that there are thousands upon thousands of them that spend just as little money as possible in these places, and spend only just as much as will enable them to stay there where they can have the lights and the warmth and the excitement and the pleasure of meeting other people and of being put into forgetfulness for a little while.

But that is only the beginning of things; and following after comes the young man who learns, through his associations at the corner saloon, to become the town loafer, to become the man whom all the village is ashamed to own, who after awhile, drifts away from that village to another town and to another city, until at last he is one of the men who have registered perhaps in an east side lodging-house as one of the unknown pieces of driftwood that land upon that shore.

And then we send out the young girls, and we offer them what? The student of human nature has understood that the young girls have certain primary needs, and that if the community will not gratify them, he is there ready to do so himself. And he affords for them the social opportunity that their home and their environment and their school and their church and their settlement has failed to offer to them. He says, "If these people who educate you are afraid that you should meet your social opportunities under their safe and careful auspices, why, I am not afraid to extend them to you: you come to my place, and I will offer you plenty of people whom you may meet; I will give you relaxation for your tired body and your aching head; and you may dance, and you may have music, and you may meet young men to your heart's content. It is no concern of mine, just so long as you do not bring police interference upon me. You may come, and you may come every night, and you may come all year around; because if, in the summer time, my city dance hall is too hot, and too uncomfortable for you, I will establish one at the seashore and in the country, where you may enjoy the same facilities."

An army of young girls is enjoying these facilities; and at the same time that they enjoy, they are being put into the greatest dangers of their lives. The public dance hall is the place where young girls may meet young men; but who knows what young men? Who knows what other women are seeking them out in these public places where any one may speak to them, where any one may invite them to go with them, where the evening's

enjoyment is intensified by the sale of intoxicating liquors? I know no more dangerous thing to a young woman than to give her an entire evening of dancing with a young man whom she may or may not have known before, coupled with the drinking of insidious and intoxicating drinks. Her moral consciousness after her day's hard work, followed by her evening's pleasure, is decidedly dazed and clouded at the end of her evening's entertainment; and the distinctions between right and wrong are very much shadowed, and very difficult for her to perceive.

The wonder of it is always not that so many of them have found the wrong pathway, but that so many of them have had the strength of soul and the innate womanhood to stay on the right pathway.

One of the greatest purveyors of amusement in America, Mr. Frederick Thompson, who owns Luna Park at Coney Island, has made the statement that he conducts his business upon the principle and the American people don't want indecencies, and will not pay for indecencies. He says that the American man and woman want clean, respectable, wholesome amusement, and that they will pay for that; and so he has established his amusement park and other amusement enterprises upon that basis; and when he comes into a community he is therefore to be welcomed, because he wants to give what is clean and decent, being one of the few people who have realized that the innate righteousness of the public will keep them away from the wrong thing if the right thing is there and afforded to them.

The little boy and the little girl have the park, and sometimes the playground, offered to them. Those who are closest to this movement realize that they have only just begun to find out its usefulness and its breadth of purpose. They talk now of the relation of the playground to the social center, the relation of the place where the children may play to the place where they and their parents and their older brothers and sisters may come together for the kind of socialization that the saloon and the dance hall have afforded to them.

The workingman and the workingwoman and the little children have had another resource offered to them. The moving picture show has been called "the poor man's theatre." It may be that under excellent conditions; and sometimes it may be something very different than the poor man's theatre. It may be the opening road; it may be the beginning of a lessening in good taste, of a desire for what is melodramatic and what is horrible in human events; and then again it has uplifting possibilities that are larger than any other one public resource that we have.

The average moving picture theatre program is compounded of certain very definite elements that the management believes is what the public wants. It believes that because the public continues to pay for it. There is always a humorous picture; there is always a romantic picture, and there is always a melodrama and a scene of horror. Usually the program is so made up that there will be two melodramas, or two horrors of some kind—murders or kidnappings, or probable onset of bandits going across the country, or some such dreadful appeal to the small boy's imagination—that there will be two of these to every one humorous or simply romantic or historical picture that is presented.

Now, for five or ten cents a man may spend thirty or forty minutes in forgetfulness of his own difficulties, revelling in the nearest approach to the theatre that he can afford. At the same time, a study of the moving picture theatre made clear that it had wonderful elements for education and for moral uplift; and a censorship committee that was formed in New York City arrived at an agreement with certain manufacturers of the moving picture films that they would present all of their films that were to be sent out in New York City for the approval or disapproval of his committee.

A group of ten or fifteen people was finally formed to be the actual censorship committee; and on it were represented the ministry, social workers, educators and laymen: certain model programs could be made up from the films that were presented, historical subjects, scientific subjec geographical subjects, literary films, whole series of whole novels dramatized in a moving picture theatre, and these frequently accompanied by a lecturer who presented the subject of the pictures.

The moving picture has even been recognized by the church; and many Sunday-schools are endeavoring to hold their young people to them by offering them the counter attraction of moving pictures under their own roof in preference to the nickel theatre across the street.

Now there are very few towns in this country that have not their moving picture theatre. I went into a little community recently, a village of only 200 people, and there was the moving picture theatre in an old wooden barn, unsafe, dark and utterly dangerous from the point of view of fire and sanitation. Every kind of peril was offered in this little place. At 4 o'clock every school child in that village came trooping along with 5 cents that it had begged, or borrowed, or worked for, or somehow gotten; and into this dark cavern they

(To be continued next week on page 113 of the Supplement.)

"Robert B. Peter, who represented the agricultural society, laid the foundation for an appeal, and should the case be taken to the Court of Appeals, as is believed to be probable and the decision of the court affirmed, it would mean the end of all bookmaking in Maryland except where there are special laws pending action by the Legislature.

"There has been no legalized bookmaking at the Rockville fair for several years, because Judge Henderson refused to act upon applications for licenses on the ground that the law was unconstitutional.

"There were present during the proceedings in court a number of the officers and directors of the agricultural society and other prominent citizens. Upon Judge Urner suggesting that the court would be glad to hear from any person in court who might desire to speak upon the application, Roger B. Farquhar [of Sandy Spring Meeting of Friends], a member of the County Public School Board, and Rev. Thomas J. Packard, rector of Christ Episcopal Church, Rockville, addressed the court briefly in opposition to the granting of the license.

"It was pointed out that the revenue derived from the sale of the bookmaking privilege and the increase in the number of horse entries if betting were allowed was necessary for the financial success of the fair which led Judge Henderson to remark that if the success of the fair depended upon the few hundred dollars received from such a source the association had better go out of business."

A PRESENT-DAY FRIEND'S INDIAN LABOR.

The pessimist has said in his heart that truth and honor, plentiful in the past, are becoming obsolete in our time. Just now this feeling is particularly felt touching the Indian service. But we do not have to call up the dead worthies of other days, to find samples of the fact that every one who deals with the Indians does not defraud them. We refer especially to the work of our Friend Guion Miller, among and for the Indians, which began several years ago, and has continued down to date.

On the 22nd of Sixth month the task began of paying the Cherokee Indian claims due by the United States, Friend Miller being the Government representative in charge of the distribution. In about two weeks over 6000 claims were satisfied, the payments covering over one million dollars, and to aggregate much more than that before the end. So well was the business arranged that over 600 warrants were satisfied each day.

The point of distribution has been the town of Tahlequah, the old capital of Indian Territory. The *Herald*, of that place, speaks in the highest terms of the way the business was conducted. Speaking of the expeditious manner in which the payments have been made, the *Herald* says that it is due "entirely to the efficient force under the direction of Mr. Miller, the disbursing officer. Every man knows his place, and does his work both rapidly and accurately."

Continuing its commendatory remarks, the *Herald* says: "The police protection continues almost perfect. The truth is the little disorder is marvelous. No one has ever seen a big Indian payment so successfully conducted, or with so little drunkenness or disorder. Mr. Miller announced at the start he would pay no man who appeared to be under the influence of liquor. This announcement, together with the splendid police organization, has had a very beneficial effect."

Throughout the distribution care has been taken to prevent ignorant and tribal Indians from being imposed upon, and the plan of discounting the warrants has not been allowed. Each claimant has faithfully received the face value of the government's obligations to him.

It should be said in explanation, touching the Indian business in which Guion Miller has been engaged, that the award to the Indians was made by a decision of the Supreme Court, and the findings of the Court of Claims, after which the money to make the settlement was appropriated by Congress. Then the Court of Claims, on account of his past Indian service, employed Friend Miller to investigate and determine what Indians were entitled to the money. This made it necessary for Guion to pass on every claim, and determine its validity. The number of claimants was about 40,000. The work of determining their rightfulness to share in the distribution involved long, patient and painstaking labor.

With so much being said about double-dealing with the Indians, and men growing rich at their expense, the record of Friend Miller in dealing justly with the nation's wards is particularly refreshing. It supplements in a satisfactory way, the reference of A. Mitchell Palmer at the Ocean Grove Conference to the labors of Friends in the Indian service in other days.

There are plenty of men in our time, the type being not at all confined to Friends, who would as honorably and conscientiously discharge public trusts, as they did in the days of our fathers, and all that is needed is for the public to demand that they enter public life, and they ought to be willing to respond.

The race of moral heroes is by no means extinct. Whittier's lines are still pertinent:

"Knight of a better era,
Without reproach or fear!
Said I not well that Bayards
And Sidneys still are here?"

H. W. W.

OLD KENNETT RE-OPENED.

The meeting for worship at "Old Kennett" last First-day morning was well attended, about one hundred and twenty persons being present. Elizabeth Lloyd, of Philadelphia, spoke in a most encouraging and helpful manner, and Pennock Spencer, of West Grove, in a few well chosen words, added some appropriate thoughts. For some time service has not been regularly held in this old house, but there seems to be a growing desire to try to again establish a meeting there which may be held at intervals, at least. A little individual effort on the part of some who are much interested has brought within the last year two large gatherings to this spot, much loved, by the early Friends of Kennett and Marlborough townships. These meetings were full of spiritual uplift and should, with the approaching Bi-Centennial, do much to stimulate those of the neighborhod (whose interests centre there) to continue the effort. Keeping the old meeting houses open is certainly "worth while" and should appeal strongly to every member of the Society, who desires to see it grow and live and do good. Another meeting will be held at Old Kennett Ninth month 18th, at 10 a. m.

BUCKS QUARTERLY MEETING.

Bucks Quarterly Meeting for Eighth month convened at Fallsington on the 25th inst. with more than are usually present in attendance. The large gathering was made possible through local Friends who provided conveyance for many who came to Morrisville by trolley from various points in the county.

Abel Mahan, of Trenton, N. J., was the only speaker in the first meeting, giving the thought that we are our brother's keeper, and showing that our God is one of love and not of retribution.

Barclay Eyre as clerk and Sara Hicks assistant, send encouraging responses to the first, second and eighth queries. All representatives were present except one.

Business was discussed by Franklin Packer, who urged a more faithful attendance at mid-week meetings, despite our many activities; Wesley Halderman asked that the hour of gathering at Qaurterly Meetings be as faithfully observed as at the Weekly Meetings.

Other speakers were Edward Croasdale, Walter Hayhurst, Abel Mahan, Esther B. Justice, Walter Leedom, Cynthia Holcombe. Margaret A. Lownes and others.

A new philanthropic committee was named. At the close all were comfortably seated to partake of a substantial lunch in the dining-room upstairs in the meeting house. M. A. L.

DUANESBURG HALF YEARLY MEETING.

We had with us at the Half Yearly Meeting at Quaker Street, N. Y., Eighth month 21st and 22nd, Henry Lippincott and wife, Rachel M. Lippincott, of Philadelphia Yearly Meeting. The latter appeared in ministry and was very much favored.

The meeting on First-day morning was quite largely attended, many coming up from Delanson (the nearby station); as well as the pastor and congregation of the church at Quaker Street. After all were gathered in perfect stillness our visiting Friend arose in supplication with deep earnestness and pathos, tendering our hearts and bringing all into sympathetic union. She then spoke from the text, "Am I my brother's keeper," pointing to individual responsibility along different lines of activities and the wonderful power of loving and tender influences born of kindly interest in all the brotherhood of humanity, and a desire for helpful service in bettering the conditions which tend to evil and suffering in the world. Through it all, like a golden thread, ran the constant thought of divine leadings and pointings to duty. At the close the pastor of the Christian Church expressed much unity and appreciation with all that had been said, and invited Friends and others to meet with them in the evening, and our Friends to take part in the service.

This church has no creed except the Bible, and, while it maintains the Ordinances, is very liberal in its views. Many of its active members are descended from Friends one or two generations back.

After the opening services in the evening, our Friend spoke from the words of Jesus: "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth." She spoke clearly and plainly, bearing upon truths vital to a religious life, and of the deep joy and peace that flows into our lives—from submission to the Divine Will, urging the young people to come up to these requirements and all life for them would be

so much sweeter; so filled with vast possibilities for good to themselves and others. Her earnestness of manner attested well that she knew whereof she spoke, and that her life bore the fruit of a rich experience. The perfect stillness and the eager upturned faces showed that the seed had fallen upon good ground. The choir then sang with much feeling the beautiful hymn, "God Be With You Till We Meet Again."

On Second-day morning our own little meeting assembled for worship and the business of the Half Yearly Meeting. Our dear Friend again spoke to us with a feeling of gladness in her heart for the privilege of mingling with Friends here, and gratitude for the kindly fellowship extended everywhere, urging us to continue faithful, that a live meeting, however small in numbers, could not fail to have an influence for good outside its little circle. Her words of counsel and heart to heart talk will be an added strength to each one; and the social mingling with both of these dear Friends who come to us as almost strangers, will be an added link to bind us more strongly to our beloved Society.

MARY J. HOAG.

CONSECRATED MONEY.

What is "consecrated money?" Some time ago a great deal was said and written about "tainted money," and the propriety of receiving and using what was so termed, for religious or educational purposes, but the matter, like some other questions in morals, was finally dropped, leaving it to be settled by the individual conscience of the honest inquirer. But while there might be a doubt as to the fitness of using moneys illegitimately or dishonestly obtained, for the advancement of morals and religion, there can be *no* doubt that *money* is a powerful and necessary factor in these times, for their promotion. Every dollar honestly earned, and thoughtfully and prayerfully given to help some worthy cause, is consecrated to that cause, is sacred to it, the word meaning "saved."

The reading of the note in the *Intelligencer* of Eighth month 6th, from a Plainfield Friend, touching on this subject, gave me a painful surprise, especially on being informed by one who was present at the Conference, that a prominent Friend suggested that if every one in that great audience would contribute one dollar toward the fund asked for, a sufficient sum would be raised for the purpose desired. Then I contrasted the amounts given for this and for the use of the "Committee for the Advancement of Friends' Principles," and I said in my heart, Alas, alas, to what is our Society known, wherever it *is* known, as a standard-bearer in morality, coming, to what end is it drifting, when one of our important testimonies is thus publicly ignored? Looked at in the matter of policy only, how will this action affect our reputation with the world? "The Quakers in their big Conference at Ocean Grove, practically endorsed a stage life, by contributing for the education of a girl for that life; and that, too, more liberally than they did for the dissemination of their principles." Dear friends, how could we do so, in the light of these principles?

True, there might have been in the assembly, some who were not Friends, some who had not given any thought to the numerous temptations to immorality that beset young girls in that kind of life, and who thought they were doing a worthy act in opening their purses to enable a needy sister to become self-supporting. Let us hope the eyes of their understanding may be opened, later. I have no fault to find with *them*, but that *Friends* should do so surpasses my belief.

Yet neither would I criticize *them* too harshly, for it is not an uncommon thing now-a-days for young Friends to attend a good (?) performance at the theatre, a proceeding which always seemed to me to be inconsistent with Friends' belief and practice. But it is impossible to lay down rules to govern individual conduct in matters not *intrinsically* right or wrong, so each must watch the operation of the "Divine Light" in his own soul, and govern his conduct accordingly.

As but few of us, comparatively have the gift of vocal ministry, it is incumbent on those who are debarred by insurmountable conditions from the great and high privilege (for such I deem it) of proclaiming to the people, the glad tidings of a free gospel, to show by our lives, that we are believers in this gospel and are practicing it. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The apostle James said, "Show me thy faith without thy works, and I will show thee *my* faith *by* my works." So let *us* manifest *our* faith in our underlying principles, by giving of our substance, as the Lord hath prospered us, to the furtherance of the cause of truth and righteousness throughout the land, independent of sect, race, or class, thus, indeed, "consecrating" our money to the Lord.

I have been much interested, so far, in reading the proceedings of the Conference, especially Jesse Holmes' and Isaac Sharpless' addresses. So much that was good and true was contained in them. As I have not yet read all the reports, I cannot speak of the unread ones, but have no doubt *all* were good in their special lines.

Holder, Ill. ELIZABETH H. COALE.

SMOKING ON THE STREET.

Many years ago a friend of the writer moved from the South to Philadelphia. Soon after his arrival, starting for a walk with a companion, a Philadelphian, he proposed a cigar, to which the latter replied, "In Philadelphia a gentleman does not smoke in the street." My friend told me many years later that the remark so impressed him that he not only never forgot it, but never violated this code, thus brought to his notice.

This incident was called to mind by reading the paragraph entitled "Ancient Discipline," in the *Intelligencer* for Sixth month 25th, 1910, and the clause in it which reads, "And its [sic] very unseemly and not like the gravity that truth leads to for any to walk or ride in the Streets or Highways with a pipe in their [sic] mouth, etc."

Can it be possible that this unwritten law, which it is to be regretted is not observed in Philadelphia as it used to be, had its origin in this clause in the Discipline? It is not unlikely for many traditions are thus traceable. * * *

FRIENDS' ASSOCIATIONS.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Harry and Melvina Johnson the evening of third Fifth-day, Eighth month. The meeting was opened after a few minutes of silence by the reading of the 12th chapter of Romans, by Dr. Wm. H. Meredith, president. The Conference paper, "A Sense of Larger Fellowship," by Jesse Holmes, as published in *Friends' Intelligencer*, was read by Frank Ball. Several selections were given by other members of the Society, including "My Philosophy," from James Whitcomb Riley, recited by Alice Brown, a visitor, and "His Mother's Sermon," from Dr. MacLaren's "Beside the Bonnie Briar Bush," recited by Ethel Ball. After a few minutes of silence, meeting adjourned to be held at the home of Frank and Emma Ball, third Fifth-day, Ninth month.

ALICE S. DAVIS.

There are two Theodore Parkers. One is dying in Italy. The other I have planted in America. He will live there and finish my work.

Theodore Parker on his death-bed.

The emancipation of the individual is a great gain, but the best part of his emancipation comes when he begins to work in common with and for others. —*Joseph Henry Crooker.*

A FANCY.

The goddess of Gladness came down one day
With a gift for the children of earth,
The air was still and the sun shone bright,
And her heart was full of mirth.
"On the beautiful earth," the goddess said,
"Are forests green and cool,
Where the springs burst forth in ferny nooks
And drip to the glassy pool.

"And there I will find the children at play,
Enjoying the restful shade,
And there I will bide till the close of day,
When night falls over the glade.
I will sing them a song of harmony sweet,
I will tell them a tale of love,
I will fill their hearts with joy complete,
Such joy as we know above."

And onward she sped and ever she smiled.
On her way through the heavens clear,
For her heart was the heart of gladness itself,
And she knew no thought of fear.
But the children were few in the beautiful wood,
And though they hailed her with glee,
She wandered and searched till she weary grew,
For the many she longed to see.

Then out of the restful, shady wood
She followed a far-off cry,
Which led to a strangely desolate place
With towers reared on high.
And there, amidst walls, were the many she sought
To give them her gift of mirth,
And she cried, as she looked at the dreary scene,
"Is this the beautiful earth?"

"They have covered it all with stones, hard stones,
They have piled their bricks on high,
They have leveled the hills and choked the springs,
Till all is gray and dry.
And the people tramp on with a careworn tread,
And see not the earth or the sky overhead!

And they call it a city, this desolate place?
Here children are born and die?
With never a thought of the grass and streams
Or the sparkling blue of the sky?
And even the tree roots reach in vain,
For stones shut out the life-giving rain!"

And then the beautiful goddess wept,
And her gift she could not impart,
For the children stood with solemn looks
And no tremor stirred their heart,
When she tried to sing in the sultry street
The song that was meant for the shade,
Whose harmony thrilled with the running brook,
And the trembling fern of the glade.

ELEANOR SCOTT SHARPLES.

BIRTHS.

HILLIARD.—At Salem, N. J., Seventh month 23r 1910, to Dr. William T. and Mary Clayton Hilliard, a so who is named William Thomas Hilliard.

MATHER.—Eighth month 15th, to Rowland and Agn B. Mather, of Bayonne, N. J., a daughter, who is nam Janet Robertson Mather.

PASSMORE.—In Swarthmore, Pa., Eighth month 23r 1910, to Norman L. and Sarah Wood Passmore, a daug ter, named Ruth Anna.

MARRIAGES.

JONES—DOWNING.—On Eighth month 17th, 1910, at the home of the bride's parents, in Xenia, O., by Friends' ceremony, Della Mae Downing and Prof. Maurice M. Jones, of West Milton, O. At home, Salem, Ia., after Ninth month 12th.

DEATHS.

BEALL.—Mary H. Beall was born Sixth month 26th, 1830, and departed this life Eighth month 7th, 1910, aged 80 years. She was the daughter of Nathaniel M. and Sarah N. Brown and was a resident of Israel Township, Preble Co., O., her entire life. In young womanhood she taught school for several years with marked success. By her kind manner and loving words of sympathy, counsel and appreciation, she soon won the hearts and confidence of her pupils. In the conduct and control of her school she seldom indeed found it necessary to resort to corporal punishment. Many of her pupils now living remember her with kindliest feeling of love and appreciation. On the 29th of Tenth motnh, 1866, she was married to Francis Asbury Beall, who departed this life Sixth month 16th, 1906. Their married life of almost forty years was apparently congenial harmonious and peaceful. Her husband's daughter, now Mrs. Fannie Vanskiver, then about nine years of age, was taken into her heart's affection and her comfort and needs, physical mental and moral ministered to with a devotion worthy a natural parent. It was also her privilege to take into her home and motherly heart two other children, and she, with her kind husband, cared for them until they reached manhood and womanhood. Others of their relatives found with them a pleasant and peaceful home until the close of their earthly life.

Of the character demonstrated in the life of Mary H. Beall's fourscore years of loving service but little need be said. Loving kindness was her prominent trait, making her personality attractive to all especially to children, who were almost invariably drawn to hover near her and be blessed by her kind words and loving caresses. Like her blessed Master she never failed to notice and appreciate the presence of children. She was a life-long member of the Society of Friends and held many offices of trust with efficiency in its different meetings. For many years and until her death she was an Elder of Westfield Monthly Meeting where her life-long membership was held. So long as her tottering footsteps could tread the isles of her favorite meeting house she was in her place to bless the little band of worshippers with her loving presence and words of wise counsel.

After the death of her husband she went to live with her sister Martha and nephew, Nathaniel Stephens, on the farm where her childhood days were spent, finding there a most welcome and congenial home, where willing hands inspired by loving hearts have done everything for her comfort and happiness possible for humanity to do. For almost a year she lay in a helpless condition, all of which privation and suffering she endured with the patience and sweetness worthy a saint never uttering a complaint, always cheerful, hopeful and peaceful and in the closing hour of her life gave abundant evidence that she was ready to be clothed upon with immortality.

McDOWELL.—At his home, 20 Crooks Ave., Brooklyn, New York Eighth month 29th, 1910, Joseph T. McDowell. in his 86th year.

WAY.—Eighth month 11th, 1910, Jane Ann Way, widow of Thomas H. Way, in the 85th year of her age. Interment at London Grove, Pa.

WEBSTER.—Sarah Cresson Webster, daughter of William and Elizabeth Thorpe Webster and sister of Edmund Webster and Anne T. Keyser, died Seventh month 22nd, 1910. She was a birthright member of Spruce Street Monthly Meeting until its membership was transferred to Philadelphia Monthly Meeting (Race St.).

Of her it can truly be said that her relatives and friends "rise up and call her blessed" for her life of sweet unselfishness—of constant, kindly thought for others.

She was a devoted daughter and almost a foster-mother to the children of her family, beloved and reverenced by them, and by the large circle of relatives and friends who enjoyed the warm welcome ever extended by her and her family in their hospitable home. Her charity was of that genuine kind which seeks out those in need of aid and cheer and which wearies not in well-doing.

It was the most unusual privilege of her only sister and herself to live together under one roof during her long life of eighty-five years and the separation, after such a life of love and unity, is most keenly felt; but the blessed assurance remains to cheer and comfort that she has found

> Her fitting "place among Thy many mansions
> Where sin and sorrow cease;
> And flows forever by its green expansions
> The river of Thy peace."

NOTES AND ANNOUNCEMENTS.

We note a patriotic peace address by our Friend, George D. John, as published in a local paper of his home town, Sterling, Ill., a clipping of which has been sent us. The address was made at a meeting of the Grand Army of the Republic, the brotherhood of Civil War veterans, of which our Friend is a loyal member. It was a response to a somewhat warlike address of welcome of an officer in the Civil War. While comradely and courteous in tone and substance, it stood, as is characteristic of our Friend, for the higher patriotism of peace. George D. John is one of those valued adherents of the peace party who were cured of whatever war spirit they may have fallen heir to or drifted into, by actual experience of war. The strength of the peace propaganda of such men is that like good soldiers they do not waste their ammunition on All War in the abstract, but point out relentlessly the actual horrors and futilities of war as they have seen it. They are recognized as loyal comrades and patriots and their message of peace and progress is listened to and pondered over.

Frederic L. Paxson, formerly of the historical department of Michigan University, in reply to the letter from Philadelphia Yearly Meeting, writes from London, England, Eighth month 19th: "We are in process of changing our home from Ann Arbor to Madison, Wis. [the seat of Wisconsin University]. There we shall probably find even fewer of the Friendly tradition than we have had for the last few years. For practical purposes we have co-operated somewhat with the Unitarians in Ann Arbor. In Madison we shall probably do the same. Here in London we get occasionally to Westminster Meeting, which suffers from absence of members in summer time as do our own meetings. Two weeks ago we had there Jesse Holmes and Walter Rauschenbusch, both on their way to the meeting at Berlin."

We find in the *Enterprise* of Newtown, Pa., copied in full, the abstract of William Penn's Plan for the Peace of the World which was prepared for the *Intelligencer* by George L. Maris, and published in a recent issue. In the same issue of the *Enterprise*, Eighth month 27th, there is an interesting article by our Friend, Thaddeus S. Kenderdine, of Newtown, on Bucks Countians in Southern California, and one by the same Friendly veteran of the Civil War, on A Bucks Countian's Romantic Career. The latter tells of incidents in the life of William Penn Croasdale, son of Joseph H. and Elizabeth (Marcellus) Croasdale, whom T. S. Kenderdine recently paid a visit to in the Soldiers' Home, near Santa Monica, Los Angeles County, Cal.

Referring to the editorial in the *Intelligencer* of this week regarding the use of certain hymns, while I would be sorry to have the singing of hymns form a part of our meetings for worship, and believe, too, that our First-day schools can and should be conducted without it, yet I heartily approve of hymn singing in the home.

In this connection, there is a hymnal in use in the Unitarian Church which I think quite suitable for this purpose, containing as it does, if I mistake not, fully fifty of Whittier's beautiful poems set to familiar hymn tunes. It can be had at small cost from the Am. Unitarian Association, Boston, Mass. S. RAYMOND ROBERTS.

Glen Ridge, N. J.

The interest in the approaching Bi-Centennial of Old Kennett Meeting House was shown by the size of the meeting held there last First-day morning. This was the first time the house had been opened this year. The number in attendance was over one hundred. Besides the people of the neighborhood there were one or more Friends present from Wilmington, Hockessin, Marlborough, Centre, West Grove and Kennett Square Meetings. There were messages from Elizabeth Lloyd and Pennock Spencer. At the close of the meeting for worship those present formed themselves into a committee of the whole and listned to reports from the chairman of the committees on finance, transportation, publication, history and hospitality, all showing that preparations are well underway and that everything is in good shape for a very successful commemoration.

Friends and others who are looking forward to attending the Bi-Centennial at Old Kennett, Ninth month 24th, and desire a conveyance from Mendenhall Station, P. B. & W. R. R., or the Kennett and West Chester trolley at Kennett Square, should confer at once with the chairman of transportation, Pennock M. Pyle, Hamorton, Pa. For other information concerning the celebration, address Edward B. Passmore (chairman of General Committee), Mendenhall, Chester Co., Pa. This meeting will be public and every one interested is invited to attend. Henry W. Wilbur, of Philadelphia, and Jos S. Walton, Principal of George School, will deliver addresses.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

NINTH MONTH 3RD (7TH-DAY).

—Whitewater Quarterly Meeting at Lincolnville, Ind. Joint Committee on Isolated Members of the several Yearly Meetings in attendance.

—Blue River Quarterly Meeting at Benjaminville (Holder, Ill.).

NINTH MONTH 4TH (1ST-DAY).

—At Concord Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Darby Meeting visited by Young Friends of Philadelphia, at 10 a. m.

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—Friends' Association of Byberry, Phila., Pa., at the Meeting House.

NINTH MONTH 5TH (2D-DAY).

—Nebraska Half Yearly Meeting at Genoa, Neb., at 10 a. m. Ministers and Elders, Seventh-day before, at 2 p. m. Public meeting on First-day.

—Centre Quarterly Meeting at Centre Meeting House in Half Moon Valley (near Port Matilda, Pa.).

NINTH MONTH 8TH (5TH-DAY).

—Salem (N. J.) Quarterly Meeting, at Woodstown, N. J.

—Prairie Grove Quarterly Meeting at West Liberty, Iowa.

NINTH MONTH 10TH (7TH-DAY).

—New York Monthly meeting at 15th Street and Rutherfurd Place, New York, 2.30 p. m.

—Oxford, Pa., Friends' Association.

—Burlington First-day School Union at Mansfield, N. J. Carriages will meet train at Columbus.

NINTH MONTH 11TH (1ST-DAY).

—At West Grove, Pa. A circular meeting at 3 p. m., under care of Western Quarter.

—At the Delaware County Home, religious meeting under care of Friends, at 3 p. m. Any interested are invited to attend.

—Young Friends of Philadelphia will visit Moorestown meeting, at 10 a. m. Trolley leaving ferry at Camden at 9 a. m.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

—Baltimore Quarterly Meeting at Gunpowder, Md.

NINTH MONTH 15TH (5TH-DAY).

—Haddonfield Quarterly Meeting at Moorestown, N. J.

NINTH MONTH 18TH (1ST-DAY).

Meeting of Friends at Old Kennett, near Kennett Square, Pa., at 10 a. m.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

Altruism is a game two must play at, and it must be played cheerfully. You must not try to be Altruist all the time, you must take your turn being the Other. If it is your duty to make him happy, it is equally his duty to make you happy you must give him the opportunity. If you have renounced the miserable aims that end in self, it is praiseworthy in him to do the same. Encourage him to have worthy aims that end in you.—*Samuel McCord Crothers in the Atlantic for Ninth Month.*

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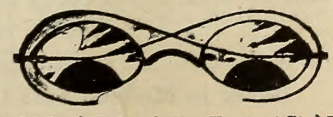
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And may I be kind and true,
And greet all men in a gracious way,
With frank good cheer in the things I say,
And love in the deeds I do.

May the simple heart of a child be mine.
And the grace of a rose in bloom;
Let me fill the day with a hope divine
And turn my face to the sky's glad shine,
With never a cloud of gloom.

With the golden levers of love and light
I would lift the world, and when,
Through a path with kindly deeds made bright,
I come to the calm of the starlit night,
Let me rest in peace. Amen.

—*Nixon Waterman.*

Farm labor and the whole matter of The Relation of Capital to Agriculture is one of the leading topics in the *Review of Reviews* for Ninth month. There is also a study of Governor Harmon of Ohio, The Peacekeepers of the Philippines, The Moving Picture and the National Character, Exposures of Trickery in Scales and Measures, Ought the Railroads to Advance Rates? Federal Appropriations: Their Rapid Increase; besides the editorial monthly discussion of the Progress of the World, summaries of the Leading Articles of the Month in the principal magazines, brief reviews of The New Books, the review of Politics in Cartoons.

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Swarthmore Lecture for 1910.

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LIFT UP THY HEART.

Lift up thy heart! Not as a beggar blind,
With trembling hand, holds up his cup;
Abject, appealing for the uncertain dole;
But as the thirsting flowers receive the dew
And, draw from out the sun, toward which they lean,
Its gold; transmutting these in turn
To beauteous form, to fragrance flung
Upon the air, freely, to glad the sensate passers-by.
So raise thy empty chalice to that sun
Which draws upon the deeps for freshening dew!
The limitless, all potent "cause!" need, and supply!
Material, and impalpable! Thine no beggar's cry!
All, all is thine already ere thou ask;
Receive now to thy need the brimming cup;
All that to present use thou can'st employ.
Lift up thy drooping head, as doth the flower.
Beauty and fragrance be thy soul's sweet dower.

Truro, Nova Scotia, Canada. —*M. B. W. Randall.*

OHIO YEARLY MEETING.

Ohio Yearly Meeting was held this year at Mt. Pleasant, Ohio, from Eighth, 27th to 31st, inclusive.

The Meeting of Ministers and Elders was held on Seventh-day morning, and was well attended by Ohio Friends as well as those from other Yearly Meetings. Of these were present Sarah B. Flitcraft, a minister of Philadelphia Yearly Meeting; Hiram Griest and Elizabeth Kozer, ministers of Baltimore Yearly Meeting. Other visiting Friends present were: Matilda Garrigues and Mary McAllister, of Philadelphia Yearly Meeting; Maria E. Tyson, Robert A. Wickersham and Joel Garretson, of Baltimore Yearly Meeting; Samuel R. Battin, Martha Battin, Edith Wilson and Warren Hinshaw and wife, of Indiana Yearly Meeting.

The Representative and Philanthropic Committees met in the afternoon and these meetings were very full of interest to all present. The First-day public meetings for worship were felt to be very helpful. In the morning Hiram Griest and Sarah Flitcraft both spoke with great power, and the afternoon meeting was addressed by Hiram Griest, Sarah B. Flitcraft, Elizabeth Koser and John E. Carpenter.

God was spoken of as a Divine force working in and through our lives, and all were asked to follow faithfully the guidance of the Inward Light. The value of reverent silence as a preparation for ministry was impressed upon us.

On Second-day morning the business sessions began with a very satisfactory attendance. One of the clerks, Mercy Griffith Hammond, who has served the meeting in that capacity for over forty years, asked to be released on account of failing strength, and Marietta Hartley was appointed to assist the clerk in her place. At a later session Sarah C. Fox and Marietta Hartley were appointed Clerks for the coming year.

There were many expressions of appreciation of the services of Mercy G. Hammond, who has served the meeting so long and faithfully.

At the call of the Representatives all were present except one who was absent on account of serious illness. There was a report from the Committee on Isolated Friends, which was read and which told of much good work.

The epistles were read from the other Yearly Meetings and were felt to be very full of practical suggestions and helps.

Second-day afternoon was devoted to First-day school work and during this session all were delightfully entertained as well as instructed by a talk by Edith Wilson, of Indiana Yearly Meeting on the Woodbrooke School, in England. We were given a very clear idea of the real value of the Woodbroooke movement. Interesting business sessions of the Yearly Meeting were held on Third-day morning and afternoon, and on Fourth-day afternoon.

The answering of the queries brought forth a very interesting and lively discussion, and the question was asked, "Are a few answering these queries for all or are we answering them for ourselves? Why not say 'We' instead of 'Friends'?"

The Fourth-day morning meeting for worship was well attended and was full of inspiration for all. During the week many pleasant social times were enjoyed at the homes of Friends where all were entertained.

Salem, O. MIRIAM B. TOMLINSON.

EASTERN VISITORS AT OHIO YEARLY MEETING.

We deem it a privilege to have been favored to sit with the dear Friends of Ohio in their late Yearly Meeting, also to have mingled socially with them, and partaken of their generous hospitality.

We were impressed with their earnestness and interest in the various topics which came before the meeting for consideration, and were pleased to find all, irrespective of years, apparently working as one toward the common end, the good of all. In philanthropic matters, temperance, etc., they do an amount of work which a much larger body might well emulate. We noticed particularly their familiarity with the State and county laws on these subjects. The spirit of the meeting was very sweet and trustful, and the occasion will long be remembered by us with grateful feelings.

Phila., Ninth month, 6th, 1910. M. G.

AT THE INTERNATIONAL CONGRESS.

It is a difficult task to give an impression of the Berlin Congress of Free Christianity. There were scores of papers read and addresses given in German, French and English. There were, I believe, eighteen nations represented and thirty religious bodies. The attendance and interest on the part of the people of Berlin and vicinity were unexpectedly great. Indeed, it was telegraphed to us at Cologne that the accommodations originally provided were already seen to be insufficient and that a larger hall had been provided. The meetings were attended by thousands, who seemed to find unfailing interest even in the often rather technical details of discussions in theology, dogmatics and Biblical criticism.

The first important meetings occurred on Seventh-day evening, Eighth month, 6th. There were three, held simultaneously, dealing respectively with Socialism, Peace and Temperance. It is, perhaps, an index of relative interests that the Socialist meeting was to be measured in four figures, the Peace meeting in three and the Temperance session in two. In every case the program was made less effective by being too long; and the situation in the Peace meeting was made worse by the French speaker, who took twice his allotted time, and the presiding officer who hadn't the nerve to call him down. The English and American speakers who were last on the program, were not reached until after 10 o'clock, and all felt obliged to very much abbreviate their addresses. Your own delegate felt it best to do little more than present a statement to be adopted by the Congress; and the audience showed its appreciation of his consideration by adopting those resolutions instead of others which had been offered. Of the other sessions it may be said that, on the whole, they tended toward theoretical rather than practical religion. Thus Professor Harnack, of Berlin, regarded by many as the greatest of all New Testament scholars, discussed "The Double Gospel in the New Testament." Dr. Dorner, of Königsberg, spoke on "Philosophy and Theology in the Nineteenth Century," and Professor Bossnett, of Gottingen, on "The Importance of the Personality of Jesus." Other subjects were "The Scope and Limits of Evolution in Ethics," "The Effect of Critical Study on the Influence of the New Testament," "Theological Study and the Church." It was inevitable that a Congress held in the land of the great scholars of dogma and criticism, should take this direction, but one may feel some regret that such a gathering could not be directed in more immediately practical channels. Even this regret may be short-sighted; for the persistence of a mediæval theolgy, with a pagan idea of God, and of a superstitious attitude toward the Scriptures as a book of magic, continues to block the path of progress in religion and to cause un-Christian dissension and difference. To remove entirely these relics of tunics of ignorance is one of the important tasks of our generation. It must not be inferred either that the Congress gave all its attention to such topics. Professor Troeltsch, of Heidelberg, spoke on "The Possibility of a Free Christianity," Dr. Schmidt, of Berlin, on "The Mission of Protestantism; the Condition of the Evangelical Church in Germany," and "The Gospel and the German Nation" were discussed and surveys were given of religious conditions in America and elsewhere. Of greater importance than any paper or address was the cordial intermingling of men and women of different nations under the all-including spirit of brotherhood.

The American delegates were comfortably quartered at leading hotels. They were faithful in attending meetings if the addresses were all or even in part in English; but as many sessions were entirely German, those who could not follow the presentations in that language felt free to use their time in seeing the sights of the imperial city of Berlin. In addition to such opportunities, one day was given by the whole Congress to an excursion to Pottsdam, where is situated the summer home of the Emperor, and the old palace of Sans Souci, associated especially with the names of Frederick the Great and Voltaire. The gardens and parks surrounding these palaces are of the

greatest magnificence. They can hardly be equalled for extent, variety and beauty.

After a closing banquet the whole Congress went on a pilgrimage to the places especially associated with Luther and his revolt from Rome. We spent several hours at Wittenberg, where are to be seen the monastery where the great reformer lived as a monk, the church where he preached, and the doorway where he nailed up his challenge —this petty monk of a German town of a few thousand people—his challenge to the power of the Roman hierarchy; a power which had brought Emperors to their knees, had dethroned kings, sent millions of men to die in the crusades, and sustained for centuries, more or less successfully, the claim to represent God, Himself, on earth. One sees the need of Luther's square, sturdy frame, his thick bull neck, his round obstinate head, his general solidity, as shown in the pictures and statues of Wittenberg and elsewhere. He needed all his stubbornness of temperament as well as the firmness of conviction to withstand the pressures and dangers of his enemies, and especially the vacillations of his friends, such as the rather shifty compromiser, Melanethon, and the scholar Erasmus.

Berlin, Germany. JESSE H. HOLMES.

WITH DR. BATTIN IN SWITZERLAND.

[From home letters.]

(*Continued from last week.*)

The gorges of the Albula are the deepest and wildest we have seen. The railroad engineering is especially interesting with the numerous spiral tunnels. From Filisur to Davos the branch road runs through a wild valley, with the snowclad mountains towering above. And everywhere we had the greatest profusion of wild flowers, thirty or forty kinds at once. The flowers are so much larger than those at home. We saw buttercups two inches in diameter and dandelions two and a half inches. The hay is dried on curious supports—uprights three feet high with perches at right angles, and the hay dries with either the sun or the wind. Davos is a noted health resort for consumptives, and the climate is so mild and the air so dry, that in winter, with the temperature below zero, the people go about without overcoats and sit around in the snow. We found the air very bracing, and the evening was fine, with the moon nearly full. The valley was surrounded on all sides with the snowclad mountains, which this year are whiter than usual in this part of Switzerland owing to late falls of snow.

We were very fortunate, as we were leaving Rorschach by train, to see the Zeppelin airship across Lake Constance manoeuvering over the lake, raising and dipping its prow.

June 20. We took a seven o'clock train back to Filisur, and from there the main Engadine Express to St. Moritz in the Engadine. Just beyond Filisur, the railroad climbs 730 feet in four miles without really advancing any on the air line; and again in three and a half miles, it climbs 1,330 feet and then cuts through the mountain in a tunnel three and a half miles long. The larch flourishes and grows to an unusual height. About ten o'clock, we reached St. Moritz, a now famous summer and winter resort. The town is in two parts: St. Moritz Village and St. M. Bath, the latter down on the lake of the same name. They have built in the popular resorts large stone and concrete hotels like those at our summer resorts. Davos and St. Moritz are popular with the English and Germans. It is now quite the thing to spend the Christmas tide at one of these Swiss points, where there is an abundance of sledding, skiing, skating and all forms of winter sports.

We purchased some edibles and put them in our *rucksacks* (Ellen had purchased a small one in Munich) and started to walk across the Maloja Pass, which runs from St. Moritz to Chiavenna in Italy. St. Moritz is situated in the narrow Engadine valley, surrounded by lofty ice-covered peaks, and with the beautiful lake at its foot. The Maloja Pass is one of the lowest from Switzerland into Italy; but it has the advantage of showing the transition from the Alpine to the tropical flora in a short distance. Leaving St. Moritz by the road which runs along the heights, we passed the lake and then soon came to another smaller lake, Campfer. Above this is Lake Silvaplana with the village of the same name, where Nietzsche lived for a while and wrote part of his *Zarathustra*. St. Moritz is so high that the ascent to the top of the pass was scarcely noticeable, and the road runs along the banks of the lakes mentioned, and finally of Lake Sils —the largest of all. Everywhere there are fine viewpoints, and several inns have been placed to great advantage. Above the end of Sils is the town of Malopa, which is nothing but a group of inns large and small, at the top of the pass. While the rise on the St. Moritz side had been so gradual, we found that the road dropped almost perpendicularly about 1,200 feet in many zigzags. On this side of the pass we made many short cuts, and saw the traces and perfect remains of the mediæval and Roman road, which went pretty straight up the mountain side. On

the Italian side the Valley of the Bregaglia descends in a series of six planes. Each of these seems to be a beautiful meadow valley shut in by itself, and at its lower end the river drops abruptly to the next plane. We met a number of herds of cattle being driven up to the high Alps for the summer's pasturage, and occasionally a wagon with an old woman, and the household things necessary for camping out in the mountain huts during the summer. There were also flocks of sheep and of goats. We saw the ruins of a couple of burned churches, and the villages had many evidences of ancient and mediæval architecture and inscriptions. We ate our supper by a running stream, and rested a while. In one group of chalets, we found a hut built "between the rocks" as its curious inscription stated. At Stampa, twenty miles from St. Moritz, we decided to stop for the night, and found a room in an inn, right above the rushing and roaring stream. They told us that at Silvaplana they had had a meter of fresh snow at Whitsuntide, and that accounted for the whitness of the Alps. All the way from Rorschach to Lake Como we were surrounded more or less by white peaks. In spite of efforts to cut down baggage, we still had several pounds of it in our rucksacks and when we reached Stampa we were quite tired, especially in the feet.

MATTER AND SPIRIT.

The more harmonious a man or a society keeps the relation between matter and spirit, the happier is the life. The more service that mind wrests from matter, the more it is *spirit and power.*

The spirit of God rules over matter. Only the spirit of Christendom builds itself a kingdom outside of matter. Therefore in the spirit of God alone are the powers of a new world, of changes, improvements, progress by which men live..... If our Christianity is again to have life it must address itself to matter.

Thou speakest with ecstasy of the salvation that is thine in Jesus, and searchest to mediate that joy to a fellowman. But if matter were in thy power, if thy salvation could only stream into all the garrets and cellars in which fellowmen are stewing, that would be a proof, a salvation for which thou wouldst willingly give all thy theological dogmas, all thy pious prayer-books. What is eternal life if not the stream of health that flows out from the throne of God, that pours its healing waters not only over the heart and mind, but also over the body and its members? What is this future kingdom if not a new earth in which righteousness dwells? What do the words that celebrate thy heaven say? "I will wipe away all tears from their eyes."

Even so, thou sayest, but all this is to be understood in a spiritual, not a material sense. Spiritual? Does not the apostle Paul tell us of our celestial bodies that we shall put on? Does not the revelation of St. John speak of the heavenly Jerusalem that shall descend upon the earth? The heavenly body—is that no body? Is heaven identical with nothing? Is it God's purpose to destroy his creation or to cleanse it? Does not the whole Bible say to us: The end of God's dealings with man is bodily renewal?

But thou repliest: "The glorified body will indeed come; but now we are in the midst of dust and evil. When the world passes the better will come. Then death will be swallowed up by life, evil will vanish and one life, one light shall shine through all God's new creation."

Again thou puttest everything off to the future. How canst thou talk so calmly of the future and not have a desire to-day to give thyself to the power of this eternal life? Did Jesus always set to-morrow against to-day? Was this not rather the way of that unprofitable servant who said: "My Lord tarries, therefore I will do what pleases me." Did not Jesus say: "Let your loins be girded and your lights be burning?" Should we not make this future true and bring it in by our daily faith and works? O, if God in some future is going to bring all creation into his saving power, why now hesitate and tremble? Why say to matter, "We know you not?" Why say to "dust," which God will redeem in the future, "We despise you?" Why not say to the earth, which God will renew and fill with his life, "We renounce you?" Why not this moment claim for God the whole creation? Why, O Christendom, so weak, so lame, so faithless? O forsake doubt, destroy the cobwebs of theology and be clothed in the spirit of God, then matter, which thou now abhorrest but which is thy master, will be in thy power.

In his book "Thou Must." —Herman Kutter.

A little boy of the tenements, when asked to tell what signs of the coming spring he had noticed, replied that "the swinging doors of the saloon were on." What sadder to think of than a child to whom no joy has come?—*National Advocate.*

THE MATHER FAMILY OF CHELTENHAM, PA.

A history of the Mather Family of Cheltenham, Pennsylvania, has been compiled by Horace Mather Lippincott from the records of Charles Mather, of Jenkintown. The family was established in this country by Joseph Mather, the son of Richard and Elizabeth Mather, of Radcliffe Bridge, Lancashire, England, who came in the ship "Submission" from Liverpool, arriving Ninth month 2nd, 1682, after a stormy voyage of two months. The family is a large and prominent one in Lancashire even to-day and various records of them are traced back to 1417. The New England Mathers are descended from the Rev. Richard Mather, who came to Boston from the same locality in 1635 and was no doubt nearly related to Richard Mather, of Radcliffe. The latter was early convinced by Friends' testimony and as recorded in Besse's Sufferings was several times imprisoned for his "conscience sake."

The name Mather is derived from the Anglo-Saxon word "Maed," which in different genders means "Honor, rank, a cutting of grass." The given name of Richard appears most in every generation to the present day.

Arriving here at the early age of 18, Joseph Mather was under bond to Phineas Pemberton for the cost of his passage across the sea, and for fifty acres of land. He resided with the Pemberton family near Fallsington, Bucks county and very soon became prominent in the Society of Friends as we find his name attached to many documents notably the protest of the Yearly Meeting in regard to George Keith. In 1697 Joseph Mather married Elizabeth Russell, only child of John Russell, from whom she inherited his estate of three hundred acres in Cheltenham Township of old Philadelphia, now Montgomery county.

They were married at the house of Richard Wall, now occupied by Joseph Bosler, at Ogontz. It was then known as Dublin meeting, afterwards Abington. It was continued here until 1700, when Abington Meeting House was built. Joseph and Elizabeth Mather became prominent members of Abington Meeting; Elizabeth being "a minister of the Gospel for a number of years in good esteem," as her memorial states. At the death of her husband she administered his estate, the letters of administration being granted to her without requiring any security on her bond because "she was too well known to require security" as the record states.

The Mather tract was upon the southeast side of Washington Lane, extending from the present county line almost to the Old York Road. It is in the heart of the "Chelten Hills," and comprises what are now the estates of Peter A. B. Widener, the late Jay Cook, Frederick W. Morris, D. B. Wentz, the late Henry and Joshua Lippincott, John Wanamaker and Isaac P. Mather. The original homestead is still standing near Washington Lane and County Line. This as well as the other homesteads of the family all still standing and in splendid condition are illustrated in the book, together with the arms granted to the family. Through the marriage of Richard Mather, son of Joseph, to Sarah Penrose the family is descended from Bartholomew Penrose and his father-in-law, Toby Leech, both very prominent men among the earliest settlers of the Province.

The family was established in the West about 1815 by two great grandsons of Joseph Mather, both named Richard, who removed to Ohio.

They were among the pioneers of the West and have left numerous descendants.

The following families are recorded as intermarrying with the Mathers:

Ambler, Penrose, Smedley, Boyd, Johnson, Cleaver, Moore, Jenkins, Roberts, Heaton, Shaw, Shoemaker, Tennis, Pownall, Paxson, Terrill, Reynolds, Scott, Lamborn, Childs, Leedom, Rutter, Leech, Foulke, Thomas, Baily, McGinley, Wright, Wharton, Foley, Askin, Marshall, Elton, Barker, Elliott, Wilson, Dover, Hefner, Kortkamp, Stansifer, Kendall, Ellis, Ruth, Whitman, Lynn, Waterman, Israel, Jewel, Kirk, Alburger, Hough, Hutchison, Olden, Lloyd, Edgerton, Nevins, Finlay, Bower, Yerkes, Cox, Coane, Morris, Poe, Schofield, Reeves, Miller, Comfort, Morrow, Harris, Hadley, Horney, Haughton, West, Mitchell, Brown, Jay, Kelsey, Manhan, Rowland, Woodward, Taylor, Wildman, White, Trimble, Palmer, Harper, Michener, Noble, Lester, Wilson, Grubb, Parry, Dager, Jarrett, Kenderdine, Lewis, Hallowell, Mitchell, Coates, Earle, Gemmell, D'Invilliers, Woodward, Levick and Lippincott.

This book comprises 168 pages and contains more than 1,300 names.

The idea has been to preserve the records so diligently gathered by Charles Mather and to add to these such facts as careful research here and in England has divulged, so that the whole might be in such shape as could be distributed among the descendants. It would seem reasonable that a knowledge of those who really lived and are of one's kin should be as interesting as imaginary characters about which we usually read. (To be had of Walter H. Jenkins, 140 N. 15th St., Phila., price, $3.00.)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
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News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 10, 1910.

FRIENDS OF PEACE DRAWN INTO THE BOY SCOUT MOVEMENT.

From every point of view but one the Boy Scout movement is a splendid movement. It not only keeps boys away from wrong associations and the wrong doing that the idle boy and the boy left to his own devices and the street surely drifts into; it does far more than that, it builds up character. The Boy Scout movement is designed to bring out the best that is in a boy, and to train him to a strong and, to many of our time, attractive type of character.

For this reason it appeals to any one genuinely interested in the welfare of boys. It attracts many who have no militarist leanings; and it is attracting even those who are decided and sincere lovers of, and workers for, peace. Just as earnest and sincere peace people are being drawn into the advocacy of more battleships, so we find Friends and other sincerely ardent peace people in England already organizing The National Peace Scouts. We find among the names of members of the National Council of this organization, George Cadbury and T. Edmund Harvey. In the *Friends' Quarterly Examiner* current issue there is an article on "The Adult School and the Boy Scout," by a scoutmaster, C. Brightwen Rowntree, who is a Friend and with the secretary, assistant scoutmaster, drilling instructor, swimming instructor, of the troupe to which he belongs is a staunch supporter of peace. Among our own Friends in this country there are those who have strong sympathy with the movement in its peace form.

It might be thought that the peace form of the movement would lack something of the attractiveness of the original form. But this is not so. It differs hardly at all. For the Scouts under the founder, Sir Robert Baden-Powell, are not encouraged to drill, nor to go through military manoeuvres. Mechanical drilling makes wooden soldiers, and they are not the kind that the best military authorities of the age are interested in producing. Besides the Peace Scout movement would have little chance of success in rounding up the boys if it fell far short of the attraction of the original organization. In these days when so much of our life drags us toward militarism, the idea of peace in itself and the methods that make for peace are not going to be effective in attracting and holding the class of more or less neglected boys for whom such a movement as this is intended.

There is little hope in attempting to capture a movement like this and turn it in the direction of peace. We cannot expect the militarists to be such weaklings as to let us do that. A careful study of the movement, of its literature, of its methods, of its ablest leaders will show that in order to counteract its influence, in order to win the boys for peace instead of their being lined up in spite of us for war and militarism, more fundamental methods are necessary.

Instead of turning our boys over in squads to scoutmasters so that they may be organized for playing at the things that only those of the leisure classes and their imitators have time or use for, we need to make and keep our boys a real part of their homes and of the neighborhood in which they live. We fathers need to be more with the boys. Boys should not need to be taken off to tramp into the next county to find opportunities for training their powers of observation. They ought not to have to be taken out to sleep somewhere in the wild woods in order to learn to live in the open. They ought to live wholesome outdoor lives at home, and they ought to be brought up with daily habits of observation and of study. They ought not to have to be taken on a special lark for that.

We need to work toward doing away with the neglect of boys rather than cunningly to devise methods of making something after all out of boys after they have been neglected.

THE SPIRIT OF LOVE AND HUMAN EXPERIENCE

I am afraid the majority of the readers of the *Friends' Intelligencer* failed to see the following paragraph from President Henry C. King's "The Ethics of Jesus" which appeared in "Book Notes" of an edition of several weeks ago:

One may put the matter slightly differently in saying that, in Jesus' thought, (1) the basic conviction is that of love at the heart of the world; (2) that the goal, therefore, of all life is the establishment of loving relations between all personalities; (3) that the basic qualities of life for

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 112 of Supplement.*)

went and enjoyed for half an hour the moving picture show. At 8 o'clock that night I will venture to say that there were very few of the young people, and perhaps even very few of the old people, that were not equally enjoying that moving picture show.

Just a short distance away was the saloon, with its back room that was the dance hall. The dance hall has been based, for the most part, on the assumption that the young girls will come there and dance, and will attract young men to come there and the young men will buy things to drink. As a matter of fact, in many of the big dance halls girls are told that they can not remain unless they drink and unless they induce other people to drink. I dwell especially upon this problem of the young girl; because the young girl represents to us what the future of our country is going to be, whether she is a Slav, or a Polish girl, or a German girl, or an Irish girl, or an American girl, she still has within her that element of becoming the mother of the citizens of this country. It is what you afford her and what opportunity you hold out to her to educate herself, to elevate herself, to prepare herself for life, it is what opportunity you hold out for her that means the whole future of this country to us. For, after all, in an industrial community with which I am familiar, there are 20,000 native Americans and there are 60,000 foreigners; and easily 30,000 of them are young girls; and in that same little community of 80,000 people, within a stone's throw of a certain corner, within a radius of two short blocks are eight of the vilest type of saloon dance halls, filled every night with young men and young women.

The girl who goes out to seek her amusement, goes out in innocent desire. She is as innocent and as secure in her young womanhood as our own daughters may be. She has the same object: she seeks to find her level in life; she seeks to find a young man who is going to lift her out of her daily drudgery of toil, who is going to give her a home, who is going to give her that central point around which she may focus her whole life; and she is so important to us, she is so real an element in the comunity, if you make her want the real things and if you give her the right things, she brings with her the whole population of young men; because not an amusement purveyor in the country will deny that if he can attract the girls he can attract the men, and the girls are his stock in trade. It is the girl whom he seeks; it is the girl to whom he offers souvenirs; it is the girl whom he admits without charging an admission fee. He wants the reputation of having young girls in his place; because if she is there the man will come and the man will give him money; and the girl, on the other hand, she is always secure in her consciousness of being able to take care of herself.

You never spoke to a young working girl yet and asked her whether she did not consider it dangerous to go out night after night seeking amusement in the company of strange men, but what she answered you with the American girl's toss of her head: "Oh, I can take care of myself!" Well, she can, to a certain point; but there are always people who are looking out that she may not take too good care of herself. We have neglected, as a community, our own opportunities for the social uplift of the people who happen to be unlike ourselves; and we have before us the greatest program of constructive possibility that perhaps we have ever seen. All over the country there is the awakening of the consciousness that the young people are drifting away from us: churches are studying out the problem of why the chapel is empty at the time of our young people's services; why in the girls' clubs, after the girls reach the age of 16 or 17, the membership seems to drift away; where do the boys go? What is it that we in our educational facilities have lacked, that these people must have found elsewhere?

And those of us who have kept our eyes and our ears open are wailing distressedly that our young people are going into the dance halls and going to the public amusement resorts, and what are we going to do about it?

We offer them every opportunity to spend their money; we give them big amusement parks, that cost money, on every hand, 10 cents to come in, 5 cents for every performance of any kind that they wish to enjoy. These people who frequent these places have an emotional need, have an intellectual need, have a moral need, for the kind of help that comes to you after a day or a week or a month of hard work for little pay.

We are able, ourselves, to find the necessary outlets for our own energies, and we pride ourselves on finding them for our own young people; but it is of the people who don't know that they have these needs, who cannot study their young people, who cannot afford them the right kind of relaxation, that we must think. They outnumber us five and ten and twenty to one.

The constructive program that is mapped out everywhere is mapped out as clearly for the little city as it is for the big one. There is not a little village or a little town that on the big night of the town, whether it is Wednesday night or Monday night or Saturday night or Friday night, is not swarming with young boys and girls walking up and down, walking up and down, in aimless fash-

ion, not knowing where to go or what to do, and wandering up and down the streets until they meet one another, or until they drift into one of these public provisions for amusement.

This is a responsibility that rests not upon you, not upon me, not upon any one division of the country or of the community. It is the responsibility of that big thing that we call the community itself, that thing which represents the municipality, the government, the thing that we recognize as having authority over us. It is the responsibility of that public community to see that these things are changed. In ancient times, as Miss Addams has pointed out, in her beautiful study of "The Spirit of Youth and the City Streets," in ancient times the state always provided for the amusement of its people. It was as important that there should be a stadium where there could be athletic games and where plays could be given and where the public could be entertained, as it was that there should be a public plaza for public buildings, or streets through which the he fic might pass; and what, to-day, can we offer that will take the place of that?

First, for the little child, the development of the park and the playground. The park as a place of social relaxation, a place where everybody may meet, and where everybody may find entertainment. I hesitate, at last, to suggest to you what we have found the constructive possibility for the young people. We have found that the public dance hall, under municipal auspices, will come nearer meeting the need of young boys and girls than any other form of public amusement; and, after all, dancing is only a physical expression, and from it and out of it you can lead, carefully and surely, to the higher and better things, if you will use it first as a means of bringing together young people in a wholesome and sane and clean gathering place, under your own auspices, not under the auspices of the man who keeps the resort down the street. You are the one to be the chaperone, you are the one to know the point at which the dancing must stop and how far it may go. There is another thing that we must recognize: these places do exist, they are a public resource, they draw money from the public treasury and they should in turn pay a tax into the public treasury and be subject to public regulation. Now, that is attainable, and can be achieved in every community.

We have recently passed a law in New York City that regulates and licenses all public dance places. It forbids the sale of liquor on the floor where dancing is taught. In New York City there are a hundred thousand young people a week that attend dancing academies alone, and ninety thousand of them are under twenty-one years of age; and we have said these places must be subject to public regulation, must be able to come in and to see whether it is clean, whether it is properly constructed, whether it is conducted decently; and we must be able to tell young people that it is a good place by hanging a license at the doorway, where all may see that that place is safe, because the public vouches for its decency and its safety.

The public school may take its place in the evening recreation center, the place where men and women may come together under educational auspices, may have clubs that call for a common meeting ground, where they may exchange ideas and thoughts and amusement and entertainment, and may find a new outlook for the next day. Carry with you into your little community what the possibilities may be of the resources that you are offering to-day to the people. Are you giving them clean things? Are you looking into these things, do you know if they are good and if they are clean? And can you make them any better by building up, out of the thing which the people want, the thing that they ought to have?

THE CHAIRMAN: Discussion will be continued by Elisabeth Stover.

ELISABETH STOVER, New York City, Secretary American Purity Alliance: A little child playing down here by the ocean, having come from inland, and being here for the first time, was asked the other day: "What do you think of the ocean?" The response was: "It's pretty big; but I think I am getting acquainted with the edge of it."

Now, our subject for to-night, "Amusements of the People" is pretty big; but we may be able to get acquainted with the edge of it. Mrs. Israels has given us a little idea of what it means to venture out into deep waters. She has given us a little idea of the immensity of this ocean; she has given us a little idea of what it is going to mean to meet our responsibilities as she has put them. Our responsibilities as citizens, what we may do through the municipality; our responsibilities in the home, our responsibilities as individual members of the community, our responsibilities as the brothers and sisters, the protectors and friends of these thousands of whom she has spoken.

We have been in session several days; we have touched this problem at various points; we have had here and there hints and suggestions of the possibilities lying around us, at our own doors; we have heard something about the use of our own property, of our meeting houses and playgrounds and so on. We shall not however be very successful in getting acquainted with even the edge of the problem unless we make the acquaintance of the people. Let us get to know our

brothers and sisters. Of what use is it to talk about what amusements shall be vetoed, what should be forbidden, and what permitted, in face of the fact that we are only one to five, ten, fifteen or twenty people who are getting what they can, who know their own needs better than we know them? For we are utterly unacquainted with them. I think we are just about as stupid in the matter of amusements as was suggested in the school management of the children who are dull, who have not just caught the idea: in the early stages the school holds them, and by and by, when they outgrow the furniture, pass them on because they must be promoted in order to find desks to fit them. We are just about as stupid as that about amusements.

We spend a good deal of our energy in measuring the furniture, instead of measuring the boy and the girl, and the men and the women, and measuring their needs; instead of measuring their capacity, instead of measuring their potentiality and trying to fit the amusements, the educational facilities, whatever we have to offer for the development of this intellectual life and spiritual life which we are trying to develop in order to constitute the character of the nation.

I am not going to detain you long to-night; because I feel that the most important and most helpful, as well as the most refreshing thing we can do is to try to get acquainted with our neighbors. I want to recommend, to all those who have not yet read it, that book of Jane Addams, "The Spirit of Youth and the City Streets." She has said, better than I can ever hope to say a tithe of it, what I should like to say on this subject, and I hope every one of us will read it and ponder it well. From that little book I am going to read just a paragraph or two.

"As these overworked girls stream along the street, the rest of us see only the self-conscious walk, the giggling speech, the preposterous clothing; and yet through the huge hat, with its wilderness of bedraggled feathers, the girl announces to the world that she is here. She demands attention to the fact of her existence; she states that she is ready to live, to take her place in the world"; and, as Mrs. Israels has told us, her place in the world is a noble place if we permit her to ennoble it. "The most precious, the greatest thing in human development is the young creature's assertion that he is unlike any other human being, and has an individual contribution to make to the world: variation from the ordinary type is the root of all change, the only possible basis for progress. All that keeps life from growing unprofitable, stale and repetitious." That variation, that impulse to variation, which the Divine Power has implanted in this universe, that impulse which produces the beauty of the landscape, the loveliness of life, that is part of the cause of the amusement problem. I do not enjoy what someone else enjoys; someone else does not enjoy what I enjoy; and the Divine Power made that difference, which, developed along right lines, will give the individual contribution of each to the community.

Let us try to get acquainted with these people about whom we are talking, before we begin to try to tell them what they shall do or what they shall not do; and because I believe that that is the keynote and foundation stone of the situation, I have asked one who has been given a talent which is being used for the interpretation of some of these people who are seeking these various kinds of amusements; I have asked that Miss Best will come to us to try to interpret for us and introduce to us some of these girls, so like our own in the fundamental human impulses and cravings, that she will help us to know them better; and she will tell, not just merely for our amusement, but she will tell in order that we may become acquainted with them, some stories of real girls.

THE CHAIRMAN: We are now to hear from one who has lived among the people whose life stories she will tell us. Miss Best will now speak to us.

MARY AGNES BEST, New York City:

[*At the speaker's request her stories and descriptions of life in the crowded parts of New York City were not taken down for publication.*]

THE CHAIRMAN: The last speaker we have for the evening is Henry W. Wilbur, who will continue the discussion from this point of view.

HENRY W. WILBUR: I suppose that we have done a vast deal of smiling while our friend has been telling these stories. I smiled; but beneath my smile there was a great big sadness tugging at my heart. I think that we have had an object lesson here to-night of real, genuine philosophy, in the girl who said that when you knew the Jews they were pretty good people. That is what is the matter with us. If we knew the other side of the world we would develop innate respect for the other half. We simply do not know it. You can start with any race prejudice, or any religious prejudice, or prejudice of any sort, and follow it to the other end of the line, and you will land up against a bank of ignorance. If we only knew what there was inside of the hearts of some of these people of the seamy side, we would come to the conclusion that, after all, they are all brothers, and even the worst of them can do as much for us as we ought to do for them.

I have a little story of my own. Once upon a time I was a typesetter on a Philadelphia news-

paper. I was working nights, and had put in a full case of minion type.

The full case was the basis for four or five dollars' worth of future work. Just before going off duty at 1 o'clock in the morning, I undertook to shake this case down. The rack form had been changed in the daytime, and a defective one with a broken nib had been put in its place. The result was that my case of type went to the floor, bottom side up, a heap of pie.

That is not a very encouraging experience at 2 c'clock in the morning. But what little philosophy I had developed at that time came to my refuge; and I said, "The best thing you can do, young man, is to sweep this onto a piece of wrapping paper and go home and go to bed, and come back in the morning and fix it up." I went to my room and went to bed; came back at 6 o'clock in the morning, and I found that during the night the busy fingers of some good angel had restored my pied type to its proper places in the case.

I started on an investigation. There was nobody in the office at that time but the small office boy. I said: "Who did that?" In a big printing office nobody has any name, it is slug No. So-and-So; and he said, "Slugs 27 and 29 did that." Well, it happened that Slugs 27 and 29 were two of the most unattractive men in the shop. They were hard, coarse, brutal looking men, from whom you would scarcely expect any fine sympathetic feeling. When they came stumbling in a little later, I offered to reimburse them for their trouble; and they rose in their wrath and would not have a cent; and the coarser of the two said, "No, not any! We-uns believe standing by a fellow when he's down."

I have to confess to you that from that time to this, I have never made faces at the blackest and most unpromising men anywhere in the world. What we need as members of the Society of Friends is to get acquainted with the people whom we need and who need us. Did you ever stop to think that at some point these men are wiser than we are? And at some point anybody is wiser than anybody else? Let us be wise enough to mutually tap the sources of each other's wisdom.

There is a deal of pathos in these stories. Especially in the little girl who said, "How can I hustle for another job when I is on this job?" How could she? Suppose we had any of us been put through the mill which these people have been put through, I very much doubt, and I say it with reasonable respect for the whole of us—but to make it personal, I very much doubt if I would be entirely as good under the same circumstances. In fact, I once knew an Irishman living on the east side. I knew his history, and the road which he had travelled; the steady temptation from within and from without which he has been subjected to, and I know absolutely that under the same circumstances I would not have stood up in the integrity that he has stood, during very many years of this sort of thing.

If there is any fundamental truth in the religion and the philosophy which we possess more than anything else, it is that rich and poor, submerged and elevated, tap the same sources of infinite strength and may be guided by the same effulgence of infinite light. And whatever is good in us, comes from these sources.

Lastly, my observation of the poor, the submerged and the unfortunate is that the splendid grace of humor which they possess is a saving grace, and really it is a saving grace for the whole of us—to be able to see the humorous side of life. You may remember that the wise man said: "A merry heart doeth good like a medicine," and it does.

Those of us who claim to be Christians, those of us who believe in the light and leading of the Infinite, those of us who believe in the higher and holier impulses, need to exhibit the joy and gladness that is the best possible advertisement of our faith; and in this respect we could learn very much from these children of sorrow and submergence on the east side. I have seen very good people, very righteous people without doubt, who if the solemness of their faces was the real advertisement of their religion I should not want any of it. Therefore, let us not let our sadness submerge us.

I say to you that in this year of grace, at the end of the first decade of the twentieth century, thoughtful, reasonable, hopeful, anxious, concerned men and women have no right to live in ignorance of the way the other half lives. But we do. We ought to know the environment in which the stoker on the steamship which carries passengers over the ocean and back again safely works. Bringing it nearer home, we ought to know the atmosphere in which the serving girls in the hotels live who have ministered to us while we have been in Ocean Grove, and to know whether or not they are being adequately paid and adequately housed while waiting on us. We ought to set the forces in motion in our modern civilization which shall secure, first, recognition for the worker, and then pay commensurate with the work.

These are some of the Christian processes. What did the little Jewish girl say? It is the philosophy of despair and of stoicism: "What is the use of doing all this and after awhile you are dead, and

ain't any more?" I don't wonder they think that. You cannot put into the human heart very wide and deep the abiding notions of a glorious immortality, when an inglorious injustice submerges in sin, sorrow, shame, temptation and wickedness the sons and daughters of men.

And, lastly, we cannot thrust the job of correcting these evils on the Almighty; we cannot lie and dream, in the supposition that He is coming down here with a sponge to clean up the dirty slate of this world. He has committed that job to us, and commissioned us to do it. But we shall never do it until we get the guidance which will bring us into active sympathy with the men and the women of the cities who toil in the dark, that we may live in the light; and we shall never get the peace of the right conscience until the light which is ours becomes the light of these little people.

THE CHAIRMAN: A closing word, now, from Elisabeth Stover.

ELISABETH STOVER: When this program was placed before us, I felt that it was being done in the trust which is our fundamental faith, because we recognized our common brotherhood and the fatherhood of God; and I recall an occasion when one of our Friends said at a meeting that he had recently visited the tomb of Abraham, and had wondered what had brought the motley gathering of people of all nations, of all sects, of all classes of society, to visit this shrine; and the answer had seemed to come to his heart: "Remember, it is the tomb of the man who was the friend of God, and whose message has gone down through a people faithful to their message, faithful to their vision as they saw it, who have given to us the foundation of a faith which is being carried on into a new world and into the building of a New Jerusalem of the universal earth."

This Friend, when he left that message with us on the Pacific Coast, had no idea that it would ring over and over again in the hearts of many of us, and that we should find, in that realization of how we are working together and teaching each other, what it means to be the friends of God and friends of each other; and I am grateful to-night that we have come together to realize that people animated by that common faith, that faith in the universality and fatherhood of God and brotherhood of man, believe, also, that they are called to be his co-workers in working out the problems, that we are to learn to get acquainted with each other, and realize what the family of God, in the relationship of the children to the Father, really may mean.

(*Adjourned, at* 10.30 *P. M.*)

Fourth-day, Seventh Month, 13.

ELEVENTH (CLOSING) SESSION, 9 A. M.

[*After the announcements had been made, the Conference settled into silence.*]

THE CHAIRMAN: O, Lord God, we thank thee that we have been enabled to meet as we have in this beautiful place, by thy wonderful sea, under thy blue skies, and fanned by thy cooling breezes. We thank thee that we have been enabled so far to hold our meetings in harmony, and that so many inspired messages have come to us from thee. We thank thee for this wonderful privilege that we have enjoyed while here; and we ask that we may carry this same spirit throughout our whole lives, and that the inspiration that we have had here, coming from thee, may extend throughout the world. O Lord, thou hast been our dwelling place, and we give thee thanks.

THE CHAIRMAN: We will now take up the wofk of the morning.

We have a very important subject before us; perhaps we have left one of the best things to the last, consideration of the religious education of our young people; and the first part of that topic, "The Place of Religion in Education," will be presented by President Swain.

JOSEPH SWAIN, Swarthmore, Pa.: It was the first thought of the committee in charge of the program to have to-day the topic: "The Progress of Moral Education"; but, for reasons which need not now be stated, it seemed better to have this topic. I trust in two years from now the committee will feel justified in taking up the question of moral education. This paper may be considered an introduction to such a topic. [Reads.]

THE PLACE OF RELIGION IN EDUCATION.

The separation of Church and State is a well-recognized doctrine in the United States. This policy has thoroughly commended itself to the American people. The view is also growing in other countries. Most countries which have a state religion to-day tolerate all religious faiths.

In discussing the question of religion in the public schools we must assume that the doctrine of the separation of the Church and State will continue to be held by the people of the United States. It follows that nothing which is contrary to the will of the State can be taught in these schools. In general, no school can teach any body of doctrines which is contrary to the laws of the State. Neither is it wise to undertake to teach religious doctrines out of harmony with well-established beliefs of patrons of particular schools. Even in England, where the doctrine of separation of Church and State is not the policy of the

country, there are those who would exclude religion from the public schools. The following declaration in a speech by John Morley at Nottingham, giving his view of what should be the duty of England, is significant:

My own view has been, ever since I began to think about public needs, that you will never come to a wise settlement until you have removed altogether the hand of the state from religious instruction. Religious instruction is a thing of the parents—it is not a thing of the state—and I for my own part can never be cordial to any policy which does not recognize the principle that the state is concerned with secular things and has no concern with religious things. 3 6

The different points of view on this question of religious teaching in the public schools may be illustrated by a circumstance in my own experience. The question was being discussed at a meeting of the State Teachers' Association in a western state. Two heads of denominational and two heads of state institutions spoke. We witnessed the remarkable circumstance that the two public school men took the position that religion should be taught in the public schools, while the denominational presidents said that it should not be. The presidents of the denominational schools took, in effect, the position that it is impossible to separate religious instruction from denominationalism. So eminent an authority as Dr. W. T. Harris takes the same position. He says:

Unsectarian religious instruction is recommended for schools supported by public taxes, but such unsectarian religion is of a character far from satisfactory. And it is impossible to have any such unsectarian religion that is not regarded as sectarian by the most earnest religious denomination....The bare enumeration of Christian doctrines in language partly secular is sufficient to show the impossibility of their instroduction into the curriculum of schools supported by public taxes. The necessity of considering the right of conscience of all citizens alike in the schools renders it impossible to bring in religious ceremonies or doctrines that are distinctly religious, and undenominational religion is not to be found....When we come to teach a live religion in the schools, we see that it must take a denominational form, and, moreover, it must take on the form of authority and address itself to the religious sense and not to the mere intellect. All the studies of the school, addressed as they are to the intellect, are opposed to the healthful action of the religious sense. We must conclude, therefore, that the prerogative of religious instruction is in the church; that it must remain in the church. In the nature of things, it cannot be farmed out to the secular schools without degenerating into mere deism bereft of living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction.

If Dr. Harris is correct, any satisfactory teaching of religion in the public schools is impossible. Certainly, the American people will not consent to turn our public schools into parochial schools. I believe it is at present impossible to have religion taught in our schools in the same sense that arithmetic, English, and history are taught. This is true for several reasons: There is no widely accepted body of religious doctrines that can be formulated and taught as these branches are taught. Religion does not lend itself to systematic treatment in a series of graded lessons. There is not the same assumption on the part of the patrons generally of the utility, practicability, and necessity of religious instruction. Teachers are not equipped to teach religion with the same certainty and efficiency that they are the secular branches.

Notwithstanding Mr. Harris relegates the teaching of religion to the church, and John Morley to the parents, I am not ready to admit that the public schools have none but secular uses. Neither am I ready to say that the schools should in any way relieve the parents and the church of the responsibility in religious instruction; but, so far as they can, they should co-operate with the home and the church in bringing the child to the highest religious and moral ideals possible.

I feel that we should go as far as enlightened public sentiment will sanction in teaching, or at least in presenting, these fundamental religious notions which are of general acceptance. The framers of the famous ordinance of 1787, creating the Northwest Territory, certainly did not intend to forbid religious instruction in the public schools. for the ordinance has for its fundamental note: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." In this document we must observe that religion, morality, and knowledge are placed together as they should be in any sound system of education.

What then can be done? We should not permit a confusion of terms to trouble us. Theology, sectarianism, ritualism, creeds and catechism are no necessary part of religion. Religion needs to be sharply distinguished from theology, which is the mere attempt of men to formulate into a science their thinking about religion. The questions of controversy are chiefly theological, not religious. So long as we consider religion a life and not a set of formula we have little controversial material.

While the child is a threefold being: physical, intellectual and spiritual, we cannot separate him into three different personalities and educate these personalities separately. The three must be trained simultaneously and the true teacher, whether he has primarily as an end the teaching of any one of these, must correlate his teaching with reference to the other two. It is impossible therefore, for the church to be the sole teacher of religion. The home, the church, and the school

all have their work, but it must be by co-operation and not by any arbitrary division of labor.

It is evident that we must have a definition of religion different from the conventional one, if we are to have religion taught in the schools, so I wish to give at some length a point of view.

Most of us get our conception of religion in the traditional way. We accept without question and with very little thought, the belief of the home and the church or religious society with which we have been identified from childhood. So long as we associate only with those of our traditional belief or accept our youthful teachings without question we are not troubled, but the student comes in contact among his companions and in his studies, with many views and his religion, like all his other thinking, must pass over from the merely traditional view to a rational one. If his intellectual life and that of his companions are virile his thought on religion will be greatly changed, no doubt, but enough will be clear to him to guide him in the affairs of life.

His religious view must be rational. Either his inherited faith becomes rational or he recasts his religious thinking. There are many things in theology, in the Bible, and elsewhere, that he does not understand, but enough is clear to guide his life. In other words, he may accept a new body of religious truth, partly based on knowledge and partly accepted through faith. To my mind the most ennobling thought in the universe is the idea of God and our relation to him.

It is of minor importance how this idea comes to us. We may believe it comes to us as an intuition, a revelation, or like the nebular hypothesis as the best explanation of the facts and laws of the universe. The essential truth is that all our knowledge confirms this idea. If we choose to take the purely intellectual view we must still believe in Herbert Spencer's generalization: "We are ever in the presence of an Infinite and Eternal energy, from which all things proceed."

While there are sects without number among men, in a broad way there are two general points of view; the scientific and the traditional one. The scientific view as held by many has been thus stated: "Stripped of all form of conventional language, laying aside the imagery and tradition which cling about the very word itself, religion presents itself to the man trained in science as nothing other than the divine life in the human soul. A life which manifests itself by the growth which it brings forth; the divine flowers of the human heart, love, fearlessness, serenity, patience, service."

This definition probably needs illustration and explanation. In the physical world on this earth we know but one source of energy—the sun. If the heat and light of the sun were in some way taken from us all life on the earth would cease. The coal that heats our houses and runs our engines has received its energy from the sun. All motion on the earth without this energy would cease and we would have a lifeless world.

In accordance with the scientific view this infinite, eternal energy is back of and essential to all things physical, mental and spiritual. Just as the sun furnishes the energy necessary for the grass to grow and flowers to bloom, so God, the infinite and eternal energy, gives to all things in the universe—physical, intellectual, and spiritual. Into every human soul this divine energy falls as the sunlight on the flower and every human soul becomes a transformer of that energy. "To receive this divine energy into one's soul and to transform it effectively into these spiritual forces which make for justice, mercy, unselfishness, serenity of mind and life, this is true religion. If in your minds and hearts divine transformation is not going on day by day and year by year, you are not a religious man or woman, no matter what your religious denominational connection or your formal professions may be. On the other hand, if in the soil of your hearts these flowers are growing, it matters very little whether you call yourself Catholic, Jew, Episcopalian, Unitarian, Presbyterian, Methodist, Quaker, or what not. It is the life in your own soul which determines whether you are a religious man or woman, and not in the things you believe or the name you call yourself."

This conception of religion differs from the historical view in that God is not represented as a personal father, but an all pervading, infinite and eternal energy which operates in the universe under unchanging and unchangeable law. This energy comes into the soul of man, is transformed into the good or bad action, with a natural tendency acting toward righteousness.

This view does not permit of the separation of men into the religious and non-religious, for this energy falls into the souls of all alike. The difference lies in the way in which it is transformed. This is a question of the individual. Just in proportion as the divine energy is used in the production of spiritual things does the man become religious. In proportion as the energy is transformed into material and carnal things does he become non-religious. All human beings have a curious mixture of both. The difference is one of degree. The encouraging fact is that the evolution of the race is toward a higher and better religious life.

One day about the middle of March, when the snow was not yet all gone from the ground, I took a walk along the beautiful hillside about a mile north from the site of my *alma mater*. Here, on the southern slope, where the noon-day sun had melted the snow and warmed the earth, lay a great outcrop of limestone rocks. In a crevice in the great face of the rock, where there was a little earth, there was blooming a solitary, little, white trillium. Enough nourishment was found, vitalized by the sunlight, to grow this delicate and exquisite flower. Thus no human heart is so hard and stony but some flower of religion can find soil in which to transform the divine energy into spiritual life.

Now comes the all important part of the view of religon of which I have briefly spoken. Whether we think of God as an infinite energy, acting through unchanging and unchangeable laws throughout the universe, or whether we think of him as an all-wise, all-powerful heavenly father, our way to a religious life is the same. We must open our hearts to the forces which make for righteousness just as the flower opens to sunlight. We need not be troubled about mere names and speculations. It does not so much matter whether we think of this force which comes into the soul as an eternal energy or as a still small voice or the spirit of God or the Christ within, as it does that all our forces within and without are used to minister to the highest needs of the world. It does not so much matter what our creed or doctrine may be or how many doubts we may have or with what church we may affiliate ourselves, but it is all important that these forces shall serve the ends of justice, mercy, unselfishness, and serenity of life. To succeed in these is to be a religious man or woman.

If this view of religion be correct, it is the chief business of men and women in the home, in the school, in the church, and in society, to perform religious acts and to lead others to perform them. The religious spirit may be developed by the teaching of music, through literature, through science, and in general through the curriculum of the school. The cultivation of the spirit of wonder and reverence, dependence and humility, spiritual mastery and faith, are legitimate in the schools. Not much instruction either secular or religious can be given without a well equipped teacher whose personality, learning, moral and religious life, appeal to those under her care. The teacher cannot teach what she does not know, and cannot give to others the religious life which she does not possess. Neither can she impart what she does know unless she has learned to teach.

T. P. Stevenson in a recent essay has pointed out that the public schools may at least teach not only with propriety but with authority whatever the laws of the state imply. Let the state teach, he says, in the public schools the system of morality which is embodied in her own laws, with such sanction as the religious character of the state herself supplies. He argues that the proposal is natural and reasonable. The fundamental duty of citizenship is obedience to law. The child should be taught the wisdom, justice, necessity, and goodness of every moral law on the statute books of the state. If this could really be done in the schools the child would not only have a much greater respect for law but the moral and religious principles back of these laws would also be taught. Again, it is argued, that this teaching would be authoritative, not merely speculative, and would on that account be more effective. If the state teaches her own laws in her schools her teaching rests on an authority which is positive and definite, and which will continue over the man as long as he lives. Again it is argued that this moral system would in American schools be remarkably full and complete. "The ten all-embracing precepts of the Decalogue have been in the main transferred to the law books of the United States. Moreover, the actual prohibition of the statutes must be interpreted as forbidding inferentially yet logically all causes of and incitements to the commission of the crimes prohibited. The laws of the country too include the constitutions of the states and the nations as well as our statute laws. The thoughtful teacher will be surprised and delighted to find what a body of material is here afforded for his use. The right of worshipping God so carefully guarded in every bill of rights implies the beauty of worship. Worship is a sacred and honorable right and duty protected by the fundamental law of every State in the American Union. The Third commandment is embodied in our laws almost universal against profanity and blasphemy. The Fourth Commandment in the laws touching the Sabbath Day is found in all the states save two; the Fifth in the laws which uphold the just authority of parents and provide prisons and reformatories for incorrigibly disobedient children; the Sixth in all laws which protect human life; the Seventh in the laws which establish and guard the family and repress licentiousness; the Eighth in laws respecting property; the Ninth in laws against false witness and perjury. Besides these there is a body of laws relating to the nature and form of our government and the duties and qualifications of officers, and another body of laws

providing for public charities and forbidding cruelties even to animals. There is hardly any offence against good morals which is not directly or by plain inference forbidden by our statutes." This would in the United States as in all the world allow of appeal to those religious sanctions which provide the highest motives for obedience. These motives are the holiness, justice, and love of God, his authority over us, gratitude for his benefits, and desires for his favor. These are motives noble and legitimate, and the state does well to introduce them into her educational ideal.

The authority of the state in a democracy rests on the sovereignty of the people, and the sovereignty of the people count for righteousness when the people have risen and live "as in the presence of God."

The great need of religion in both the church and the school is a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, who believe that we are placed in the world for a purpose, and who show by their face and feature and every act that it is a joy to give a helping hand. Fill our schools and our churches with such leaders and we will not need the terms secular and religious education, for the term education will include them both.

Given a cultivated, trained teacher of deep religious convictions, with a sound body and an impressive personality, who goes to her work every morning after a good night's rest, dressed neatly, with a cheerful face, at peace with God and man, and the public school or any other school that is vitalized with the influence of such a teacher will not be Godless but the best place in the world for the growth of the child in true democracy and practical righteousness.

THE CHAIRMAN: We will read the other paper now before we have the discussion, inasmuch as they are so related, the one to the other. Our friend, Jane Rushmore, General Secretary of the First-day School, will present that paper.

PROGRESS OF RELIGIOUS EDUCATION IN RELIGIOUS SCHOOLS.

JANE P. RUSHMORE, Philadelphia, Pa. (Reads):

The greatest mark of progress in this specific field is the fact that the interdependence of sound pedagogy and religious instruction is so fully recognized, that it is appropriate to treat the secular school and the religious school as subdivisions of the same topic. Educators are coming to feel that the solidarity of education requires religious instruction for its completion, and workers in religious schools have an increasing consciousness of the fact that the usefulness and efficiency of these schools, is dependent upon the same methods of presentation and instruction that secular schools use.

Some people fear that the increasing unity in religious and educational ideals may result in the secularization of the Sunday-school. If this unrest of mind refers to the fact that the time is coming when trained teachers shall take the place of untrained ones, when order and system in the arrangement of material shall be substituted for haphazard selection, when classification shall be based upon fitness for the work in hand instead of size, age or social preference, when results shall be expected as a logical result of the causation of instruction, and the success of the schools shall be measured not by numerical strength and average attendance, but by the development of character and conduct, these apprehensions are based upon the signs of the times. If on the contrary these forbodings refer to the possibility of subordinating religious to pedagogical ideals, they may be set aside without comment. The concern for genuine religious development through the Sunday-school was never more apparent than it is to-day.

An interesting spectacular indication of the growth of the Sunday-school movement, was the great Convention held in Washington in May, 1910, the program of which was enriched by the thought, not only of Churchmen, but of statesmen of national and international fame. The report made there of 25,000,000 pupils enrolled in the religious schools of America suggests the greatness of the opportunity open to these schools. The theme most profitable to consider in a study of progress, is not a retrospect of the evolution of the Robert Raikes Sunday-school into the Convention of 1910, but how shall we advantageously use the opportunity which the present offers to make religious schools, and our own division of them, develop religious and moral efficiency in their attenders.

The idea of school is always associated in our minds with children, and childhood is pre-eminently the time when the religious instruction should be the most carefully given. The important place to direct our energy is without doubt toward increasing the attendance and improving the instruction in the children's classes, yet steady headway has been made in the direction of adult work. We are slowly grasping the idea that we always need to learn more of religious things and that the religious schools may serve the needs of adults as well as children. As a result, we have an enlarging interest among mature people in

these schools. This is a distinctly hopeful mark of progress if we treat these accessions as adults and not as children when we get them. Lessons and methods of conducting classes that are adapted for children are absurd in adult classes, yet we see in our schools identical methods, and not infrequently identical material, used for pupils in their early teens and for men and women of fifty. If we would wisely use the great strength that has come to the religious schools through the accessions of adult attenders, we must not treat them like children. If they have failed, as most of them have, to acquire the kind of knowledge they ought to have received in their teens, it is not possible to turn time backward in its flight and begin again. This generation will have to build its work for adult classes upon the foundations which have been laid and not upon the ones which might have been laid. We hope the near future in our own Society may witness the rapid development of virile and inspiring religious education in adult classes, and the abandoning of the attempt to conduct such classes as if they were composed of overgrown stupid children.

It is, however, toward the work with children that we need at present to give our serious attention. In our secular schools we have grown very sensitive to gradation and adaptability of lesson material to the comprehension of children. The best modern graded schools comprising six grades of young children do not even hold opening exercises all together, because of the varying capacity of the children and they do not want to sacrifice fifteen minutes of the day to an exercise that means little to some of those assembled. On the contrary, in our religious schools we often set apart fifteen minutes of the sixty or less that we have at our disposal in a week for general exercises that rarely can be made to appeal to half of those present. This seems to indicate that we do not seriously value our time. The test for the value of a general exercise should be, does it inspire the interest and profitably react upon most of those present; not is it a change from previous efforts, reflecting credit upon the ingenuity of the person or committee in charge? The writer believes (but is subject to a change of mind) that while settled elderly people may take pleasure in witnessing, or even in sharing, the exercises which appeal to young children, that the average general exercise is a reflection upon the intelligence of young men and women at the age that it is found most difficult to hold them in the religious school. The time is ripe to progress in this department.

In the classification also, we constantly form groups which the secular teacher would at once declare to be absolutely incompatible with real class work, and expect the religious teacher to accomplish satisfactory results. We are progressing with the idea of gradation, but we are still very far from classifying or promoting on a sane basis.

In all the years since the inception of the Sunday School movement, the active workers have been divided as to whether its methods of appeal should be mainly to the head or the heart. The end in view to each group of workers has always been the same viz.: the development of Christian character, but no general agreement has been reached as to the most direct and constructive means of accomplishing this end. Those who hold to the greater value of the emotional appeal, are inclined to discount pedagogical instruction and the use of a graded system of lessons, and hold that the personality of the teacher and the contagion of his religious enthusiasm are the essentials, and that the orderly and consecutive presentation of knowledge is a matter of small importance. On the other hand there is a strong and apparently growing feeling, that the basis of appeal should be a sustained interest in the materials which have made religious history in the past and which are being built into the religious life of men to-day. Such interest, it is held, can be best aroused and kept by the systematic presentation of carefully graded material.

The final emotional appeal is strengthened and fortified by the basis of knowledge and its presentation at the right age, and in easily apprehended pedagogical form. The Society of Friends, in common with all other denominations, believes that instruction which ends with acquiring orderly masses of knowledge, is profitless. We however hold that a wise selection of the medium through which to make the emotional appeal is of great importance. We believe that graded and adapted material in the hands of a concerned and able teacher is much more likely to work successfully with the teacher, toward the development of Christian character, than ill adapted and unpedagogical lessons in the hands of the same teacher. It is this line of cleavage as to the best means of appeal which divides the policy which for years has characterized the International Lesson Leaf Committee, from that toward which this same body now is turning. The idea of the same lesson at the same time, to all people of all ages everywhere, rests upon the emotional idea, but does not carry with it the means to kindle religious enthusiasm, because all people of all ages, at the same time, do not have the same comprehension

nor the same needs. The publication by the International Committee of graded lessons marks a distinct era of progress in the Sunday School movement. The change is more important than appears in the mere substitution of more usable material. It is distinct recognition of the fact that the best means of appeal to children yet found, is through the application of the principles of Froebel and Pezalozzi to the work of the Sunday School. The Society of Friends has for years acknowledged the value of a graded curriculum and published its lesson helps on this basis. The University of Chicago is issuing from time to time a course of Constructive Bible Studies based upon the fitness of material for the pupil's development. The Joint Commission of the Protestant Episcopal Church has also given its seal of emphatic approval to the importance of graded material. The graded helps of the Bible Publishing Company of Boston are now widely used. These indications seem to point to the fact that modern Sunday School workers are tending toward the view, that the final appeal to the heart can best be made through a due consideration of the ability of the head to understand and appropriate the lesson material.

Let it not be understood that any group of workers wishes to substitute intellectual culture for soul culture. The dividing line is not as to the end sought, but the means by which the end can best be served. All signs point to increasing regard for the application of psychology and pedagogy in the religious school. Coincident with the turning toward educational method in teaching, arose the idea of teacher training. The developments in this direction were so thoroughly treated at the Conference at Winona Lake two years ago, that repetition is unnecessary. It is however of interest to add that the past two years have witnessed a rising tide in this movement. The large and enthusiastic attendance of the Swarthmore Summer School, embracing teachers so anxious to learn that extra classes were formed for them, is an indication that our own teachers are attaching increased value to preparation.

The overshadowing of the one topic lesson by the idea of graded work, has opened a field for direct teaching from the Bible, in a consecutive way. The large numbers of excellent books bearing upon various phases of Bible Study which are now printed annually, attest the fact that many teachers no longer feel the need of a fully outlined lesson leaf, but desire rather to examine scholarly sources of information and explanation, and by their aid use the Bible itself as a text-book. This tendency seems to the writer to indicate hopeful progress and larger interest in the field of Bible instruction.

We watch with interest the slow but evident tendency away from dogmatic theological instruction. We are yet far from realizing that the best possible instruction is to teach "a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of hope and trust and love." An increasing number of teachers in all denominations assent to this proposition as a final result, but hold that the means by which it is to be attained is the acceptance of certain theologic dogmas which have long been esteemed to have saving power. The time is coming when traditional values must give place to the tested values of to-day. The words of Lucretia Mott ringing down through the years "Truth for authority, not authority for truth" will find a new exemplification as reverent scholarship sweeps away the mists of tradition, and intelligent and consecrated teachers set before their classes proven historic truth and better still personally tested truth. The possibility of the religious schools is to bear a generation of men and women who are open minded to new understanding of both historic and personal religion. May the small body of people faithfully contribute its portion toward the realization of this possibility.

Material equipment is rapidly evolving. In many localities the need of libraries for the circulation of reading material to attenders has been largely met by the multiplication of public and school libraries. Where this is the case the Sunday School, or First-day School Library, begins to assume the form of a reference library for the use of teachers and older pupils. The need of separate class rooms is generally felt, and where the possibilities of the building admit of nothing better, screens for dividing classes are becoming common. Friends generally in repairing or changing their meeting houses have in mind accommodations for the First-day school classes, but unfortunately so many of them do not need reconstruction for meeting purposes that progress toward adequate class accommodations is slow.

Maps and pictures are an important auxiliary. They are never the thing of foremost importance in a class though every intelligent teacher ought at times to make use of them. In the hands of unenlightened teachers the writer believes their use may mark a step backward instead of forward. It is easy and tempting to let the brief period assigned to religious teaching, degenerate into a scrap book making half hour or a session for playing with colored pulp and crayons. The writer has sympathy with the right use of all

manual material, sand tables, pulp maps, picture cutting and coloring, pasting of pictures and the almost endless variety of accessories for illustrating and impressing the lesson, and affording a means of self expression. She has grave doubts as to whether the rapid multiplication and distribution of this material among unskilled teachers represents progress. It is so easy to arrest the attention upon the container rather than the thing contained, upon the sign rather than the thing signified, upon the visible and tangible rather than upon the essential essence of truth, that I incline to believe that if all manual helps were assigned to a locked cave for a while and given out only to those teachers who could offer the proper "Open Sesame" of careful preparation for their work, our real progess would be helped. Religious schools are not to keep people pleasantly employed for an hour a week; they are to develop religious and moral efficiency, and this purpose needs to be omnipresent in the foreground of our thought.

Religious schools have been in the past and probably will continue to be mainly Bible schools. There are however indications that these schools will take up increasingly the consideration of the direct means of making better citizens and thus improving social conditions. There was of old time, and not so very old either, a prevalent idea that organizations devoted to spiritual upbuilding must not run any risk of being contaminated by contract with the wrong things that depress society, and that the surest way to keep unspotted from the world was to be as ignorant as possible about it, fixing our eyes upon the things above, not upon the things that are on earth.

One of the cogent questions which the religious schools must answer, is whether it is possible to be true to our spiritual mission save as we are true to our social mission. The practical way in which this question is answered will be a controlling factor in the history of progress not yet ready for record. The treasures of the Bible are valuable only as we use them. The lessons of Amos and Hosea find their value in the study of the heroism with which these men stood for the right, and for the patriotic defence of their nation against personal and political corruption. The development of accurate historical knowledge and of a sense of the mystery of prophecy is not the objective point of the Bible school. The development of the same virile qualities in men to-day which made the people of Israel great is the purpose of such study. Careful and scientific investigation of the way the Bible came down to us, and of its arrangement and content has been of incalculable value to the religious schools, because such study is sweeping away the perverse views of traditionalism and opening the treasures of the volume to present day needs. But if the schools stop short with modern critical interpretation, the fruits of scholarship are largely lost. The application and use of the Scriptures for instruction in righteousness (not in theology) is the real work of the religious school, and the lessons of salvation which the instruction carries must include not only personal, but social and civic salvation.

In our own Society we maintain a general system of Philanthropic Committees working without any systematic organized means of instruction for their work, while the same people assemble in Bible classes and spend the time in more or less desultory and aimless consideration of topics that do not particularly interest them, but are prescribed by the lessons. Why should we not correlate our work in such a way that the practical worker in philanthropy would be trained by the organized religious school, and the schools would feel the throbbing life currents that come from the contact with and interest in the real life of to-day? In this connection we note that for two years the American Institute of Social Service has been issuing a series of lessons called "The Gospel of the Kingdom" in which the Bible lesson is made the basis for a study in social reform.

The experience of more than half a century of training through religious schools has made it seem probable that the best means to secure religious and social efficiency among the pupils, is first to add to this same equipment on the part of the teachers, pedagogical efficiency. The end however must never be lost sight of while developing a working means. The religious school exists to develop personal religious experience and moral efficiency as members of society. The ideal toward which it presses forward is to create in men a dynamic realization of the Fatherhood of God and the Brotherhood of Man. This end is only approached as we feel as the Hebrews did the nearness of God, as we personally feel the meaning of the symbolism of the guidance of the fiery pillar, as we cease to pervert the idea of human brotherhood by such inconsistencies as loving the Great Prophet of the Exile, and despising the Hebrew rag picker.

The mark of the prize of our high calling, is experimental religious intelligence reacting upon Society in such a way that we may become efficient co-workers with God, in the constructive processes of an unfinished world. The religious schools are only beginning to realize the significance of what their work may become. In all

denominations this work began as an adjunct rather than an essential, and its potential place is still imperfectly recognized. The pioneers in the movement passed on to us their vision of the work of religious schools. As we work in them, the outlook broadens and we hold up to the workers who shall follow us the ideals of intelligent instruction which shall indicate to the students of history that if all men were created equal, they have not since lost their possibility of equality; that the lessons of Gethsemane and Calvary are not philosophical and dogmatic but personal and social, that the bondage of Egypt and the Babylonian Exile have a counterpart in modern servitude in the midst of an enlightened people, that the supreme lesson of the life of Jesus, any way that we study it, is not found in his recorded utterances, but in his spirit of service. Our aspiration for the religious schools is that they may become powerful factors in substituting for the mystical conception of the Fatherhood of God, a sense of his real presence in the hearts of men, and that inspired by their teaching the idea of the Brotherhood of Man may no more dwell in the dreams of the poet and philanthropist, but will come and take up its abode with the children of men forever.

THE CHAIRMAN: The subject of religious education will now be opened for general discussion.

GENERAL DISCUSSION.

WILLIAM M. JACKSON, New York City: I wish just to express a thought that our secular schools are places in which religious development is fostered, whether we will or not; but the influence in our own schools for the development of religious character in the children that are in attendance is exemplified in the character of the teacher. Given a teacher of sincerely religious mind and character, intuitively all those that come under her influence are developed spiritually; and in our own homes, wherever there is a family in which there is a large element of the religious feeling and development, out of that family comes those that inherit a religous instinct above those in other families. For instance, in a family where there are all the religious practices which we think sometimes as essential; reading of the Bible in the morning, beginning with prayer; if, in that family, during the day, the children notice a little bickering among the parents, see the insincerity of their teaching, perhaps notice some act of deception; no matter what be the religious observance in that family, we may not and must not expect the development of any very deep religious character in the children.

Let us bear in mind that God is the teacher of his children, eminently. At the Conference at Winona Lake, two years ago, I understand that one of our Western Friends of the other branch, who had in charge a Sunday-school class of the children of the street, a gang of boys, asked them, "Boys, do your know when you do that which is wrong?" Instantly one boy held up his hand. "How do you know?" "Because, when I do the wrong thing I feel so mean," said he. That teacher had touched a divine chord in the harmony of the kingdom of heaven resident in every human soul. He had begun the work of the religious development of that boy of the street in a better way than all the precepts that could be given of the method of developing a religious character. It is in our own example, wherever we be, and eminently so in the school over which we preside, that the teaching of the divine gift unto the undeveloped spirits of our children is best exemplified and utilized.

WILLIAM I. HULL, Swarthmore Pa.: My best wishes are with the Friends who are interested in perfecting the methods of the religious schools, or Sunday-schools. I am, however, particularly interested in the present opportunity which exists, it seems to me, for religious education in our great public school system. The quotations with which President Swain opened his paper from John Morley and Dr. Harris, must have been discouraging to every one here who heard them; and yet it seemed to me that President Swain answered Dr. Harris, at least from the scientific point of view, from the study of science in the public school system, in an adequate and thoroughly satisfactory way. If we really believe that religious education does not mean the teaching of theology, but the teaching by precept and example of genuine religion, which we have high authority for believing consists only in love of God and love of man, then, surely, not only through the teaching of science but through the teaching of history and of mathematics and of every other course in our curriculum, there is a splendid opportunity for bringing religious education into this great power of our American republic.

I remember very well, as a boy, after I had spent several years in the public school system of Baltimore, going into that admirable Friends' school which was presided over by Eli M. Lamb; and I remember the impression was made upon me by the difference of atmosphere; I could not analyze it then with my boyish mind, but I felt it distinctly; and I have been thinking about it this morning; and I believe that that difference of atti-

tude was due to the fact that there was a conscious effort and a successful effort made to put in and through the class-room instruction this genuine fundamental religion which can and must touch the hearts of every boy and girl. More than that, one learns in the public schools, not merely in the school-rooms, but in association with one's school fellows; and certainly there is a paramount need for a genuine religious concerned mind to preside over and guide those social activities in which children of every school participate, and from which they gain so much.

Here, as I see it, is a great mission for our Quaker Society; and I sincerely hope and pray that we may work out together some practicable means of utilizing our Quakerism, by bringing into the public school system the elements of a genuine religious education.

WILLIAM G. BROWN, Toronto, Canada: The fine conception of the common and universal religion and the ideal purposes of education as given in the profound and practical address of President Swain leads naturally, and it did lead, up to the point of the consideration of the teacher and his equipment. I rise partly to explain what otherwise in my remark of a day or two ago might to some be considered absurd, when I referred to Biblical literature and the study of comparative religion in our colleges and in every college for a completer proficiency for graduating in arts. This had a direct bearing, and did not mean to teach theology in any school. We want teachers with very broad vision, with very wide sympathies; and the best teachers should come from those institutions which furnish the widest and broadest culture, the colleges and universities. I would that all our teachers could come from such educational institutions; and it was because of the broadening effect, the deeper sympathy, the larger toleration which is gained through the study of comparative religion and a larger acquaintance with Biblical literature, that I conceived it to be such a culture, such a broad wide culture, bringing such an acquaintance with the other divisions of our race, that it would create the larger feeling of brotherhood that ought to be reflected in the teaching in the public schools.

ELISABETH STOVER, New York City: In listening to Dr. Sharpless the other day, and again this morning, we had brought to us a conception of what it would mean to bring into contact those who need instruction with the personality and the liberalizing atmosphere of the ideal institutions which have been suggested. As we know, we are all familiar with the old definition of the university: Mark Hopkins at one end of a log. I think we know that there are the Mark Hopkinses; and we know the possibilities of the university established on such ideals as have been presented. What we long for is that the log shall be made large enough so that the contact between those inspiring conditions and the individuals needing the inspiration can be made; and I just want to call the attention of this body to the fact that we are given some opporunity to enlarge the log, to make it big enough to reach the public schools, and that that opportunity is presented us in that vital concern of the establishment of that point of connection through our own pedagogical institution. Friends, do not forget it; if the log is to be made big enough to reach the public schools, we ought to help stretch it.

ELIZABETH POWELL BOND, Philadelphia, Pa.: As I listened to the two presentations of the morning, it seemed to me that they were adequate. My own experience as a public school teacher was fifty years ago and more; and I feel that the present methods of organized instruction are out of my experience, and must be spoken of by modern men and women. These fifty years have brought me forward to the place of the grandmother; and the little word that I would say is from the place of the grandmother, addressed to the young mothers and fathers of this company, who are responsible that their children are started in the right direction. I would suggest that their religious training be begun as soon as they can say father and mother, and after this add to their vocabulary the word "love." I would have these little ones, in that sweet time at the end of the day when the mother and the father (if he is so happy as to be at home early enough), may have a few moments of tender cuddling of the little children. In that tender time I would have them teach their little ones to say "I love mother, I love father, I love little brother and sister and pussy cat and the birds." I would have them declare themselves just as fast as the power of expression increases, always with this declaration of love.

Then I would say, as they get on a little farther and know what it means to be thankful, I would have them say "I am thankful we have had this beautiful sunshine to play in;" or, if it rains, I would have them say, like Lowell's fountain, glad of all weather. I would have them say, "I am thankful that the flowers and the trees have had this rain to-day."

I would not teach them to ask for things; but I would have them express the love that is in their hearts first for those who are right by them, whom they know; and some day you will find they have come to the point of feeling love for

the Heavenly Father whom they do not see but out of the love in their hearts can easily include without the sight of the eyes. Lovingness and thankfulness are the two words that should fill their lips with the last thought of the day, and again love and thankfulness when they open their eyes to the new day.

If you can send your little children out loving and thankful and able to express their love and thankfulness, I believe that under the guidance of such teachers as there is promise of in the public school and private the rest will be added unto them.

WILLIAM M. JACKSON, New York City: I would like to supplement what I hastily spoke this morning: let it not be thought that I do not esteem as of great value the religious exercise in the family, whether it be the reading of the Scriptures, the sitting in silence and turning our thoughts toward our divine Father, or, in the public or the private schools, like exercises. They are indeed valuable. I would we had more of them, especially in our homes. Moments when we sat apart from the things of this visible world and turned our thoughts towards God, in love, with a desire to be faithful to his leading; but, above all, I would have us esteem the value in the teaching of the school and in the home life of the example of a mind religiously inclined, as being that best fitted for teaching this which comes not from human understanding, but is the gift of God; that we recognize in every human soul this undeveloped gift, this spirit of God, and that the whole effort, either of the parent or of the teacher, is to work with God, and that the best way we can exemplify our ability thus to work, is to so keep our spirits in divine harmony with this will of God, that in every act of our lives we are the silent teachers of his message.

SARAH B. FLITCRAFT, Chester, Pa.: I was glad to hear in the expression of both of these papers, that religious education ought to go hand in hand with the physical and mental; and I believe if parents fully valued the opportunity, that in the home life, before they go out to school or college, this religious education ought to begin. We all know how it is neglected in the home life and family life. Shall I use that word negligence? Perhaps I had better say it is crowded out, when the child is very young, by the physical senses being gratified too much; and I wish, as we have always been a people that have loved and cherished the thought of giving our children guarded education, that every parent in every Quaker home might value this, more than they do, by realizing that they are the factors through which this early religious education ought to be handed forth, and they are the instruments that should begin it. So that, as we heard expressed, the religious education, the mental and the physical will so round out the man and woman that, after he has arrived at the age of maturity, he will have a character, moulded by the cultivation of the spirit as well as the physical and mental, and as will make us ornaments as members of the Christian church in the world in which we move. I am glad that these papers have sounded forth that thought so prominently

ELIZABETH LLOYD: Reference has been made here this morning to the personality of the teacher, and this is indeed invaluable; but we want to remember that the personality of the teacher includes his intellectual equipment as well as his religious equipment. We all have been influenced and helped by good men and women who were not intellectual; and we are glad that there are so many good men and women among those who have not had wide opportunities. But in our First-day schools there sometimes comes a time in the development of the boy and the girl when they are in charge of a teacher that is a beautiful personality, but whom they have outgrown intellectually, and the influence of that teacher is lessened thereby. I do not mean by this that boys and girls who have been to high school and college cannot have any teacher who has not had a college education. Men and women who keep abreast of the times, who know what is going on in the world, and who are strong thinkers, are better equipped intellectually, often, than others, who have been to college. My plea is simply this—that as far as possible we provide teachers for boys and girls who are passing into young womanhood and manhood, who are not only strong religiously, but who are also clear thinkers, and can present the questions of the day in a thoughtful and forcible manner.

HENRY W. WILBUR: I think there are about three points that I would like to say something on before this Conference adjourns, bearing on the topic of the morning, as nearly as a layman can do that sort of thing.

In the first place it seems to me that the topic this morning logically dovetails into the exercise that we had last evening. I am reminded of this by the fact that I have been elderized for what I said here last night. That has become such a usual process that I might say, with St. Paul, that it doesn't move me particularly. What I mean by that is this: that education and opportunity should become the basis of expectation. I mean by that simply this: that we expect too

much from the people who serve us, considering the educational opportunity they had. We expect the same moral quality, the same intellectual interest, from our employees as we put into the thing ourselves; and it is an impossibility. They have not been intellectually educated; they have not had the moral and spiritual culture; and that applies to the servant problem, to the race problem, and to all the other problems with which we have to deal. Unto whom much is given, much is required; and from whom a very little has been given probably we may require; the Judge of all the earth will not. And we ought to approach the standards of the divine judgment as nearly as we finite mortals can, and that is where the value of the widest possible religious education comes in.

The second point that I want to speak a word about is the natural feeling of the child, as he matures, in the very early days of his life, toward what we loosely call the Supreme Being. I believe that most children have just as good an idea of the existence of the Power that is in them and through them and larger than they are, as we grownups do, and sometimes a little better.

I believe that in the main the furnishing of an atmosphere—an atmosphere in which children may grow up naturally touching religion—is as fundamental a thing as can possibly happen. Let them grow into the God consciousness as they grow into the world consciousness. The human soul has never existed, in my opinion, that somehow and somewhere, and often very, very early the sublime order that he sees over his head the infinite purpose in the world of things under his feet, so impresses him that reverence takes possession of his spirit and he believes in the God infinite that directs his path.

The third point is the reference, of course, to the quotation from Herbert Spencer, touching the Eternal Energy. I don't think it is very important to dwell upon definitions; but I do believe (and you will all be surprised to hear me say such an old-fashioned thing as I am going to say —I believe that whereas it is impious to attempt to make a mental picture of the Supreme, or to draw a photograph of him, or to consider him in any bodily or corporeal sense which necessarily limits him; but I do believe that our common observation must convince us that whatever this Eternal Energy is, it is intelligent; the order and sequence of things, the paths which the planet follows, the splendid adjustment by which orbit does not cross orbit in way of collision, the sweep and swing of the immensities of the universe, are not accidental; and whatever the Eternal Energy is, it is intelligence.

Second, it is consciously sympathetic. When I read human history, the men and women who have gone down to martyrdom for the glory of God and the advancement of the human race, I don't believe that they could have stood in their places, could have faced the loneliness from without and the despair from within, if it had not been for this consciousness that the great sympathetic heart of the Eternal Energy, that called order out of chaos and will call righteousness out of iniquity, was standing with them in that conflict, and that one and God throughout the universe has always and will forever make a majority.

To get this consciousness seems to me fundamental; and that is what I call getting the spiritual life. I am aware of the fact that we spoil the whole thing, very often, by thinking about it, and spoil it still more by talking about it. That the deepest movings of the human heart, the things which thrill and inspire and uplift, are so tremendous in their force that we have no language to express them.

I cannot translate into human speech even the motives of my own heart; much less ought I to attempt to translate into human speech the motive of the heart of my brother that I have never seen turned inside out and don't know what its motive is. Therefore, we can get no wider round of religious education than that which leads us in humility and in peace and in confidence and in faith to pursue our way in quietness, in the supreme assurance that this Eternal Energy, this infinite purpose, that guides and leads and divinely orders, will work out the right thing. And that is faith—the kind of faith which Tennyson bunches into his three famous lines—the faith which teaches us that the most abiding things in life, the most fundamental things with which we deal, the innate loves of our hearts, cannot be analyzed. He says:

> "Thou canst not prove that I who speak with thee
> Am not thyself, in converse with thyself."

And you cannot. Try it.

> "For nothing worth the proving can e'en be
> Proven or disproven; therefore cling to faith."

And

> "Cleave to the sunnier side of doubt"—

all the forms of faith; and that is religion boiled down, into its divine essence.

JOHN L. THOMAS, Pendleton, Ind.: The Nazarene carpenter's Son proved the divinity that dwelt in him, and all of us alike in greater or less measure, when he said to his disciples: "I

(*To be continued next week on page 129 of the Supplement.*)

character, influence, and happiness will be those qualities of character that are essential elements of love; (4) that, if there is love at the heart of the world, we may trust our own natures, and our final moral evidence must be the appeal to our own reason and conscience, to our own best vision; (5) that the great motives to righteous living must be those that grow immediately out of the fundamental conviction of love at the heart of the world; and (6) that the chief means in both individual and social upbuilding must be obedience to these subsidiary laws of life which, under various circumstances love demands, and which human experience confirms. The consideration of the above statement has brought to my mind several expressions which we hear very often, and which we would all probably admit are true. "God is Love." "Love is the greatest thing in the world." "God is a spirit." "The grace of God is the spirit of God," a portion of which we possess in spite of ourselves.

If this spirit of love pervades our whole being, how can we do otherwise than love God and our neighbors as ourselves? How sure we should be of the immortality of our spirits! How can that love be destroyed? Our physical bodies shall die, but that love, that spirit, will take its place again with the eternal Father, to be given out to those who take our places.

As we cultivate that spirit of love within us by trying to direct our lives in accord with its promptings, by so much will the portion we possess be increased, and consequently our love for those about us will be increased, and we will desire to work more zealously for the uplifting of those who are not so fortunate as we are.

"I cannot always trace the way
Where thou, Almighty One, dost move;
But I can always, always say
That God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts remove;
In this my soul sweet comfort hath,
That God is love.

"Yes, God is love—a word like this
Can every gloomy thought remove,
And turn all tears, all woes to bliss;
For God is love."

Wilmington, Del. GEORGE B. MILLER.

As echo makes me enunciate distinctly, so the sympathy of a friend gives plainness and point to my speech. This is the advantage of letter writing. —*Henry D. Thoreau.*

RACE TRACK GAMBLING IN MARYLAND.

To comply with the request for an account of the conditions relating to race track gambling in Montgomery county, Maryland, I will go back to the beginning of the effort to suppress it.

The law in Maryland, enacted in 1898, provides that the Judge of the Circuit Court may grant a permit to County Fairs to have book making, or pool selling, on the petition of twenty-five reputable voters of the county, in which the Fair is to be held; and the payment of $5.00 for each day the Fair is held, this money to be paid over to the County School Board.

The inconsistency of this provision is very striking—large sums of money are appropriated by the State and counties for the education intellectually and morally of our young men, and at the same time there is a law on the statute books intimating that it is respectable and proper to bet money on a horse race.

Knowing that many of our best citizens were opposed to this demoralizing influence under sanction of law, being permitted in our county, petitions were circulated requesting the Judge to withhold granting the permit. Over six hundred names were signed to these petitions, and the Judge refused to grant the permit then (three years ago) and without subsequent petitions has declined to again grant the permit.

The officers of the Agricultural Society then insisted on having the whole Bench of three Judges pass on the question, hoping to have a favorable decision in this way. A hearing was arranged, with the three Judges present, the Society having an attorney to present their case. The petition this time of two hundred and thirty (230) names was offered as showing the sentiment of the community, the decision was again in our favor, and we believe the question is settled in favor of good morals, and this demoralizing influence broken up.

Since this action was taken, the Judge in Talbot County, Md., had the privileges for bookmaking revoked by the officers of the Easton Fair.

Several States and the District of Columbia have prohibited bookmaking since we began this reform.

The matter has not been officially before our Monthly Meeting, but the members of Sandy Spring Meeting have been earnest and active in working for this reform.

What has been accomplished here might be accomplished in other localities if a sufficient effort was made.

Rockville, Md. R. B. FARQUHAR.

OLD IRELAND'S EFFECTIVE TEMPERANCE ORGANIZATION.

At this time old Ireland is the scene of one of the most popular temperance movements that has stirred that country in years. This movement is characterized by a peculiar nickname. It is popularly known as Catch-My-Pal. The formal designation of the organization is the Protestant Total Abstinence Union, but this formal title is seldom heard.

The movement began in a very simple way. On the evening of the 13th of July, 1909, Rev. R. J. Patterson, pastor in Armagh, was coming home when he noticed a small group of men lounging around a lamp post. He bade one of them "good-night," and in response to the salutation the man made some slighting remark about his companions and their weakness for drink. Mr. Patterson stopped, asked the man if he really meant what he said, spoke to the others, took them round to his manse, and in the dining room that night the society was born.

These six men went away pledged to turn up again in the same place on a succeeding evening, each with another man who wanted to give up the drink. Prompt to the moment they all arrived, bringing their boon companions. They prayed together, and all pledged themselves to go out and get others to join with them.

Since that night the movement has steadily grown until now there are over 7,000 members. The incidents told in the various meetings are sometimes very thrilling. Men who had never been sober for a week at a time since they remember have been staunch teetotalers and aggressive temperance workers for the last six months. The men who drink have proved themselves best suited to persuade their comrades to join them in this new crusade.

The distinctive feature of the movement is the fundamental principle of each one pledging himself to get another. There is nothing new about such a principle, but it has never been applied in connection with temperance in just the same way or with the same beneficent results. The men who stop drinking need something to occupy their attention and excite their interest. Nothing seems so fitting to do this as trying to persuade some other men to leave liquor and join the society.

Some Irish towns of 3,000 or 4,000 inhabitants have been so influenced by the movement that almost all the men who tippled have taken the pledge and left the public houses without customers. Over the whole province of Ulster the effect has been noted in the great decrease of crime, so that the judges at the recent assizes had to compliment several of the counties on their unusual condition of peacefulness.

The movement has created a sentiment in favor of sobriety among the very classes who formerly thought it no disgrace to get drunk. It has also awakened enthusiasm in all districts it has reached, not only among the drinkers but among temperance workers who had fallen into a rut and were making little if any impression on the community.

Another very important effect of the union has been the bringing together on a common temperance platform of all Protestant denominations. Never before in Ireland have the Episcopalians, the Presbyterians and the Methodists fraternized as they are doing now in connection with this organization.

The pledge may be taken for months, years or for life. The weekly meetings are marked by public pledge taking. If a man breaks his pledge he can be restored only by a vote of the members and must be restored publicly. It is said that remarkably few have as yet broken the pledge.

All reports from Ireland are to the effect that this remarkable temperance organization is doing a splendid work and that it has in it all the elements of success. Not for generations have temperance meetings been so popular in Ireland, the audiences so large, the speakers so effective or the results so satisfactory.—*American Issue.*

NOTTINGHAM QUARTERLY MEETING.

Nottingham Quarterly Meeting was held at East Nottingham Meeting House (popularly known as "Brick Meeting House"), Cecil county, Md., on Sixth-day, Eighth month, 26th. The meeting settled into quietness promptly on the hour, ten o'clock, with a goodly attendance augmented by those coming later to probably 150 or 200 persons. After a brief period of living silence Joel Barton (of Philadelphia Yearly Meeting) arose to speak, taking for his theme: "The church will accomplish much in the next ten years if it shall create for humanity the physique of an athlete with the conscience of a saint." He reminded his hearers that living, healthy, rational lives here in their rural homes they possibly hardly realized the depths to which humanity had fallen in the slums of the great cities. If the church could reach these fallen ones and help them to a higher plane of living from a physical standpoint it would accomplish much. Then the speaker would have coupled with this higher physical development not a weak milk-and-water spir-

ituality but a strong virile mind and soul going forth into the world of to-day ready to battle with the great problems of life in true saintly manner.

Mary Heald Way then spoke beautifully and forcibly, dwelling upon the necessity of our contributing ourselves as well as expecting to be spiritually fed, admonishing the youth that in a few more years these older faces would be missing from our meeting galleries and the younger ones would be the standard bearers and pleading that they take with them much of God's spirit of love and brotherly kindness. All present felt that the two speakers had spread before us a spiritual feast that made this Quarterly Meeting more than ordinarily helpful and expressions of appreciation were voiced. Passing from meeting for worship to joint business session the answers to the queries were prepared for the Yearly Meeting (Baltimore) and representatives appointed to that body. Some discussion was had on most of the answers, making a live, interesting business session, one instance being that of the propriety of dropping members because of prolonged absence from the limits of their meeting, the concensus of opinion being that names should not be so dropped without very careful deliberation. The membership reports showed a small gain for the year which was, of course, gratifying. But the most important action of the meeting was in approving the report of the committee previously appointed to recommend as to whether the Eighth month session of Nottingham Quarterly Meeting should in future be held at East Nottingham or removed to some other meeting place to be selected. The committee recommended no change which seemed to be heartily concurred in by all. East Nottingham is rich in history, Penn himself visited the locality in 1701 and selected the site for the proposed meeting house, and this site it occupies to-day, the house being built in 1709, and quarterly meetings have been held there for many years. Little wonder then that a strong bond of sentiment has been forged linking us all strongly to the old place and making most of us glad that for some time to come we may still attend quarterly meeting once a year at East Nottingham.

Oxford, Pa. LEWIS K. STUBBS.

You say God is everywhere; then show me anywhere that you have met him. Take me to his vestiges; find me his path of life.

—*James Martineau.*

ISOLATED FRIENDS AT WORK.

[Extracts from replies to Philadelphia Yearly Meeting's letter to isolated members.]

Many of my new friends here in New Haven know that I am a Friend, or Quaker, as they usually term it, and have been curious in a friendly way as to our beliefs, manner of worship, etc. I have presented it all to them to the best of my ability; but to most of my friends, Quaker is a vague term and needs quite a little explaining. But the people here have very open, ready minds, and are glad to hear all I may tell them.

New Haven, Conn. R. A. C.

A lawyer who dined with us last First-day had much to say on religion. He was so broad and advanced that I asked, "How did you ever get to this?" His reply was, "I thought it out for myself." I have a friend who said to me: "My mother was a good woman, and I wanted to believe as she did, but I could not." This is why I think Friends should do something to draw others into our fold and let them have that which feeds the hunger of the Spirit.

Aiken, S. C. M. S.

Our little village has a population of about 250. There was a Methodist Episcopal Church and a Primitive Christian Church, with an average attendance of about 75 people each First-day, and much contention in both churches. About three years ago a few of us met together and agreed to start the Utica Bible School and a Progressive Christian Church. We are not ruled by any other church. All we ask is for our members to lead a Christian life according to the teaching of the New Testament.

Our object was to gather in all the young people that were not attending any other Sunday school or church. The result of our labor is that we have built a fine church building, and have 108 members on our register, with an average attendance at our Bible School of 120, and both of the other churches have Sunday school at the same time.

I hold the office of elder and clerk in the church, and teacher of the Old Folks' Bible Class in the Bible School. I have held the office of teacher two and a half years, and last week, when we elected teachers, was re-elected for life. I deeply feel the responsibility of my position and pray for guidance and help in my work. All my scholars know that I belong to the Friends, and that I teach according to the faith and belief as taught by our beloved Society. . . . If it is God's will I hope some time before I am called home to meet and worship with Friends once more, but trust God will keep me where I can accomplish the most for his cause and kingdom.

Utica, Kan. F. B.

INFLUENCE OF A FRIEND IN NEW MEXICO.

[Extract from a letter by Dr. I. N. Woodman, Vusylvia, N. Mex., formerly of Morrisville, Pa.]

The letter sent us on behalf of the Yearly Meeting was received some time ago and is very much appreciated.

We live among a people that are, indeed, strange to us. They still speak the Spanish language, or as they say, "Mexicano," and it is mixed with enough Indian to be a language in itself. The manner of living and social conditions are very odd compared with our home life. However, the people are very clean of person, and their houses are as tidy and clean as it is possible to make them.

The one condition that I feel needs our help to remove has come down for generations, through their endeavor to remove their sins by sacrifice. They do this so that they need not pay the priest to say masses for them. One of them, who had been East, told me that what a priest would charge twenty-five cents for in St. Louis, he would charge two dollars for here.

The manner of their sacrifice is almost beyond belief. I have seen them whip themselves, or each other, with horsewhips or even with the leaves of the cactus, until their backs are covered with blood; and during Lent they will, at each "morado," tie one of their number to a cross until he becomes exhausted, and in one case recently, one died when he was taken down. When one of a family dies, another member will drag around a heavy cross, while another will follow and whip the one who bears the cross. This is done to remove the sins of the dead member without paying the priest. The Presbyterian Church has done a wonderful service here and many have quit this performance because of the example and teachings of that church, and we feel that we, too, can do our mite.

The Americans who have lived with these people have taken advantage of their ignorance and have caused them to suffer in no small degree, until they are suspicious of all Americanos. This is a beautiful country and the climate surpasses any other I was ever in, and we hope we may be able to continue to live here and show these people that all Americanos are not trying to get their property. If friends in the North would send us barrels of old clothing, such as they use for floor cloths, we could distribute them where most needed. Our nights, on account of altitude, are always cold and winters very cold, and many do not have proper clothing. I treated more cases of pneumonia last winter than during the entire fifteen years in Morrisville.

A LETTER OF MARY S. LIPPINCOTT.

Having in my possession a letter of that noble Mother of our Israel, and for so many years, the Clerk of the Women's Meeting of Philadelphia Yearly Meeting, Mary S. Lippincottt, I desire to share the letter with others.

Yonkers, N. Y., 1910. SAMUEL B. HAINES.

...."I, too, am pained that our Ministers are trying to do away with all mystery (as they say) and *divide* what God has joined together, Jesus Christ. Such efforts scatter and divide; I have no sympathy with such views; neither do I believe that Friends will be instrumental in gathering to the true sheepfold, if they depart from *original ground.*

There is no Scripture for Jesus being the Son of Joseph! Besides, my own instruction by revelation, as I sat in a meeting about fifty-two years ago, was in entire conformity with the Scripture account, that the "prepared body" had no *father* but God, a body hast thou prepared me, sent for a special purpose. Divinity in humanity, a Saviour to the Jews, and his mission was to lead into a higher dispensation.

The law and the prophets having been fulfilled in Him, then the visible Jesus was removed—that a Spiritual head of a more Spiritual religion might be known.

Cannot an Almighty Being (do) any work? Is not His power unlimited?

Is it wise in man to try to remove the connecting links in the great economy of God in restoring a fallen race? There is no flaw in God's work! How gradual is His mercy and long suffering, and what encouragement to a fallen race that He sent into the world one tempted in all things, yet never yielding, inviting us to trust in the same Power to keep us.

I cannot write much for I am not well enough, but I must say I am sorry that there is such a desire for Reform as to try to reform Faith, which is God's gift.

"By Grace ye are saved through faith, and that not of yourselves, it is the gift of God."

If we doubt the emphatic testimony of the Scriptures, in what shall we have faith? In the Spirit only? That is true, but we must have speech also, some channel of communication.

If Jesus is Joseph's son, why look we to his sayings more than to other men? Or, how hold *him* up, without being idolaters?

Oh! that we would get into the Gospel Stream and keep in it! No doubts, no distrusts, no contending doctrines there.

Christ would guide our little bark safely, and still the threatening storm. MARY S. LIPPINCOTT.

1878.

The vision of the time to come shows suburbs circling massed workshops, homes set in green trees, and surrounded by playgrounds and fertile gardens. Costly land is used for business. Cheap land is held for dwellings. Nor is that vision so remote and fanciful that we must consign it with a sigh to a longed-for distant day. There is no fallacy more abominable than the one which declares that "that which is must be."—*Hollis Godfrey in The Atlantic.*

THE MANHUNT.

No sport of the chase has ever been so alluring to the Caucasian temperament as the man hunt. Compared with this, the chasing of a fox with a pack of hounds has been as nursery play, and the killing of African lions with modern weapons a mere holiday diversion for Tartarins of Tarascon. But game for the man hunt is growing scarce. Time was when the Christian sect supplied it in plenty. After centuries the supply was reduced to traitors, Quakers and criminals, with now and then a witch to burn. In our own time and country there were "runaway niggers" to chase. But the game is now almost limited to criminals. Outside the circles of professional thief-catchers, those pot-hunters for whom there is always a quarry where Privilege and Poverty consort, the manhunt as a sport is nearly obsolete.

For one thing there is lack of game for it; for another, the kind of game to which the manhunt is limited makes it little better than mollycoddle for the development of manly qualities in the hunters. As a sport, there is much the same difference between the manhunt now and in the days when human game was plentiful and varied, that came to trap shooting after glass balls were substituted for live pigeons—a difference vastly greater in degree, to be sure, but very like in kind. The thrill of joy in the manhunt does seem to be dying down. Newspapers that follow the old traditions try indeed to make much of the manhunt when one comes off, but not with the best success. Provincials of New York and London (those most provincial spots on the face of the globe) appear to share in the newspaper excitement, for many "extras" are sold. And so, we presume, do the yokels of the countryside. But even they, city provincial and rural yokel, do not raise "the hue and cry" as everybody used to. Isn't this indifference to the age-long sport to be observed in the international manhunt which has just ended in the capture of a man and a woman by a detective from Scotland Yard?

Those two persons, charged with murder and one of them evidently saturated with guilt unless he is a prize fool, disappear as completely as if they had fallen into some fourth dimension of space, and are picked up by wireless telegraphy like iron particles from a bed of sand by a magnet. It was the first use of this invention for the manhunt, and the whole world looked on with keen interest. But nearly all the interest centered upon the dramatics of the "wireless" novelty. There were few indications of joy in the sport. It seems so to us, at any rate; and we hope we are right. For the worst of it regarding the manhunt is not the suffering endured by a hunted man, which may be well enough deserved; the worst is that moral degeneracy of the hunters which is always indicated and often promoted by the joy they experience in the hunt.—*The Public.*

ON SUGGESTING NEW QUERIES.

In this age of research, of honest inquiry after Truth, seeking minds are often led into fancying that all "ancient good is uncouth," and thus sometimes reject what is *really* Truth, even though clad in the garments of age. Certain it is, too, that they who would keep "abreast of Truth," must also keep in the "upward and onward" path, for, while Truth is *always Truth,* it is ever ascending in its march, ever taking on new features, as new developments and new occasions arise, yet still remaining *Truth.*

In common with many other persons of advanced years, I feel a respect for things old, sometimes, I admit, simply because they *are old,* and seeming by their very age, to be worthy of my respect. I freely own that that is not a *very* good excuse, but perhaps one reason for this feeling is that, in my childhood days, young people were taught to venerate old age, and old-time customs, *because* of their age, independent of their worthiness, or unworthiness.

The present generation has largely outgrown this sentiment, and in a measure, this is well, else where would be any advancement in science, art, philanthropy, religion itself, the evidences of which are so plainly manifest all around us, had no one had the temerity to step out of the beaten track?

Breaking away from old usages, John Howard, Elizabeth Fry and others, inaugurated a wholesome and much-needed change in the management of jails and prisons, which has tended to the amelioration of the physical treatment of those confined therein, as well as of their moral condition, being now looked upon more as unfortunate brothers needing help, encouragement and sympathy, than as wretched outcasts. So *because* a thing is old and customary, it does not follow it is worthy of respect and continued use, neither, *because* it is *old, only,* should it be discarded, unless something better is found to take its place.

Now, *my* vision is not clear enough, possibly, because of *my age,* to see that the queries asked and answered in our meetings for disciplinary work, are "antiquated, have done their work, and have no longer any constraining influence." Every time I hear the queries and advice read, there

grows with me a thought of admiration and a feeling of respect, for the wisdom and foresight of the framers of the original queries, which, as time advances, and new conditions arise to be met, conditions which those worthies of the past could not possibly foresee, have had to be modified, still the underlying principles on which they were then founded, have never changed, and never will change, for *Truth* is unchangeable and indestructible. *They,* these principles, are the "rock" on which the house was builded, that withstood the storms and tempests, *because* of its solid foundation.

How can anything that concerns the everyday life of every person, ever become antiquated? Dependence on divine guidance, love, fellowship, temperance, honesty and integrity in business relations, proper education of youth, care for the needy, etc., etc.; how can such subjects, and the discussion of them ever become "antiquated," or considered so; or cease to be vital topics for the consideration of those persons, or those organizations interested in the welfare of their fellow-beings?

Thus, while it may be desirable to enlarge the scope of our vision and our care, as suggested by our "isolated Friends" [issue of Eighth month 27, page 528], I could not find it in my heart to dispense with these "antiquated queries," which, to my perception, have a great bearing on our spiritual life and growth, which are so closely associated, that if one languishes, the other does the same. When life ceases, growth ceases. When we stop growing, spiritually, we become torpid, lifeless.

Holder, Ill. ELIZABETH H. COALE.

FRIENDS' ASSOCIATION.

MANSFIELD, N. J.—The Young Friends' Association met Seventh month, 23d, at the home of Thomas A. Bunting, with twenty-six members in attendance. The president opened the meeting by reading the 107th Psalm.

Walter Bowne read an interesting and instructive paper on the topic, "How Far Have Recent Experiments in Aviation Brought Us and What is the Outlook for the Future?"

Eliza B. Deacon gave current events, and Eugenia W. Harvey recited "The Indian Student."

"Life" was the title of a magazine article read by Sallie H. Black.

After the usual silence the meeting adjourned. The next meeting to be held at the home of I. Biddle Black, Ninth month, 17th, 1910.

ANNA C. SCOTT, *Sec.*

BIRTHS.

LEWIS.—At "Llawryn," Ogontz, Pa., on Eighth month 28th, 1910, to Davis Levis and Caroline Bosler Lewis, a son, who is named Davis Levis Lewis, Jr.

MILLS.—To Albert T. and Goldie E. Mills, 1240 W. Macon Street, Decatur, Ill., Eighth month 29th, 1910, a daughter, whose name is Elizabeth Madeline.

VAUGHAN.—At Haddonfield, N. J., Eighth month 31st, 1910, to Charles Z. and Anna Thomas Vaughan (daughter of Wm. M. Thomas of Riverton, N. J.,), a daughter, named Jean Thomas Vaughan.

MARRIAGES.

RIDGWAY—BOONE.—At St. Clair, Schuylkill Co., Pa., on the 7th of Ninth month, 1910, Frank B. Ridgway, son of John P. and Anna B. Ridgway, of Alloways Creek, N. J., and Harriet Hughes Boone, daughter of Wm. A. and Annie T. Boone, St. Clair, Pa., under care of Greenwich Monthly Meeting.

DEATHS.

CROOKSTON.—Mary Jane Crookston, widow of the late James A. Crookston, at her home, in Palmyra, N. Y., on the 28th day of Eighth month, 1910. She was a life-long member of Genesee Yearly Meeting of Friends.

GREEN.—At Brookville, Md., Eighth month 26th, Meredith Brook Green, after a short illness. He was the son of Dr. W. F. and Edith B. Green and Grandson of Charles H. and Anna F. Brooke, of Sandy Spring. He was born April 12th, 1910. Although only a boy of nine years, he had developed qualities of mind and disposition, rendering him a delightful companion to his many mature and aged friends.

While Meredith heartily and naturally enjoyed the sports and amusements of children of his age, he was happiest among books, reading by his father's side, or repeating to his mother what he had learned with a full comprehension of the subject.

This child so precious to us all, "To death all powerless we have yielded;" and to us is left the prayers for resignation, and submission to this unfathomed mystery. M.

NOTES AND ANNOUNCEMENTS.

Mary Heald Way, of Oxford, Pa., attended Kennett Square Meeting on First-day morning; the attendance was unusually large. She impressed upon her hearers the great need of individual responsibility and pointed out the conditions which neglect would bring about.

Friends and others who anticipate attending the Bi-Centennial at Old Kennett, Ninth month twenty-fourth are reminded that on application to the chairman of Transportation, Pennock M. Pyle, Hamorton, Pa., hacks will meet trains leaving Philadelphia at 7.15 a. m. and 11.04 a. m., and trains leaving Oxford at 7.33 a. m. and 10.30 a. m. at Mendenhall Station, P. B. & W. R. R., also the Wilmington trolley arriving at Kennett Square at 9 a. m. Every one interested will be welcome at this celebration. Two sessions, 10 a. m. and 2 p. m. Box luncheon. Gilbert Cope, of West Chester, will prepare a history of Kennett "Meeting," etc. W. B. Heyburn, U. S. Senator from Idaho, and Edward T. Harlan, of Philadelphia, both descendants of the "founders," will take part in the program. Dr. Jos. S. Walton, of George School, will be another of the speakers.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

NINTH MONTH 10TH (7TH-DAY).

—New York Monthly meeting at 15th Street and Rutherfurd Place, New York, 2.30 p. m.

—Oxford, Pa., Friends' Association.

—Burlington First-day School Union at Mansfield, N. J. Carriages will meet train at Columbus.

—First-day School Union of Salem (N. J.) Quarterly Meeting, at Mullica Hill, N. J.

NINTH MONTH 11TH (1ST-DAY).

—At West Grove, Pa. A circular meeting at 3 p. m., under care of Western Quarter.

—At the Delaware County Home, religious meeting under care of Friends, at 3 p. m. Any interested are invited to attend.

—Young Friends of Philadelphia will visit Moorestown meeting, at 10 a. m. Trolley leaving ferry at Camden at 9 a. m.

—Meeting of Friends at White Plains, N. Y., at house of G. A. and E. B. Capron, 2 Bank St., at 11 a. m.

—Elizabeth Lloyd expects to attend Pittsburg Meeting.

NINTH MONTH 12TH (2ND-DAY).

—Illinois Yearly Meeting at Clear Creek Meeting House, near McNabb, Ill.

—Baltimore Quarterly Meeting at Gunpowder, Md.

NINTH MONTH 15TH (5TH-DAY).

—Haddonfield Quarterly Meeting at Moorestown, N. J.

—Quakertown, Pa., Young Friends' Association, at home of Frank and Mary Ball.

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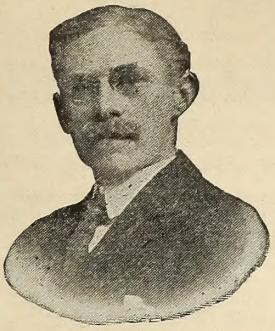
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NINTH MONTH 17TH (7TH-DAY).

—Mansfield, N. J., Y. F. A. at home of I. Biddle Black.

NINTH MONTH 18TH (1ST-DAY).

Meeting of Friends at Old Kennett, near Kennett Square, Pa., at 10 a. m.

—Meeting at Camden, N. J., visited by Young Friends of Philadelphia, at 10 a. m. Meeting house on Market St. between 7th and 8th Sts.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

—Bucks First-day School Union at Newtown, Pa., at 10.30 a. m.

—Scipio Quarterly Meeting at Scipio, N. Y.

NINTH MONTH 25TH (1ST-DAY).

—Appointed meeting at Providence Meeting House (Montgomery county), Pa., at 3 p. m., under care of Gwynedd Monthly Meeting.

NINTH MONTH 26TH (2ND-DAY).

—Canada Half Yearly Meeting, at New Market, Ontario, Can.

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A Religious and Family Journal

Martha J Warner

PHILADELPHIA, FIFTEENTH AND CHER[illegible] STREETS, NINTH MONTH 17, 1910.

Yearly Meeting Week

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Continued on page iii.

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EDUCATIONAL

EDUCATIONAL INTERESTS
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, NINTH MONTH 17, 1910. | Volume LXVII. Number 38.

This [the Inner Light] is a truth capable of verification, and is actually verified by all, unless the most degraded. This secret light shining within and reproving unrighteousness is indeed the very foundation of morality and religion. Take it away, and all Bibles, churches, revelations, religions, are an empty name; nor, having this, if we have naught beside, can man complain that he is totally destitute of light from Heaven.

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In "The Quakers."

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The paths of men, both aged and yet young,
As angels are, ripening through endless years.
On one he leans; some call her Memory,
And some Tradition; and her voice is sweet,
With deep, mysterious accords; the other
Floating above, holds down a lamp which streams
A light divine and searching on the earth,
Compelling eyes and footsteps. Memory yields,
Yet clings with loving cheek, and shines anew
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked
But for Tradition; we walk evermore
To higher paths, by brightening Reason's lamp.

—*George Eliot.*

THE JOINT COMMITTEE AT LINCOLNVILLE.

A year ago when the Joint Committee on Isolated Members was invited by one of its number to hold its next meeting at Lincolnville, Ind., none of us had any definite idea of where Lincolnville Meeting was or what it was. We are wiser now and we have a corresponding appreciation of the faith and courage of Margaret K. Shoemaker and other Lincolnville Friends in asking our committee to visit them.

Lincolnville Meeting House is ten miles from Wabash, Ind., the nearest railway station for through trains, and eight miles from La Fontaine on the nearest trolley line. The entire resident membership, counting all who live within ten miles of the meeting house, is thirty-one; about half of these live in Lincolnville and several of the village families do not keep a horse. But the members of our committee and Friends coming to the Quarterly Meeting from Richmond, Pendleton and other distant points, were all met at train or trolley and most hospitably entertained.

Lincolnville and Huntington, sixteen miles apart, constitute Maple Grove Monthly Meeting. In the olden days, when monthly meeting time came, the Friends of either nighborhood would put chairs in their farm wagons, two families going together when there were not enough of one to fill the wagon, and take a day to go and a day to return, as it was slow travelling in springless wagons over corduroy roads. The meeting for worship at Huntington has been discontinued, as only one family is left near the old Maple Grove Meeting House, six miles from the town. The monthly meeting is held in Huntington every alternate month, and when Huntington's turn comes for Quarterly Meeting it is held in one of the churches of the town. Whitewater Quarterly Meeting in Ninth month is held alternately at Lincolnville, Huntington and Westfield, so that each of these places has a quarterly meeting but once in three years; the other meetings of the quarter are held at Richmond, Pendleton and Greensboro, respectively.

The village of Lincolnville has something over two hundred inhabitants and rejoices in nearly a mile of concrete sidewalks. The intersection of its two streets was formerly known as "Job's Corner," because there stands the blacksmith shop which for many years was the place of business of Job and Israel Holloway. Job Holloway, who sits at the head of the meeting and is seventy-eight years of age, is the oldest of ten brothers and sisters, four of whom live in Lincolnville.

Our committee held its first meeting on the Sixth-day afternoon preceding the Quarterly Meeting. Those in attendance were La Vergne F. Gardner, representing New York Yearly Meeting; Maria E. Tyson, representing Baltimore, she being accompanied by her sister, Elizabeth M. Koser. Martha M. Wilson, of Illinois; Margaret K. Shoemaker, of Indiana; Sarah B. Flitcraft and Elizabeth Lloyd, of Philadelphia.

Several of the Lincolnville Friends accepted our invitation to meet with us.

The Meeting of Ministers and Elders was held at eight o'clock, Seventh-day morning, Ninth month 3rd. La Vergne Gardner, Sarah Flitcraft, Elizabeth Koser and Maria Tyson presented minutes from their respective meetings. These and the other visitors were warmly welcomed and made to feel very much at home. The business of the meeting was not concluded until about five

minutes before ten, the appointed time for the Quarterly Meeting. There were some two hundred in attendance at the Quarterly Meeting, many of whom were not Friends, with a good proportion of children and young people. The ministry was abundant and seemed to be very acceptable; there were no long sermons. All remained for the business of the Quarterly Meeting. The two young women who served as clerk and assistant clerk, performed their duties very efficiently.

In the afternoon the Joint Committee completed its annual round-up, excepting the report to the Yearly Meetings, which was prepared the next day. On the whole the year's work has been encouraging, and the way is open for a larger service in the future.

Seventh-day evening the meeting-house was again filled with Friends and others who accepted the invitation of our committee to hold a conference on Opportunities and Duties of Friends Today, The meeting was opened with a brief address by La Vergne F. Gardner, after which a number of those present had something to say, In addition to the ever-present opportunity of living in accordance with Friends' testimonies, attention was called to the practical work that Friends may do to promote peace and temperance and to improve social, industrial and political conditions.

On First-day morning there was again a large attendance and helpful ministry. The meeting began at ten and at eleven almost the entire Methodist Sunday School came in to get the benefit of the second hour.

There are two congregations in Lincolnville besides Friends—the Methodists and the United Brethren. As neither of these expected to have any service in the evening, they were invited by our committee to join Friends in a union service in the Meeting House. The response to this invitation was so general that every seat in the house was occupied, there being perhaps three hundred in attendance. Although only one who was not a Friend arose to speak in the meeting the attentive attitude of all and the impressive silences between the messages showed that the worshipers were one in spirit, though bearing different denominational names.

The first meeting-house in the Lincolnville neighborhood, a log structure built about 1840, was a mile or more from the village that grew up at Job's Corner. The present neat and attractive building, with its comfortable modern benches, was erected thirty or more years ago, with an aisle running up the center and no partition separating men and women. Joint sessions had not then been introduced and when quarterly meeting was held in it for the first time the women sat and listened while the men transacted their business, and then the men held their peace while the women went through the same routine. The next time the quarterly meeting came to Lincolnville, Friends were agreed that it would be much better for the men and women to transact their business jointly. How much the building of the Lincolnville Meeting House had to do with the general introduction of joint sessions will never be known. The change was an evolution that came about in the natural course of events, and no one wants to go back to the old way.

ELIZABETH LLOYD.

FAITH IN CHRIST.

In the *Intelligencer* of Eighth month 20th, there appears a quotation from an editorial in the *Evangelical Friend,* disclaiming fellowship with the body of Friends represented by the *Intelligencer,* evidently, for the reason that we do not make the basis of our religious profession a belief in the Nicean Creed. This, as adopted by a council* of about 300 Bishops in the summer of the year 325, was as follows:

"We believe in one God, the Father Almighty, maker of all things, both visible and invisible, and in one Lord, Jesus Christ, the son of God, begotten of the Father, *only begotten, that is to say of the substance of the Father, God of God and Light of Light, very God of very God, begotten not made, being of one substance with the Father,* by whom all things were made, *both things in Heaven and things on earth;* who for us men and for our salvation, came down and was made flesh, made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead; and in the Holy Ghost."†

This creed is the basis of various sectarian creeds,which include the further representation of Jesus Christ as born of the Holy Ghost and the Virgin Mary, "who under Pontius Pilate was crucified and buried, and on the third day rose from the dead, ascended into heaven, and sitteth at the right hand of the Father, whence he is coming to judge the quick and the dead."

*This creed was not by any means unanimously adopted by the Council, which broke up in confusion after an acrimonious dispute. It has been variously amended since that time and modified to suit the opinions of the various sects that claim to be Evangelical.

†Taken from article "Creeds" in *Encyclopedia Britannica.*

No one can dispute the statement that all "creeds" are the creation of men, and that they are not authoritative except as they are authenticated by the words of Jesus—or, at least, by the teaching of the gospels.

Let us examine the scripture evidence. Two only of the gospel writers give a biography of Jesus, and these are so contradictory in their statements, as to be valueless. Matthew, 1, 18-21, tells us that an angel appeared unto Joseph informing him that the Virgin Mary—to whom he was betrothed—was about to bear a child to the Holy Ghost, and directed that the child should be named Jesus—and then briefly tells us the child was born in Bethlehem. Luke, more elaborately, states that the angel Gabriel *came to Nazareth,* and informed Mary (then betrothed to Joseph) that she should bear a child to the Holy Spirit, whom she should name Jesus, thus agreeing with Matthew in the statement that Joseph was not the Father of Jesus, yet each* giving in detail the pedigree of Jesus—*traces his ancestry through Joseph,* the one through Solomon, son of David, the other through Nathan, another son.

No other of the New Testament writers give any corroborative statement of this miraculous conception.

Both Matthew and Luke state Jesus was born in Bethlehem in *accordance with a prophecy.* Luke tells us that this happened because Joseph, being a descendant of David, went out of the city of Nazareth (according to a decree of Cæsar Augustus), to his *own* city to be enrolled "every one to his *own* city." This shows the emphasis, in that age, that was put upon a man's "own" city, i. e., the city of his forefathers. Yet Matthew (xiii. 54) and Mark (vi. 1) tell us of Jesus coming into his "own" country when he came into *Galilee,* and Jesus himself speaks of *Galilee* as his *"own"* country. (Matt. xiii: 57) and this statement is corroborated by Mark (vi: 4) and Luke (iv: 23). But more emphatically does Philip, one of the disciples chosen by Jesus declare "We have found him of whom Moses in the law, and the prophets, did write.† *"Jesus of Nazareth, son of Joseph."* That the general impression of the public was that Jesus was a native of Galilee and born at Nazareth, being the son of Joseph is corroborated by a large number of scripture passages, see, for example, John vii. 41, 42—Mark vi. 3, etc. Circumstantial evidence of his having Joseph as a father, is given in the declaration of his mother (see Luke ii: 42 48). "Thy *father* and I have sought thee sorrowing," on the occasion of his staying from their company as they were returning from Jerusalem. It is certain that his contemporaries considered him to be the child of Joseph. "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joseph, and Simon and Judas? And his sisters are they not with us? Whence then hath this man all these things? And they were offended in him."*

It seems also incomprehensible that his "friends"—the marginal reference says "kinsmen"† should think Jesus insane—"beside himself" when he began preaching—if they had any belief in his supernatural origin.

Luke, who gives us the most elaborate account of the miraculous conception, fails in his subsequent history of the development of Jesus, to substantiate the pronouncement of the creed making Jesus "very God of very God." When he tells us how normally Jesus developed as a man, "And Jesus advanced in wisdom and stature, *and in favor with God and men,"* 3‡—i. e. physically, intellectually, spiritually.

In scanning the testimony of the acquaintances of Jesus regarding his personality it would be unfair to omit the account of his baptism by John the Baptist, and of his temptation in the wilderness. These experiences are so contrary to what would seem possible for a sinless personality to undergo that they seem rather as conclusive evidence of the normal humanity of Jesus, especially since the baptism of John is proclaimed as the baptism of repentance. For a *man* with a soul in touch with the spirit of Divine love, it would be natural to have within him a sense of imperfection such as Luke portrays in the quotation above —but it does not seem at all characteristic of God. The same holds true of the temptation.

But the most important evidence on the subject under examination is the statements of Jesus himself.

We may pass over his frequent allusions to himself as the Son of Man and his frequent association of himself with his disciples by his use of the expression, "Your Father in Heaven," as not entirely conclusive as to the meaning he intended to convey. To a non-dogmatist, however, it would seem as if he used this expression to convey to his followers an understanding of his fellowship with them.

Luke§ tells us under what inspiration Jesus began his ministry:

*Matt. 1: 1-27; Luke 3: 23, 38.
†John 1: 45.

*Matt. xiii. 55 f.f. †Mark iii. 21. ‡Luke ii. 52.
§iv. 16-18.

"The Spirit of the Lord is upon me
Because he *anointed* me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovery of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Readers of the Hebrew will notice that in the use of the word "anointed" above, is the first recorded instance of Jesus claiming to be the "Christ." The Hebrew word Messiah, (Christ in the Greek translation) means the *anointed* of God. It refers to the practice among the Jews of anointing* their kings, high priests and prophets with oil as a ceremonial emphasis of their being chosen by Jehovah as deliverers of his people; Saul, David, Solomon, Aaron, Elijah and Elisha were thus proclaimed Messiahs. The Jews during their whole history of subjection to foreign rulers, were cheered by the undiminished conviction, expressed in the words of the woman of Samaria: "I know that the Messiah cometh," to whom Jesus answered, "I that speak unto thee am he."

We have a more dramatic presentation of this claim of Jesus to be the representative of God, in that well known passage (Luke ix. 18, 21) where Jesus queries, "Whom do men say I am"—and "whom do ye say I am?" to which Peter replied, "The Christ of God."

We shall see that Jesus' idea of the Messiahship was very different from that of the religionists of his day, as was his idea of God—whom he chose to call "Father."

The introductory text, quoted above, with which Jesus began his ministry, he doubtless intended should be taken metaphorically, i. e. spiritually, but his biographers seem inclined to place a miraculous interpretation upon it, as signifying his mission to be, to cure the physically disabled. This they apparently did to indicate that Jesus possessed, as the Messiah, a superhuman power. Many of the present day, who claim to be *exclusively* Christians, teach the same. But Jesus deprecated this demand for a "sign" as a signal of his Divine gift. This is shown in his reply to the Pharisees, when they said, "Master, we would see a sign from thee," but he answered and said unto them, "an evil and adulterous generation seeketh after a sign."†

He, however, possessed and frequently exercised the power that enabled him to heal the diseases of those who had faith in him. However, we must not fail to see he did not conceive this gift of healing to be for him an indication of supernatural power. This is evidenced by his commission to the disciples, "Preach, saying the kingdom of heaven is at hand, heal the sick, raise the dead, clense the lepers, cast out devils, etc."* In fact, he represented to his followers the possibility of their possessing greater power; "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Luke xiv. 12.

But says the *Evangelical*—if Jesus was not of supernatural origin, why did he say, "I and my Father are one,"† or, how could he answer Philip, "He that hath seen me hath seen the Father."‡ This leads up to the scripture record of the real meaning Jesus put upon the relationship of the human to the divine, of the created to the Creator.

If there is one thing most emphatically set forth by the words of Jesus, it is that of his subjection to God and loyalty to him. Not simply in his statement, "The Father is greater than I." (John xiv. 28). "As the Father gave me commandment, even so I do." (John xiv. 31)—or his answer to the mother of Zebedee's sons that her request is not in his power to grant. (Matt. xx. 22, 24). "Even as I have kept my Father's commandments" (John xv. 8), etc., etc., but in the whole tenor of his teaching is shown his religion to be the submission of his will to God. His thought is that this experience of his, is the possibility of all mankind, and the conscious relationship he had with the Father is the destiny of every human being who essays to follow him. What can be more emphatic of the character of this relationship than these declarations of his: "My meat is to do the will of him that sent me, and to accomplish his work."

"I can of myself do nothing; as I hear I judge; and my judgment is righteous, because I seek not mine own will, but the will of him that sent me." "The word which ye hear is not mine, but the Father's who sent me."

"The words that thou gavest me I have given unto them."

By this evidence of Jesus' thought of his relationship with God, it is apparent that when he used the expression, "I and my Father are one," he clearly meant, one in thought, one in mind, one in will, one in purpose, one in spirit. Now interpret his statement, "He who hath seen me hath seen the Father," with his definition of God, i. e., "God is spirit."§ "The Kingdom of God is within

*Lev. viii. 12; 1 Sam. xv. 1, etc.
† Matt xii. 39.

*Matt x. 7-8.
†John x. 30. John xiv. 9.
§Jno. iv. 24; Luke xvii. 21.

you. It is the spirit that quickeneth; flesh and blood profiteth nothing."†

Though Jesus had so far harmonized his will to the will of God, that he felt within his soul this oneship with the Father, he in no sense claimed to be God, or to be on an equality with Him. This is not only evidenced by his statement, "for the Father is greater than I," in that memorable heart to heart talk of his to his disciples, just previous to the crucifixion—(John xiv.)—but we have another circumstantial evidence of his thought, in this respect, in his reply to one who ran to him, and kneeled to him and asked him, "Good master, what shall I do to inherit eternal life?" And Jesus said unto him, "Why callest me good, none is good save one, and that is God."*

It is a very crude conception of the character of Jesus that places emphasis upon his physical personality, and a very imperfect realization of his thought that interprets his expressions, "Come unto me," "I am the vine," "I am the sheep fold," "I am the good shepherd," "I and my Father are one," as having any relation to his physical being.

Such a conception of his declarations might be excused in the age in which he lived, but even to those of his day, whose comprehension of God was so anthropomorphic, that he was forced to use parables to make plain his thought of the nature of God, he declared "Flesh and blood profiteth nothing—it is the spirit that quickeneth." "God is spirit." "My words are spirit." "Lo I am with you always, even unto the end of the world."

What can we suppose he would think of us in this enlightened age, when the study of the visible world has demonstrated, so unmistakably, that the material world is simply the transitory organ, or instrument, for the interplay of the energies of the universe; that the human body is an organism, for constant change; of daily, hourly and momentary death and re-creation of cell life; that all that appeals to the mind as eternal and characteristic of God (as love, sympathy, mercy, truth, etc., etc.), are invisible and spiritual; what do we suppose Jesus would think of our Christianity, that leads us to disclaim "fellowship" with those who revere him, as a *man*, Jesus the exemplar, who demonstrated, to greater perfection than ever did man before, or since, human possibilities of acquiring union and communion with God—one prominent result of which is to fill the soul with the feeling to "Love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and love thy neighbor as thyself."

May we sometime as Christians rise to the realization of this prayer of Jesus:

"Father, may they be one with us *as I am one with thee.*"

New York. WM. M. JACKSON.

†Jno. vi. 63.
*Matt. xix. 17

WITH DR. BATTIN IN SWITZERLAND.

[From Home Letters.]

June 21.—We arose early and started by seven o'clock for the rest of our tramp to Chiavenna. The road was very dusty, and it was a fortunate thing that they allow no automobiles in this Canton of Switzerland, for the wagons and herds of cattle produced enough dust. The further we descended the more we noticed the change of flora; but the transition was not so sudden as we had expected. Everywhere were tall chestnut trees just coming into bloom, people making hay on every available spot and women spraying the grape vines with a liquid from a queer looking receptacle with a small pump attached to it. Wild flowers were profuse, and many kinds of fruit including the fig. Part way down the road, we passed the border, but were not held at all by the Customs official, who nodded that we should pass on. This valley is thickly populated but the only industries we observed were farming and brewing. We looked around the old Italian town of Chiavenna a little and then after luncheon in the station restaurant, took the electric train, which ran very smoothly and fast, to Colico, at one end of Lake Como. Here we waited some hours for the steamer and then sailed down the upper part of the lake, a sail we had not previously had. The upper part of the lake has numerous towns on it and seems prosperous, but is not so romantic in its beauty as the Como end, and lacks the lovely villas of the Milanese. We stayed over night at Tremezzo, opposite Bellagio, where we usually stay, and had a full moon view from our room window.

June 22.—We had wanted to try a new pass, and took the Maloja because it would bring us this route near Lake Como and to Monte Generoso, which we wanted to climb. But when we arose this morning, we found the sky overcast and no prospect of clearing for several days. So we gave up the Monte Generoso trip. The mountain is a rather isolated one, very high between Lake Como and Lake Lugano; and this position makes it one of the best points of view for the whole of the Alpine chain from France, through Switzerland to Austria. The mountain top being in clouds, there was no point in our climbing it. We stopped off long enough in Como to visit the Cathedral, which has some interesting pictures by Luini, and then took an express over the Gotthard pass.

(*To be continued*)

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 17, 1910.

LESSON LEAVES FOR SOCIAL STUDY.

Of the General Conference at Ocean Grove, *The Survey,* New York, said, "To find a conference that from its title suggests a religious body deliberating on its spiritual needs, giving three-quarters of its time to practical social questions of the day is illuminating in showing the spread of social effort and social thought." Since the Conference there has been a call for lesson leaves for First-day school classes that will enable them to take up as practically and fully as did the Conference certain lines of social study.

One of the series of lessons published last year dealt with social problems and conditions, more particularly, the land question, and transportation. These would be good for some classes, for the ground they cover. Other series of lessons along these lines will undoubtedly be brought out by the Lesson Leaf Committee, as the need for them is felt and made known.

Meantime, in order to go to work at once there could be no better lesson leaves to use as introductory to such studies than the Conference addresses themselves. These have now been published in full and distributed in every Friendly neighborhood.

The actual conditions of poverty and the attitude toward it of those interested in true religion may be taken up in the address of Professor Nearing, which since its publication has also bought out in these columns an earnest discussion on labor conditions in rural life. Where education is affected by the presence among us of those who are defective was discussed by Elizabeth E. Farrell. Dr. Davis pointed out the principles of the new and better way of taking care of those showing tendencies toward social delinquency and crime, and both these speakers made very practical suggestions as to ways all of us in our various communities can help in these important matters. The address of Belle L. Israels on amusements of the people and the discussion in connection with it, give valuable and interesting material for study.

Any class taking up these papers in a thoroughgoing manner would find the way into most important social studies opening up in such wise that it would soon be looking about for further material for this line of work. This would be found in such books as Richmond's "Good Neighbors," Dr. Devine's "Causes of Misery," Jane Addams' "Spirit of Youth and the City Streets." Some members of such a class, if not all, should subscribe for *The Survey,* which is the one periodical through which to keep in touch with the best work in social service and social study.

We shall be glad to hear of the progress and experience of these classes, and to take up in these columns questions that may arise in the discussions.

THE TWO HUNDREDTH ANNIVERSARY OF OLD KENNETT MEETING HOUSE.

The Bicentennial will be held as already announced in these columns at Old Kennett Meeting House, near Kennett Square, Pa. (nearest railroad point, Mendenhall, on Central Division, Penna. R. R.), on Seventh-day, the 24th. The program will be as follows:

MORNING SESSION, 10 A. M.

Silence.
Address of Welcome.....Sharpless W. Lewis
Response.....Weldon B. Heyburn,
U. S. Senator from Idaho
Address.....Dr. Jos. S. Walton,
Principal George School
"The Influence Exerted on Friends by Education."
History of the "Meeting, Etc.,"
Gilbert Cope, of West Chester, Pa.

AFTERNOON SESSION, 2 P. M.

Reminiscences...Edward T. Harlan, Philadelphia
Address.....Isaac Sharpless,
President of Haverford College
"The Moral and Religious Influence of Friends."
Poem.....John Russell Hayes,
of Swarthmore College
Address....Henry W. Wilbur, Swarthmore, Pa.
"A Forecast of the Friends' Future."

The best trains from Philadelphia will leave Broad Street at 7.15 a. m. and 11.04 a. m., arriving at Mendenhall at 8.31 a. m., 12.12 p. m.

From Oxford, 7.33 a. m. and 10.30 a. m., arriving at Mendenhall at 8.16 a. m. and 11.10 a. m.

(*Continued on page 568 following page 145 of Supplement*)

FRIENDS' GENERAL CONFERENCE.

(*Continued from last week, page 128 of Supplement.*)

have many things to tell you, but ye cannot bear them yet." It was prophetic; he realized that it was possible for us to expand intellectually, morally and spiritually; and under that divine impulse the founder of our Society said to mind the light. I do not claim to be the oldest member in attendance in our Conference; but I have been at a great many of them; and I want to review, very briefly, this, and emphasize the spirit indicated by our elder brother. We have grown from a First-day school conference to what we are now. And I cannot recall a Conference, from the standpoint that I see it, that has manifested a greater degree of progress and independence than we have, commencing as we did with the grand meeting on First-day, continuing through the central committee where propositions have come up that are far in advance of anything that I have ever met there and the grand papers that we have heard here, part of them coming from those without our Society (and, as able members as we have with us, I think the committee on program did well to go out as much as they did in bringing in fresh material). They have stirred within us life and energy that we needed; and the earnestness that has been manifested by all the speakers here has stimulated me; and I go to my Central Western home, more than seven hundred miles off, with that feeling that was expressed in the early times, when they said it is good for us to be here.

Now, let us do as they proposed, build pillars to the honor of our Society, the honor of ourselves, and to our Heavenly Father who expects so much, believing, as we do, in the light within that leads us (if we live close to the Father), higher; and we have by no means reached the pinnacle which our Heavenly Father, I believe, desires us to reach. So let us build well on the foundation that we have started on—the Light; and in two years perhaps we will come with still other propositions, that have originated not with the central committee, not with the Conference but with God himself.

JONATHAN K. TAYLOR, Baltimore, Md.: My friends, I feel that I have just one thought to leave with this Conference; and I want to represent the boy. I think my age justifies that. I am on the side of the boy, the bad boy, if you please; and I am delighted to see that to-day we are studying methods of how to get at him. Not teachers, but leaders, to get down where he is, to understand his condition, to understand his wants. How readily he yields when we do this!

We want to develop, we cannot stuff people full of knowledge and ideas; we cannot do it in that way. It is only the food that we digest that supports the body. I often think that it is utterly impossible for the child to take hold of the matter that is presented to it, even in the common school, or in teaching the higher, the religious nature, that we go above their heads. We cannot succeed in that way. We must first get the individual to think; we must create the desire, we must create the appetite, and then we will bring results.

I remember when I was a boy, and we used, or the teacher used to have, a primer and the picture of the animal was on the top and the name at the bottom, and he would put his hand over the picture and the little fellow would spell it and then pronounce it; and he came to the picture of the cow; and the teacher put his hand over the cow. "He says, "C-o-w—cow." "How did you know," said the teacher, "that spells cow?" "I see her horns above your hand."

We have too much of that business. I do not wish to take up the time of this convention; but after spending the best part of my life in the school-room, I am here to say whether in the home, in the school-room, or in the First-day school class, teach that that the child can comprehend and take hold of, and you will always find an interest.

THE CHAIRMAN: The time has come when we must close this interesting and helpful discussion; and it seems courteous to give Dr. Swain just a moment to close.

JOSEPH SWAIN, Swarthmore, Pa.: I appreciate this courtesy, and shall show it by being very brief. There was one paper that was read before the National Council of Education in Boston the other day that had an important bearing on the line of work that we had represented to us last night. Clark W. Hetherington, one of the leading students of physical education in this country, had a paper, in which one paragraph is as follows:

"The third function of education is to develop a character morally and socially sound. This must be done primarily in the natural laboratory of the experience of the young, play. All higher methods of moral education must be based on the habits of conduct gained largely in play. These habits are the vital, the fundamental, things in moral education."

I think that the sentiment of educational people is more and more endorsing that idea.

I wish to call attention to another paper in the form of a report. Three years ago the Council

appointed a committee of representative educational people, from the public schools, chiefly, one not in the public schools, to prepare a report entitled "A Tentative Report on Secondary Education." That report will be published in pamphlet form, and can be had by any one interested by writing to Dr. Irwin Shepherd, Winona, Minnesota, who is secretary of the association.

And now just a word in conclusion. The most encouraging thing to me is this, that more and more, whether it be in the private school or the public school we are coming to realize that the end of education is character; and more and more, whether we be in the private school or the public school, we are recognizing that we have not done all that we may do in the development of this character; and the feeling is almost universal among teachers throughout this country that we must work at this question until we have more fully realized the greatest possibility of both moral and religious education.

From our standpoint here in this Conference the second encouragement to me is that the Friend can take his or her religion into any school. The beauty about the faith of the Friends is that our ideals and doctrines do not antagonize other denominations. Many denominations put great emphasis on points that we do not especially emphasize; and so I believe that religion, in the sense of this body, can be carried into both the private and the public schools.

[*The session closed at this point. There was a recess of five minutes, the audience at the request of the Chairman, not leaving their seats.*]

DEVOTIONAL CLOSING OF CONFERENCE.

THE CHAIRMAN: The thought of this closing devotional half-hour is that we might conclude this remarkable Conference in the particular spirit of reverence which has characterized it thoughout, and that we might have brief expression from any who may feel the moving to give it. At the close of this Conference there has been a desire expressed that those who wish to do so shall gather in the Young People's Temple for a few minutes for a song service.

DR. LANGDON, of Bordentown Military Inititute, I will take this opportunity to say one or two things that may be called a message. I have been a Methodist preacher since 1857. I have attended all the meetings on this ground, I think, from the foundation of the Ocean Grove Camp Meeting Association. Almost every year I have marked in all the years gone by the fact that the assemblies and the worshiping functions have always been associated with singing hymns, etc. This is the first time that I have ever seen a gathering kept together in the marvelous manner in which you have been kept together, Friends, in quietness so far as music was concerned, listening attentively and remaining seated, kept in your places without any of the adjuvants that might come from song. I have heard much said, or considerable said, here, by some of you, about the possibility of introducing singing into your religious services. I have nothing to say against it; but, to my mind, it is a remarkable fact that a large assembly, at times amounting to thousands, have been kept in orderliness and quietness of attention to the papers and addresses that have been delivered here, without that assistance that we Methodist people gain to our enthusiasm and interest by singing our hymns. To my mind it is a very remarkable instance of the culture that has come to you of using brains as well as hearts in your acts of worship, of meditation, of instruction.

Another remarkable thing that has struck me is the economy of your time. Again and again a tap on the table and all is still; a moment or two of silent prayer, of meditation, as the case might be, and then instantly launching right out into the matter in hand, whatever the address has been about, the speaker or the reader has gone straight at it; whereas, in all other denominational assemblies and functions, why, from a half to three-quarters of an hour are usually taken up in what are called Preliminary Services; singing and prayer, and then some more prayer, then singing, and before all is over the hour of the morning worship is gone and the preacher has but a little fragment of it left to instruct the people in the things that belong to their eternal welfare.

Now, you have gone right at it in a business-like way, without any flummery or waiting of any kind whatever; but to business, and it has been business. I must thank some of the leaders of this meeting and several others (whether they are leaders or not I know not) who have repeatedly invited me and told me that I was welcome here, either to sit in silence or to speak. I must thank them for the dignity of having this privilege here. A lady asked me a few minutes ago, "Why have you, a Methodist preacher, been attending this meeting all of this time? What are you here for?" I very frankly said, "I have been here because I have come to learn, and to be inspired, by the influence of this assembly at this time"; and I have learned, and I have been inspired, and I go to my place of work and business, with a higher sense of God, and his goodness, and mercy, and

grace, and the power of God for salvation to me and all men.

One good woman said to me, "What are you?" "I am a Methodist preacher." For a moment it took her a little bit sharp, apparently; and then she said, "It might be worse." And so it might; but I am glad that as a Methodist preacher I recognize in the assembly the spirit of that Divine Teacher who was Lord and Master of us all. (I think it is safe to say), who said, "Other sheep have I not of this fold;" who said again, in another place, "They that are not against me are with me." I am confidently sure that this gathering of Christian people, of whatever name you go by, are with him, and working for him and to him, and that we are all of one heart and will and mind in the service of the Divine Father of us all.

I thank all hands that are concerned in this matter, all hands that have been concerned in permitting me to meet thus freely with you. I have attended from the very beginning to the end. I was bound I was going to stay until it broke up, and I want to see how you break up.

JOEL BORTON, Woodstown, N. J.: We are very grateful for the remarks of our Methodist brethren; but I feel that we ought to correct the thought that they have referred to about singing. It is not, as I understand it, to be introduced into our meetings; that it will probably never be. It is only on suitable occasions, when it might be inspiring, that we use it.

I want to say just briefly, a word or two. In a few minutes this, our Friends' General Conference of 1910, will have passed into history. We have come together here from the North and the South and the East and the West. All that has been said and all that has been done has been recorded. It will go down to us in history. I am thankful for this; because I have had so little time to be in these gatherings. It will be interesting to read them, and to have them to refer to. I think every one that is here must feel that way.

I feel grateful and thankful for many things concerning this Conference. The attendance has been so splendid in all the sessions, so many of our friends have been faithful and loyal, that our gatherings have always been large and attentive and interesting.

And thus in closing I, who always desired greatly to accept the cordial invitation of our friend and brother, President Ballard, of the Ocean Grove Association, feel thoughtful and grateful to-day that the Conference has been held here. By the Sabbath morning many of us will have returned to our homes and find ourselves in our individual places, in our meetings. Let us go with the determination, with the earnest concern and thought, to put in practice, to develop and to bring to pass the many things that we have learned here, and have been taught here.

Just in repeating what I said on First-day evening, the main thing which is needed in our great world and in each of our commonwealths to-day, is a stronger spiritual life and growth. The physique, the outer form, these material things of life we have in the abundance; put our efforts toward the building up of the strong Christian spiritual life that will make us the whole and the complete and the all-round life that God designed and intended we should be.

THE CHAIRMAN: In reference to what has been said about singing, a statement needs to be made to this effect: that not one single suggestion has been made anywhere in this Conference that we shall have singing in our meetings for worship or prayer. It is only that we might have at hand a collection of songs and hymns suitable for our young people to sing when they gather together, or possibly in some First-day schools where they now have singing.

HANNAH THOMPSON, Wilmington, Del.: I think there are many present here who have not been able to hear the words and thoughts and truths of this great meeting; but I believe that there are none who have not caught some of the spirit; and this is what we all need—an awakening and encouraging of the spirit, the spirit of devotion; that has seemed to me greater and on a higher plane than any we have had before. The spirit of self-sacrifice, of love, and of fellowship, is one that we may all carry. The privilege has been great; we all acknowledge it; and we cannot any of us be other than full of the most appreciative spirit; and I would like to express a few words for those who come from faraway country homes. To many it will be the only vacation that they will have this summer; and I hope that if they have not expressed a rejuvenation of the body, they have that spirit which goes far, far toward helping the bodily nature. The inspiration of the occasion has been one that we will all bear with us. Many of us have been troubled about the echoes of this place—by the physical echoes; but none of us can estimate, none of us can count, none of us can know the echoes that shall go forth from this meeting. They will reach, I believe, not only throughout time but throughout all eternity; and that we may be a part of the reverberations and the responses that have come to this meeting must be the desire of every

heart—that we may carry something that shall bless and help humanity, as never before, and that those who have come to us sad in heart because of the loss of loved ones, may feel that they have yet much to live for, and live in an age that is a great one. May we be in the front rather than in the rear, must be the hope of many. We have been awakened and encouraged; let us show by our fruits that our light shines, and that our lamps are trimmed and burning.

SARAH M. CARVER, Philadelphia, Pa.: I appreciate the kind and courteous manner in which our brethren, residents of this place, have extended welcome to us. I think one of the most encouraging and most beautiful and sweetest experiences of my week's sojourn here has been the very exceeding beauty of the atmosphere of the place. As we rode around town this morning the expression was made by several that they did hope that Ocean Grove would be able to maintain its beautiful regulations and laws; and no more significant feature has been observed, in my mind, than their observance of the Sabbath. I think that is beautiful; and I hope they will be able to maintain it.

I have enjoyed every moment of my stay in the place. I have felt that it has been a privilege, a rare privilege, to have spent this week here. I think we are often led to look back upon the last things that we have had, that they were the very best we ever had; and that has been a feeling with me, very much, that I have never enjoyed a Conference more thoroughly than I have this; and I believe I have attended them all but two. As I look over the faces, beloved faces of those whom I know and those whom I do not, many of them are like myself, nearing the confines of this life, and probably our opportunities for having such a pleasure as this may be few; but the Good Hand, who has stood by through all our goings in and comings out, will open with a wider grace and give us the very best there is to give.

MARY G. SMITH, Hoopeston, Ill.: From the time that I first read the notice of where the next Conference was going to be held this year, there sprung in my mind an earnest desire that I might be able to attend this Conference; and I want to say to you that I have been fully gratified in that in every respect. When we think of the distance that we of Illinois had to go in regard to attending many of our meetings and the smallness of our meetings, is it any wonder that we would be glad to meet with the great body of Friends that we might receive a stronger inspiration by doing so? Because we all must admit, no matter how much we love our little quiet sittings at home, yet we must admit that from the larger bodies we receive greater inspiration. Dear friends, I am thankful to God that he permitted me to attend this Conference; and I trust that it may be a wonderful inspiration to me, in my future work in the Illinois Yearly Meeting, as well as my work everywhere. I feel thankful to the Friends, and I am thankful to be permitted to be here.

DR. BALLARD, President Ocean Grove Association: I am again glad to stand here with you in your closing services and hear what you had to say in connection with the time you have spent here amongst us. You tell me that you have had a good time. I take that to mean you have separated a little portion of the time God gives you here below, separated out these few days and come here to see what kind of relief that separation might give to you. You have abandoned the ordinary secular avocations of life, you have come here together. Now that you are together this way, and having this separated portion of time, it depends very much upon the surroundings that we have and the circumstances that develop, whether the time is a good one or a bad one.

When I invited you here I did it, among other reasons, that it could give you a good time. We don't invite many people, often. I guess this is the very second time we have ever done anything of this kind. We invited the Lutheran people once, and they accepted it; and we invited you. We don't do that usually; but this somehow came borne in upon my mind.

I have been reading somewhat the early history of Methodism; and you could not read that without reading the early history of the Friends; and it struck me very largely and very strongly that the Friends at the time they came were as absolutely necessary to the preservation as were the Methodists when they came at that time. There was not much spiritual religion in the generations at that time, scarcely any. They had the idea of the morals of religion, those morals as contained in the Lord's sermon on the mount; and that was their only interpretation of religion. Anything like a spiritual religion did not accord with the common ideas of that community.

The Quakers did accept the spirituality of religion; there was an inward light, by which they professed themselves to be guided. They were willing to accept that light, the light that came from God; and as far as I can recollect now from George Fox and the other writers of that period, it was that Jesus Christ, God manifested in the flesh, was the light of the world. He was the life of the world, and the light was life, and that in following the teachings of Christ, whatever they

might be, they followed a light that could not lead them astray. That has been one grand thought in which I have seen in association with you Quaker people.

One thing that attracted me, perhaps, more to a consideration of the invitation that brought you here, was to hear this man that sits behind me. I talked with him; we talked together; and the peace of spirit, the spirit that made alive, that made a spiritual life in the soul, and that life as it went on growing and increasing and enlightening and in its forms of spirituality enlarging until its continuity crossed the valley of the shadow of death, and, triumph-like, stood on the shores of the eternity, alive in God and alive forevermore, that attracted me to you, and was one of the reasons why I was desirous you should be here. I did not expect I would believe all of your doctrines, and I don't; I didn't expect you would believe all of ours, and perhaps you don't; but we stood together where I could fellowship with you and you could fellowship me; we stood in the place that the lights of the knowledge of the glory of God in the faith of Jesus Christ shone in your souls and shone in my soul; the light upon us both, centralizing on the Holy Ghost of the Lord, centralizing there, enables us to walk worthy of the Christian vocation.

I am glad to say that I think I have found that in you as you have passed along here, the fellowship of the spirit. You have felt the throbs of the eternal God in his eternal ministration, you have felt the throbs of that in your souls; it has come back into my soul; and the pulses of both has made a fusion of the spirit that makes his children one.

Children of the family are not all alike, but nevertheless they all bear the blood-marks of their race. I have found in you, so far the blood-marks of the race of Christian people, led by Christ. We do not all see Christ, maybe, in all the lines that lead up; nevertheless, led by that and led by Christ up toward God, higher and higher and higher until you climb Jacob's ladder and standing with the angels when this world is gone, in the consciousness that following the light of God you will emerge at last into the spheres of the eternal light of heaven.

So I recognize you, so I have been glad to recognize you, so I feel you, so I believe that God will lead you more and more and more and more; you will find out what you are to do; it was not necessary for me to tell you; and I should feel as if I was out of my sphere if I did, if I should suggest anything to you, how you should manage your affairs. You will find out the best thing for you to do; it may not be the best thing in every age; but you will find it out. God will reveal it to you. Whatever it is, I thank Almighty God for what you are to-day, and pray Almighty God to make you exceedingly, abundantly, more in the spirit and power of Jesus Christ than you are to-day. God bless you.

THE CHAIRMAN: There are but a few moments left of the time. I feel that I must voice, on the part of the Conference, our appreciation of the beautiful words that have been expressed to us by the President of the Ocean Grove Association. We are brothers.

HANNAH CLOTHIER HULL, Swarthmore, Pa.: I find the prayer of my heart this morning that each one of us will go home with a newer and deeper consecration to service than we have ever had before. We know enough to know that we shall meet discouragements, and that we cannot always live under the inspiration which we have had during the past week. But let us keep our hearts open to the revelations as they come to us; and that same kind of inspiration that we have had this week, on the mountaintop as it were, can come to us through the work, through the consciousness of work well done.

SAMUEL P. ZAVITZ, Coldstream, Ontario, Canada: I have hardly realized since I have been with you that I have been under another flag; I have hardly realized that during the several sessions of this Conference members of different religious denominations, we have all been baptized by the one baptism into the one spirit, Love, the greatest power in the world, that overruleth all our passions, love has overruled the spirit of these assemblies.

Dear friends, let us carry this love with us to our homes; far scattered as we are when we reach them, the same Almighty Power is above all, even when we are employed in our fields at home, as we may experience here. O, that that love may fill our hearts to overflowing, that we may indeed come and be the children of God, joining in all the glories of the kingdom of heaven in this life and in the life to come.

ISAAC WILSON, Coldstream, Ontario, Canada: [In prayer.]

THE CHAIRMAN: The time has come when we must adjourn the Conference. We are grateful for the fact that we have been enabld to meet here as we have. We are grateful that so many have come here from our faraway yearly meetings. We are grateful that we have been enabled to carry on all our sessions in perfect harmony and unity, and that so much has come to us that will be helpful in our lives.

We are grateful for the care that has been taken of our physical wants here; and we hope that each one will return to his home and her home full of inspiration, and with an earnest and profound desire that life hereafter may be more earnestly consecrated to the service of God.

The Conference of 1910 is adjourned.

[*Adjourned at* 12.01 *P. M.*]

IN THE INTEREST OF COLORED PEOPLE.

A meeting in the interests of Colored People was held on Seventh-day afternoon, Seventh month 9th.

The report of the Superintendent of this department was read, and then Cyrus Campfield, of Schofield School, made an address. He told of the good work done by Schofield in the past, and in the present, every department of the whole institution working together for the upbuilding of character and preparation for life. He told of his own work on the farm, and of the benefits already visible from the teaching of the Farmers' Conference held each spring. The evils of the one-room cabin have been there vividly represented, and a marked change in the dwellings of farmers who have attended the conferences is apparent. He spoke of the faithful work of Martha Schofield for over forty years, and urged the need of an endowment fund of $100,000.

He was followed by Dr. W. E. B. Du Bois, of Atlanta University. He spoke on the large general question of the uplift of the Colored People. He told of a recent organization which he represented, the National Association for the Advancement of Colored People, and expressed his hope that it might secure large co-operation, and produce far-reaching results.

Cyrus Campfield sang some of the old Negro melodies with a sweetness and a pathos that touched the heart and filled the eyes.

MINUTES OF THE

MEETINGS OF THE CENTRAL COMMITTEE

OF

FRIENDS' GENERAL CONFERENCE

AT GLENBURNIE-ON-LAKE-GEORGE, N. Y.,

Ninth month 2, 1909.

The Central Committee of Friends' General Conference met at Glenburnie-on-Lake George, Ninth month 2nd, 1909, as the guests of Wm. E. and Ernest B. Walton.

The meeting was opened with prayer by Joel Borton.

Roll call showed thirty-seven members present, and a number of other interested Friends were welcomed to the meeting and invited to consider themselves members.

The minutes of two previous meetings were read and approved, also a report from the Social Committee in regard to its work at the Winona Lake Conference.

Letters from several Friends were read, containing suggestions for the place of meeting and program for the next Conference.

These were duly considered.

The Executive Committee made the following report which was accepted.

"The Executive Committee have examined the Treasurer's account for the year ending Eighth month 31st, 1909, and found the same correct. It is as follows:

RECEIPTS.

Balance on hand, Eighth month 28th, 1908	$1929.11
Quotas all paid	2500.00
Returned by Transportation Committee	266.00
Interests on deposits	19.92
	$4715.03

DISBURSEMENTS.

Philanthropic Committee	$ 173.80
Transportation Committee	111.90
Advancement Committee	150.00
Summer School	100.00
First-day School Committee	1136.02
Conference at Winona Lake	1064.71
Travelling Expenses of Officers	337.55
Special Committee on Location	47.55
Incidental Expenses General Committee	11.39
	$3032.92
Balance on hand	$1682.11

"They were united in accepting the invitation to hold the Central Committee meeting at Glenburnie for the season of 1909.

"The time and place of holding the Conference received earnest and careful consideration.

"The feeling was very fully united with that it should be held at a suitable place and time that would accommodate a larger element of our membership and friends than those of late years. At the meeting of Sixth month 27th, upon consideration of the invitation then received, it was united in suggesting the propriety of meeting at West Chester, Pa., the week of Eighth month 24th, 1910. At a meeting of the Committee held Ninth month 2nd, an invitation was received from the Ocean Grove Association for any time previous to Seventh month 15th, and

after Ninth month 8th. Also the advantages of meeting at Cambridge, Mass., were considered.

"JAMES H. ATKINSON, *Chairman.*"

The following minute from West Chester Preparative Meeting was read:

"The subject of granting the use of the meeting property for the General Conference having been considered, this meeting cordially offers to the Central Committee of the Friends' General Conference the use of the meeting's buildings and grounds for the purpose of holding the Conference of 1910.

"Taken from the minutes of West Chester Preparative Meeting, Sixth month 16th, 1909.

"AMY W. HICKMAN, *Clerk.*"

It was also stated that the Conference has received standing invitations from Chautauqua and Mountain Lake Park.

After very careful and serious consideration and with the desire that the Conference should be held at the time and place most acceptable to most of our membership, it was decided that the next Conference should meet at Ocean Grove, N. J., about the second week in Seventh month, 1910.

The suggestion was made and adopted that the Chairman appoint a small committee to draw up a memorial recognizing the valuable services to the Conference of the late Wm. W. Birdsall and also that the new Nominating Committee name his successor as vice-chairman of the Central Committee.

Adjourned to 8 p. m.

The Central Committee met at 8 p. m., the time to which it had adjourned.

The minutes of the previous meeting were read and with some change adopted.

The chairman announced the appointments of the following committee to prepare a memorial to Wm. W. Birdsall—Anna M. Jackson, Emma Waln and Wm. C. Coles.

The request of Rebecca B. Nicholson to be transferred to the Philanthropic Committee from the Educational Committee was granted.

The officers of the committee were directed to reply to the invitations to the Conference from West Chester and Ocean Grove.

A letter from Elizabeth Lloyd was read and her suggestion that left-over copies of the reports of all former Conferences be turned over to Walter Jenkins for disposal was referred to the Executive Committee.

The Committee on Permanent Place reported that it was united in the feeling that we should look forward to having a permanent place at some time. Some investigation had been made but the committee had nothing definite to propose at this time.

They recommended that the subject be continued under the care of a committee. The report was accepted and the committee continued.

The following committee was appointed to nominate committees to arrange for the Conference of 1910: Harry A. Hawkins, Anna M. Jackson, Charles F. Underhill, James H. Atkinson, Anne B. Sheppard, Elwood Roberts, Benajmin H. Miller, Eli M. Lamb, Elizabeth B. Passmore, Elisabeth Stover, Horace B. Clark, R. Barclay Spicer.

The First-day School Committee reported as follows:

"The committee on First-day Schools, appointed Eighth month, 1908, has held in all five meetings, four at Winona Lake, Ind., and one at Glenburnie, N. Y. It organized by the selection of the usual officers substituting for the former Publication Committee an Executive Committee to act for the larger body during the recesses. This Executive Committee has held several meetings and has had in charge the active work of the department.

"Two series of lesson leaves in four quarterlies each are being published during the present year, one "New Testament History" for intermediate classes based on but independent of the Bible History lessons issued in 1906; the other "The Life and Works of Paul" for advanced and adult classes. In addition to these, a pamphlet presenting an "Outline of Study for Use in Primary Classes" has recently been published. These several issues seem to be serving well the purpose for which they were intended and there are many evidences of increased interest and intelligence in the use, among the schools of the various helps which have been put out by the committee.

"The services of the General Secretary have been continued through the year with satisfaction to the committee.

"Her labor has consisted in maintaining correspondence with those who thus seek information, advice or suggestion, in holding personal interviews, in visiting schools or larger gatherings of First-day school workers where this was sought and seemed possible, and in preparing suggestive First-day school matter for publication in the *Intelligencer.*

"The maintenance of this constantly open avenue of communication and this careful and intimate advisory effort has clearly done much to unify and strengthen the work of our schools.

"The tentative effort already made in the conduct of correspondence courses for the benefit of First-day school teachers has demonstrated that the present demand in this line is almost wholly for Bible work. It therefore seems best for the present to devote attention to the one branch and to make this service valuable it will be necessary to provide more detailed outlines and instruction for study and closer supervision. The committee hopes to meet promptly this need but its plans are not sufficiently developed to make further announcement at this time.

"Reviewing the general First-day school field, there are distinct evidences of an encouraging and hopeful outlook and of definite improvement. This is shown in the tone of the correspondence received by the General Secretary, by the apparent desire for better preparation and by the spirit of earnestness evinced. These were particularly evident at the Summer School held at Swarthmore, which occasion offered the opportunity for learning much of the spirit and the conditions and the needs of many parts of the field by personal contact with the individual representatives present.

"While the organization of this school was not under the auspices of this committee the General Secretary and other members sought to keep in touch with those who attended and it clearly has rendered a valuable service in improving the spirit and increasing the efficiency of the First-day school workers, who directly or indirectly are reached by its influence.

"HERBERT P. WORTH, *Chairman.*
"ELLEN PYLE, *Secretary.*"

The Committee on Educational Interests reported that its most important work had been the initiation and development of the movement to secure the funds necessary for the establishment of a completely equipped department of Pedagogy at Swarthmore College. During the past year through correspondence and the personal service of

the alumni and local committees about ten thousand dollars promised or paid has been secured. This committee feels that it has done practically all that can be done through correspondence and contemplates plans for personal canvass of the entire membership. In view of the importance of this concern, the committee requested that an appropriation be made for the expense of this service.

The Philanthropic Committee gave a verbal report not attempting at this time to show results of work done.

Many of the members are working with other organizations, looking to the General Conference as heretofore to give the inspirational impulse. Much literature has been distributed.

The following recommendations were made and approved by the Central Committee: "At a meeting of the Philanthropic section of the Central Committee of Friends' General Conference held at Glenburnie, Ninth month 2nd, 1909, it was decided to request the Central Committee to publish with the Conference proceedings the names of all superintendents of the departments of Philanthropic work in all the Yearly Meetings. It is further asked that the contribution of $100 to the American Purity Alliance be again made by the Central Committee.

"It is also recommended that the chairman of the Joint Committee on Peace of the two Yearly Meetings of New York be asked to invite the committees of the several Yearly Meetings to be present at our next Conference and that they be asked to take charge of at least one session of that Conference.

"Mary W. Albertson, *Secretary.*"

The Advancement Committee asked for the usual appropriation of $150. The requests for appropriations were referred to the Executive Committee.

The subject of the future of the Conference was presented to the meeting for discussion.

John Wm. Hutchinson proposed that a committee be appointed to consider the reorganization of the Central Committee.

The proposal was united with and the following committee appointed:

John Wm. Hutchinson, James H. Atkinson, Joseph J. Janney, Sarah B. Flitcraft, Herbert P. Worth, Eli M. Lamb, Emma Waln, Bertha L. Broomall, Dr. Nathan Thorn, Dr. O. Edward Janney, Louise E. Haviland, Elwood Roberts, Horace B. Clark, Harry A. Hawkins, Wm. C. Coles. Wm. M. Jackson urged that we should consider all our philanthropic activities as religious and as practical expressions of our religion.

There seemed to be a very general feeling that the religious side of the Conference should be emphasized and the spiritual character deepened. The discussion on the subject was earnest and extended.

The committee adjourned to meet at 9.30 Sixth-day morning.

Ninth month 3rd.

The Central Committee met at about half-past nine Sixth-day morning.

The Advancement Committee reported that since the last Conference it had held regular monthly meetings with the exception of two when the secretary was abroad. They had endeavored to meet the needs of meetings where they had been made known, sending helpers to Western Yearly Meetings, and rendering whatever service was possible.

The Summer School at Swarthmore was the work of this committee, assisted by some others who acted upon sub-committees. For the fall, plans have been made to visit several meetings in Iowa. The committee feels that the fields for labor are exceedingly wide, the needs are great, the laborers very few. While the Advancement Committee has no official connection with the Congress of Religious Liberals which met in Philadelphia, it feels that the part Friends took in the Congress will result in much good to the Society.

It is the aim of the committee, always in all its work, to advance the principles of Friends by means of inspiration within and information without.

The committee requested that two sessions of the Conference of 1910 be reserved for its use. The report was accepted with much appreciation of the work done. The request was referred to the Program Committee.

The Nominating Committee reported that they were not yet ready to name the new vice-chairman and requested that they be permitted to report later upon the matter. They nominated the following committees:

Arrangements.—Joel Borton, Rebecca B. Nicholson, Wm. C. Coles, Harry A. Hawkins, with power to add to their number.

Social Committee.—Louise E. Haviland, Arthur M. Dewees, Dr. Nathan Thorn, Mary Albertson, Charles F. Underhill, Horace B. Clark, George A. Walton, Laura A. Boram, Mary H. Whitson, Anne W. Janney, with power to add to their number.

Program.—O. Edward Janney, Charles F. Underhill, Herbert P. Worth, R. Barclay Spicer, Edward B. Rawson, John Wm. Hutchinson, James H. Atkinson, Bertha L. Broomall, Elisabeth Stover, Anna M. Jackson, Anne B. Sheppard, Jesse H. Holmes, Edward C. Wilson, Henry W. Wilbur, Edith M. Winder, Wm. G. Brown, Clarence C. Mills, Luella M. Burdsall, Thomas A. Jenkins, Esther J. Fox, Mary S. McDowell, Emily Atkinson.

The report so far as presented was accepted.

Portions of leters from several Friends were read.

The Memorial Committee made the following report, which was accepted. The Secretary was directed to spread it upon the minutes and to send a copy to the family of Wm. W. Birdsall:

"As we play our parts in the wonderful drama of human life, our friends come and go, are with us for a season and then pass on into the solemn mystery of death.

"At such a time the proper estimate of a man's work, the true test of his character and of his influence for us is not alone of the head but of the heart as well. Indeed, almost of the heart first, so that rather than the tribute of admiration and praise we would proffer that of affection. It is the heart that speaks at such a time and above all other sentiments we simply love our friend for what he was and is to us.

"Wm. W. Birdsall died at his home in Philadelphia, Third month 17th, 1909. In his death this committee, as well as the Conference which it represents, has lost one of its most earnest and efficient workers.

"He was ever ready to serve the Society of Friends in the way that would promote its highest ideals and gave most liberally of his time and rare intellect to this service in which he took such pleasure.

"His unusual ability to crystallize the scattering aspects of a question into a unified shape and the clearness of his vision made him a natural leader. His keen sense of humor was a gift that often brought relief to an otherwise tedious and strained situation and would restore harmony when discord seemed imminent.

"The enjoyment which he took in the gatherings of the

Society was always evident and his geniality and sociability imparted a like enthusiasm to others. His courage in performing what seemed to him right never shone more splendidly than during the last year or two of his life when he was doing his work and making an uncomplaining fight against increasing physical weakness.

"Man is his own star: and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate,
Nothing to him falls early or too late."

"ANNA M. JACKSON,
EMMA WALN,
WM. C. COLES,
Committee."

Glenburnie, Ninth month 4th, 1909.

The Philanthropic Committee requested five sessions of the General Conference and recommended that the following subjects receive attention: peace; demoralizing publications, including purity; prison reform, including juvenile court work and the abolition of the death penalty.

The First-day School Committee stated it believed it could use to advantage all the time the Program Committee would grant it.

The Educational Committee asked for the usual time to present its work.

Joel Borton was asked to communicate by telegraph with the President of the Ocean Grove Association informing him that we had accepted his invitation for the Conference.

An earnest and interesting discussion in regard to the program for the next Conference occupied the committee during the remainder of its meeting and this it is hoped will prove helpfully suggestive to the Program Committee in its work.

The committee were united in the proposition to invite all Yearly Meetings and other bodies of Orthodox Friends to attend the Conference and to send fraternal delegates. The committee adjourned to meet at 8 p. m.

The Central Committee met at 8 p. m. The minutes of the two previous meetings were read and after some correction, adopted.

The Nominating Committee named as a Committee on Publication, J. Eugene Baker, Elizabeth Lloyd, R. Barclay Spicer, Henry W. Wilbur. They suggested that the care of meetings for worship held at the time of the Conference be referred to the Executive Committee. The report was accepted.

The Executive Committee reported that it had agreed to appropriate $100 for the American Purity Alliance, $200 for the expenses of the Educational Committee and $150 for the Advancement Committee. The suggestion in regard to reports of former Conferences was referred to the Publication Committee.

The committee appointed to consider the revision of the Central Committee were united that it was not advisable to make any change in the organization of the Central Committee at this time.

Very hearty expression was given by many present of our deep appreciation of the hospitality of the proprietors of Glenburnie and of the kindness on the part of the management of the Inn.

Elisabeth Stover made a strong plea for more interest in and support of the effort of the Educational Committee to establish a department of pedagogy at Swarthmore College.

It was decided that in case any change in the time or place of the next Conference should be necessary the Executive Committee should make the needful arrangements.

The committee than adjourned.

BERTHA L. BROOMELL, *Secretary.*

AT OCEAN GROVE, N. J.

Seventh month 7th, 1910.

The Central Committee of Friends' General Conference met at 3 p. m. with 51 members and a number of other interested Friends present.

The minutes of the last meeting were read and adopted.

The Executive Committee presented the following report which was approved:

"At a meeting held in Fifth month, it was decided to appoint a small committee to have charge of the devotional meetings to be held during Conference Week at Ocean Grove, and for this service Joel Borton, Joseph J. Janney, John Wm. Hutchinson, Elisabeth Stover, Caroline J. Worth, Edith Winder, Wm. C. Coles were appointed.

"The Treasurer's account has been audited and found correct, being as follows:

Balance Ninth month 2nd, 1909	$1682.11
For General Fund Quota	1200.00
For First-day Schools Quota	1300.00
Sale of Lesson Leaves	30.00
Interest on deposit	16.28
	$4228.39

DISBURSEMENTS.

Philanthropic Committee	127.00
First-day School Committee	787.88
Educational Committee	62.03
Friends' Principles	150.00
General	9.10
Travelling Expenses of Officers and Chairman, etc.	180.65
On account Conference	95.45
Uses of Transportation Committee	650.00
	$2062.11
Balance on hand Seventh month 6th, 1910	2166.28
	$4228.39

"The subject of a permanent place of meeting referred to this committee at the meeting held at Glenburnie has claimed our attention. A small committee has been appointed who may have a report to make later during this week. JAMES H. ATKINSON, *Chairman.*"

The Social Committee reported that it was endeavoring to carry out the work for which it was appointed, and that it hoped for the co-operation of Friends present.

The Program Committee offered the program as its report, which was approved.

The Committee on Publication offered the following report which was accepted.

"The Committee on Publication has arranged to have the Proceedings of the Ocean Grove Conference published as a supplement to *Friends' Intelligencer*, the *Intelligencer* to pay for the paper and printing of four pages of each supplement and charge the Conference the cost of printing, paper and extra postage of the remaining pages. The Conference will pay also for the 300 bound copies. To edit the Proceedings the committee has appointed R. Barclay Spicer.

"The committee has on hand 30 copies of the Proceedings of Winona Lake Conference, 10 copies of Mountain Lake Conference and from 10 to 30 copies of each of the other Conferences. Of Richmond there are several hun-

dred paper copies. The committee desires instructions as to what disposition shall be made of them.

"Henry W. Wilbur.
Elizabeth Lloyd."

The matter of disposing of or caring for old copies of the Proceedings of former Conferences was referred to the Executive Committee.

Much appreciation and commendation was expressed regarding the work of the Committee on Arrangements, which reported it had endeavored to locate Friends and arrange for their comfort, to the best of its ability.

The Committee on Education made a brief report which it was instructed to present more fully at a later session of the committee.

The chairmen of the Committees on First-day Schools, Philanthropic Labor, and the Advancement of Friends' Principles were instructed to present their reports at the session of the Conference on Third-day morning, the 12th.

The Philanthropic Committee presented the following memorial and the committee who had prepared it—Elizabeth Lloyd, Florence H. Tittensor and Henry W. Wilbur were directed to bring it before the public through the press and as far as seemed advisable to place copies of it in the hands of officials of cities and towns: "The Friends' General Conference, representing the Religious Society of Friends in the United States and in Canada, in session at Ocean Grove, N. J., Seventh month 7th, 1910, is constrained to hear its testimony against the brutalizing influences which are appearing as the aftermath of the late prize fight in Nevada. We deeply regret the race prejudice and antagonism which have been so manifest in different parts of our country during the past few days, and we earnestly plead with black and white men and women to let love control their spirits and bring them into an atmosphere of peace—the peace which the Christ left as our inheritance. We kindly but firmly protest against bringing the brutalizing tendencies of the prize ring into our local neighborhoods, to demoralize the impressionable of all ages among our people. We therefore entreat those in authority in all our towns and cities to prohibit the exhibition of moving pictures of the prize fight, in order that no further suggestion or incentive be given to such crime and violence as have already disgraced our communities."

The Philanthropic Committee requested that the reports of the superintendents of the several departments should be published with the proceedings of the Conference.

This request was approved and referred to the Publication Committee.

The Philanthropic Committee called attention of the Central Committee to the Conference on Peace to be held in New York in the 20th Street Meeting House on the 15th and 16th of this month, under the care of the Joint Committee on Peace appointed by the two New York Yearly Meetings of Friends. Friends are urged to attend these sessions and if able to do so to present their names to the Committee on Arrangements.

The Executive Committee stated that the request for a special meeting in the interests of the colored people had been granted, and that it would be held on Seventh-day at 3 p. m., and would be addressed by Cyrus Campfield of the Schofield School and Prof. Dubois of Atlanta University. Anna M. Jackson was directed to take charge of the meeting.

The committee then adjourned.

The new Central Committee met on the adjournment of the old committee with 50 members and others present.

The following were appointed to nominate the officers and standing sub-committees of the Central Committee:

Charles F. Underhill, Joel Borton, Herbert P. Worth, Emma Waln, John Wm. Hutchinson, Anne B. Sheppard, Samuel P. Zavitz, Wm. C. Coles, Elizabeth Lloyd, Rebecca B. Nicholson, Aaron B. Chandler, Cordelia Wilson, R. Barclay Spicer, Elizabeth B. Passmore, Leona M. Whinery, Jane P. Rushmore, Allen Boram, John L. Thomas.

The Nominating Committee was directed to consider the advisability of changing the present division of the Central Committee into sub-committees and to suggest a better plan if such a change was recommended.

The committee then adjourned to meet at 2 p. m., Sixth-day, the 8th.

Seventh month 8th.

The Central Committtee met at the time to which it had adjourned.

The Nominating Committee made a report which, after some changes, was adopted.

The committee stated that it had no changes to propose regarding the arrangement of sub-committees, but a number of Friends expressed their belief that some change should be made in the near future.

The sub-committees were empowered to add to their working membership but it was decided that the persons thus included should not be considered members of the Central Committee.

The proposal that the ten members of the Central Committee appointed by the Young Friends' Association should be made a separate sub-committee was not adopted.

The committee to prepare a memorial regarding the production of moving pictures of the recent prize fight reported that the memorial adopted by the Conference had been given to the Associated Press and would be sent to the officers of the various cities and towns.

The committee on a permanent place reported that it had continued its investigations and gave information regarding a plot of ground near Seaside Park, N. J. There was some expression of approval of the plan to have a permanent place of meeting, and the committee was continued.

The committee then adjourned to meet at the call of the chair.

Bertha L. Broomall, *Secretary.*

Ocean Grove, N. J., Seventh month 12th.

The Central Committee of Friends' General Conference met at 3 p. m. with fifty-five members and visitors present.

The minutes of the previous meeting were read and approved.

A memorial as prepared by an appointed committee upon the presentation of moving pictures depicting a recent prize-fight was read and approved with the recommendation that copies be sent to mayors and other officials of towns and cities. [Published in the Conference Proceedings, page 22.]

Memorials upon local option [published in the Proceedings, page 109], and on Equal Suffrage were read and approved.

The resolution on Suffrage was as follows:

Friends' General Conference, in view of the increasing interest in Woman's Suffrage and the advance that it would seem to be making at the present time, would earnestly recommend our people, who have always stood for equal rights and equal opportunities for men and women

to endeavor to maintain a sympathetic and inquiring attitude towards the subject—that by education and fitness they may be the better qualified to assume civic responsibilities and duties as they may arise.

A very cordial invitation was extended by Sarah T. Miller to the Central Committee to hold the meetings of 1911 at Sandy Spring, Md., which was accepted, but time of meeting was left with Executive Committee and Friends' of Sandy Spring.

Places for holding the next General Conference were then mentioned and briefly considered, among which were Columbia College, N. Y, Chautauqua, Ocean City and Cambridge, Mass.

John Wm. Hutchinson spoke of Asbury Park as a possible permanent place and had made some investigation respecting the purchase of land upon which to erect an auditorium to be used for conferences and summer schools and to be rented in case the Friends' General Conference wished to meet elsewhere.

The suggestion seemed to meet with approval and the Executive Committee was empowered to investigate such a plan and to report back to the Central Committee.

The question of the preparation of a suitable hymn book to be used in social gatherings or as Friends deemed advisable claimed the earnest attention of all. The feeling has been growing for some time that a collection of beautiful poems set to appropriate music would be of much greater value and in closer accord with Friends' principles to groups of young people than the numerous evangelical books now used.

After a very serious discussion the following were appointed by the Executive Committee to act as an Advisory Committee in connection with some one of musical ability: George B. Miller, Emma W. Price, Hannah Clothier Hull, Elizabeth Powell Bond and Josephine H. Tilton.

The Executive Committee was requested to prepare, present to the General Conference and forward to the Ocean Grove Association a suitable letter of appreciation for the kindness and hospitality extended during the week from Seventh month 7th to Seventh month 13th, 1910.

The meeting then adjourned.

ANNE B. SHEPPARD, *Secretary.*

126 State St., Camden, N. J.

THE CENTRAL COMMITTEE.

CHAIRMAN—O. Edward Janney, 825 Newington Ave., Baltimore, Md.

VICE-CHAIRMAN—William G. Brown, 24 King St., W., Ontario, Canada.

SECRETARY—Anne B. Sheppard, 126 State St., Camden, N. J.

TREASURER—Harry A. Hawkins, 373 W. 123d St., New York City.

These are also officers of the General Conference.

EXECUTIVE COMMITTEE.

James H. Atkinson.....421 Chestnut St., Phila., Pa.
Eli M. Lamb .....1432 McCulloh St., Baltimore, Md.
Jane P. Rushmore.....1700 N. 19th St., Phila., Pa.
(And as heretofore the chairman of the Standing-Committee.)

TRANSPORTATION COMMITTEE.

John Wm. Hutchinson .....Hempstead, N. Y.
James H. Atkinson .....Phila, Pa.
Joseph J. Janney .....Baltimore, Md.
Clarence C. Mills .....Decatur, Ill
Will Walter Jackson .....New York City

COMMITTEE ON FIRST-DAY SCHOOLS.

CHAIRMAN—Herbert P. Worth.....West Chester, Pa.
SECRETARY—Ellen Pyle.....London Grove, Pa.
Bird T, Baldwin....University of Texas, Austin, Texas.
Frank M. Bartram .....1639 Race St., Phila., Pa.
Benjamin F. Battin .....Swarthmore, Pa.
Margaretta W. Blackburn.....Fishertown, Pa.
Samuel P. Brown.....Coldstream, Ont.
William C. Coles.....Moorestown, N. J.
Emily S. Cooper.....544 Penn St., Camden, N. J.
Aaron B. Chandler .....Waynesville, Ohio.
Esther J. Fox.....R. F. D. No. 7, Cadiz, Ohio
Warren C. Gregg.....Pennville, Ind.
Henry M. Haviland,
152 Prospect Park, West, Brooklyn, N. Y.
Jesse H. Holmes .....Swarthmore, Pa.
Hannah C. Hull .....Swarthmore, Pa.
Anne W. Janney....825 Newington Ave., Baltimore, Md.
Eli M. Lamb .....1432 McCulloh St., Baltimore, Md.
Mary W. Pyle.....4th and West Sts., Wilmington, Del.
Jane P. Rushmore.....1700 N. 19th St., Phila., Pa.
R. Barclay Spicer.....140 N. 15th St., Phila., Pa.
Catherine D. Thomas ..'.....Ednor, Md.
John L. Thomas .....Pendleton, Ind.
Lewis Trueblood .....Salem, Ind.
J. Barnard Walton....770 St. Nicholas Ave., New York
Anna B. Walker .....Emerson, Ohio.
Mary H. Whitson.....1623 Race St., Phila., Pa.
Amy Willets .....Jericho, N. Y.
Samuel Willets .....Purchase, N. Y.
Alberta Wilson.....Friends' School, Washington, D. C.
Cordelia Wilson .....Magnolia, Ill.
Edith M. Winder .....Swarthmore, Pa.
George H. Nutt .....George School, Pa.

COMMITTEE ON PHILANTHROPIC LABOR.

CHAIRMAN—Charles F. Underhill,
510 Willoughby Ave., Brooklyn, N. Y.
SECRETARY—Mary W. Albertson..Westbury Station, L. I.
James H. Atkinson.....421 Chestnut St., Phila., Pa.
Jane Atkinson.....Holicong, Pa.
Joel Borton .....Woodstown, N. J.
Bertha L. Broomell.....15th and Race Sts., Phila., Pa.
Arabella Carter .....1305 Arch St., Phila., Pa.
Edward Coale .....Holder, Ill.
Griffith E. Coale .....West Liberty, Ia.
William W. Cocks .....Old Westbury, N. Y.
Harry A. Hawkins.....373 W. 123 St., New York City
Pauline W. Holme..1420 Druid Hill Ave., Baltimore, Md.
John William Hutchinson..Hempstead, Long Island, N. Y.
Anna M. Jackson.....540 W. 122d St., New York City
Will Walter Jackson.....50 Beekman St., New York City
O. Edward Janney...825 Newington Ave., Baltimore, Md.
Charles F. Jenkins.....1024 Race St., Phila., Pa.
Sarah W. Knight .....Somerton, Pa.
Mary H. Kirby.....1730 Mt. Vernon St., Phila., Pa.
Elizabeth M. Koser.....Biglerville, Pa.
Isaiah Lightner .....Monroe, Neb.
Elizabeth Lloyd.....140 N. 15th St., Phila., Pa.
Mary R. Livezey....908 W. Marshall St., Norristown, Pa.
Sarah T. Miller.....Ashton, Md.
George B. Miller.....900 Park Place, Wilmington, Del.
Rebecca B. Nicholson.....523 State St., Camden, N. J.
Charles Palmer.....Box 218, Chester, Pa.

Elizabeth B. Passmore .....Oxford, Pa.
Susan M. Roberts.....South Charleston, Ohio
Eleanor H. Robinson.....316 N. 11th St., Richmond, Ind.
Nathan Thorne .....Moorestown, N. J.
Josephine H. Tilton .....Mt. Vernon, N. Y.
Mary Travilla .....417 N. Walnut St., West Chester, Pa.
Anna K. Way....27 S. Michigan Ave., Atlantic City, N. J.
Henry W. Wilbur.....140 N. 15th St., Phila., Pa.
Leona M. Whinery.....Star Route No. 1, Salem, Ohio
Isaac Wilson.....Bloomfield, Ontario, Can.
Walter Zell.....315 Kenwood Ave., Indianapolis, Ind.

CONFERENCE SUPERINTENDENTS OF DEPARTMENTS.

Child Welfare.
Jane Atkinson .....Holicong, Pa.
Equal Rights.
Mary Bentley Thomas .....Ednor, Md.
Industrial Conditions.
Will Walter Jackson.....50 Beekman St., New York
Narcotics.
Albert T. Mills.....1240 W. Macon St., Decatur, Ill.
Peace.
Arabella Carter.....1305 Arch St., Phila., Pa.
Prison Reform.
John Wm. Hutchinson.....Hempstead, N. Y.
Proper Publications and Amusements.
Florence H. Tittensor..30 N. Hermitage Ave., Trenton, N. J.
Purity.
Mary Travilla..419 N. Walnut St., West Chester, Pa.
Temperance.
Henry W. Wilbur.....140 N. 15th St., Phila., Pa.
Work Among Colored People.
Anna M. Jackson.....540 W. 122d St., New York

CHAIRMEN OF THE YEARLY MEETING'S PHILANTHROPIC COMMITTEE.

Philadelphia—Nathan Thorne, Moorestown, N. J.
Baltimore—O. Edward Janney, 825 Newington Ave., Baltimore, Md.
New York—Josephine H. Tilton, 120 S. Second Ave., Mt. Vernon, N. Y.
Ohio—
Indiana—
Illinois—Oliver Wilson, 120 Ayers Ave., Peoria, Ill.
Genesee—

YEARLY MEETING SUPERINTENDENTS OF DEPARTMENTS.

PHILADELPHIA.

Indians.
Joseph R. Gillam .....Mt. Holly, N. J.
Colored People.
Susanna M. Gaskill .....Swarthmore, Pa.
Temperance.
Charles Palmer .....Chester, Pa.
Proper Publications.
Anna K. Way.....27 S. Michigan Ave., Atlantic City, N. J.
Purity.
Cassandra T. Carr.....1715 N. 19th St., Phila., Pa.
Peace and Arbitration.
Jesse H. Holmes .....Swarthmore, Pa.
Women and Children.
Mary H. Kirby.....4926 Cedar Ave., Phila., Pa.
Equal Rights.
Susan W. Janney.....1627 Spruce St., Phila., Pa.
Prison Reform.
Joseph R. Gillam.....Mt. Holly, N. J.

NEW YORK.

Temperance.
Phebe W. Griffin.....21st St. and 5th Ave., Whitestone, N. Y.
Purity.
Will Walter Jackson....50 Beekman St., New York
Work Among Women and Children.
Elisabeth Stover.....156 Fifth Ave., New York
Colored Schools.
Anna M. Jackson.....540 W. 122nd St., New York
Gambling.
Franklin Noble.....337 State St., Brooklyn, N. Y.

BALTIMORE.

Peace and Arbitration.
Asa M. Stabler.....Spencerville, Md.
Purity.
Anne W. Janney..825 Newington Ave., Baltimore, Md.
Work Among Colored People.
Mary E. Thomas .....Ednor, Md.
Tobacco and Other Narcotics.
Pauline W. Holme..1517 McCulloh St., Baltimore, Md.
Temperance.
Benj. H. Miller .....Ashton, Md.
Prisons, Asylums and Hospitals.
Charles E. Clevenger .....Stephenson, Va.
Lotteries, Gambling and Kindred Vices.
R. Bently Thomas .....Ednor, Md.
Mission Work Among Women and Children.
M. Elma Lewis .....Roland Park, Md.
Demoralizing Publications.
Elizabeth R. Doran.1404 Eutaw Place, Baltimore, Md.
Equal Rights for Women.
Elizabeth B. Passmore.....Oxford, Pa.

OHIO.

Mission Work.
Mary H. Carpenter .....Eldora, Col.
Purity.
Sarah C. Fox .....R. F. D. No. 7, Cadiz, O.
Demoralizing Publications.
Leona M Whinery.....Star Route No. 1, Salem, O.
Temperance.
Jane H. Moore .....Emerson, O.
Tobacco.
Anna B. Walker .....Emerson, O.
Colored People.
Margaret C. Clark.....Emerson, O.
Gambling.
D. Richards.....R. F. D. 5, Salem, O.
Prison Reform.
Marietta Hartley .....R. F. D. 3, Alliance, O.

Peace.
Vacant because of death.

Equal Rights.
Miriam B. Tomlinson .....Salem, O.

INDIANA.

Peace and Arbitration.
Ellis Good .....New Vienna, O.

Temperance.
Robert O. James.....Pendleton, Ind.

Mission Work Among Women and Children.
Margaret K. Shoemaker .....Wabash, Ind.

Prison Reform and Capital Punishment.
Wilson S. Doan....626 Law Bldg., Indianapolis, Ind.

Tobacco.
Albert C. Wood .....Pendleton, Ind.

Work Amang Colored People.
Ida Keever .....Centreville, O.

Gambling, Lotteries and Kindred Vices—Demoralizing Publications.
Ralph Howell.....R. F. D., Springfield, O.

Equal Rights.
Lorenza Zell.....718 N. Noble St., Indianapolis, Ind.

Child Labor.
Dora C. Gallagher.....1799 McMillan St.,
Walnut Hills, Cincinnati, O.

ILLINOIS.

Mother's Meeting, Rescue Work, Purity, Literature.
Mary G. Smith .....Hoopeston, Ill.

Indian Interests.
Isiah Lightner .....Monroe, Neb.

Lotteries, Gambling, Etc.
Theo. Russell .....Winfield, Ia.

Peace and Arbitration.
Josephine T. Hollingsworth .....West Liberty, Ia.

Criminology and Prison Reform.
Albert T. Mills.....1240 W. Macon St., Decatur, Ill.

Temperance.
M. Amanda Mills .....McNabb, Ill.

Education and Equal Rights.
N. Gertrude Shinn .....Fairberry, Ill.

GENESEE.

Peace and Arbitration.
Wm. G. Brown .....Toronto, Ontario, Can.

Purity and Demoralizing Publications.
Charlotte C. Talcott .....Bloomfield, Ontario, Can.

Temperance and Tobacco.
Isaac Wilson .....Bloomfield, Ontario, Can.

Colored Schools of the South.
Wm. Green .....Walworth, N. Y.

Prison Reform and Capital Punishment.
Edgar M. Zavitz.....Coldstream, Ontario, Can.

Equal Rights.
Ella Zavitz .....Coldstream, Ontario, Can.

COMMITTEE ON EDUCATION.

Edward B. Rawson, Chairman,
226 E. 16th St., New York City
Elisabeth Stover, Secretary,
156 Fifth Ave., New York City
J. Eugene Baker .....Lansdowne, Pa.
Lorin H. Bailey.....1921 36th St., Washington, D. C.
Laura A. Boram .....Markleville, Ind.
William G. Brown.....24 King St., West Toronto, Can.
Elizabeth Chandler.....Waynesville, Ohio
Horace B. Clark.....Colerain, Ohio
Edward J. Durnall .....Swarthmore, Pa.
Sarah B. Flitcraft .....Chester, Pa.
Matilda Garrigues .....304 N. 35th St., Phila., Pa.
Caroline S. Jackson....6344 Greene St., Germantown, Pa.
Thomas A. Jenkins.....488 E. 54th Place, Chicago, Ill.
Esther Justice.....Langhorne, Pa.
Will Walter Jackson.....50 Beekman St., New York City
Amy J. Miller.....731 E. 31st St., Brooklyn, N. Y.
Caleb J. Moore.....Fallston, Md.
Hannah M. Russell .....Winfield, Iowa
Anne B. Sheppard.....126 State St., Camden, N. J.
Cornelia J. Shoemaker.....Philimont, Va.
Thomas W. Sidwell....Friends' School Washington, D. C.
Louis V. Smedley .....Tanguy, Pa.
Joseph Swain .....Swarthmore, Pa.
Alban G. Thomas .....Ashton, Md.
Mary E. Thomson .....Ogontz, Pa.
Emma Waln .....1708 Vine St., Phila., Pa.
Samuel Wickersham .....New Garden, Pa.
Edward C. Wilson....Friends' School, Park Place,
Baltimore, Md.
Edgar M. Zavitz .....Coldstream, Ont.

COMMITTEE FOR ADVANCEMENT OF FRIENDS' PRINCIPLES.

R. Barclay Spicer, Chairman,
140 N. 15th St., Phila., Pa.
Henry W. Wilbur, General Secretary,
140 N. 15th St., Phila., Pa.
Frank M. Bartram.....1639 Race St., Phila., Pa.
Margaretta W. Blackburn .....Fishertown, Pa.
Joel Borton .....Woodstown, N. J.
Charles F. Branson..Greenwood and Windemere Ave.,
Lansdowne, Pa.
T. Janney Brown .....Washington, D. C.
William C. Coles.....Moorestown, N. J.
Wilson S. Doan .....Law Bldg., Indianapolis, Ind.
Henry M. Haviland.....152 Prospect Park, West,
Brooklyn, N. Y.
Harry A. Hawkins.....373 W. 123d St., New York City
Jesse H. Holmes.....Swarthmore, Pa.
Emily G. Hunt.....709 Mentor Ave., Pasadena, Cal.
Caroline S. Jackson....6344 Greene St., Germantown, Pa.
O. Edward Janney..825 Newington Ave., Baltimore, Pa.
Susan W. Janney.....1627 Spruce St., Phila., Pa.
Elizabeth Lloyd.....140 N. 15th St., Phila., Pa.
Sarah T. Marshall .....Langhorne, Pa.
George B. Miller.....900 Park Place, Wilmington, Del.
Rebecca T. Miller.....Ashton P. O., Md.
Clarence C. Mills .....Decatur, Ill.
Paul M. Pearson .....Swarthmore, Pa.
Robert Pyle .....West Grove, Pa.
Isaac Wilson .....Bloomfield, Ontario, Can.
Edith M. Winder .....Swarthmore, Pa.
Herbert P. Worth .....West Chester, Pa.

APPENDIX

STATISTICAL REPORT OF FIRST-DAY SCHOOL ASSOCIATIONS.

PHILADELPHIA.

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SE SION	No. Officers & Teachers	Number Members	PUPILS			Average Attendance	Volumes Library	Friends' Lessons
						Number	Adults	Members			
Abington	Louis B. Ambler	Jenkintown, Pa.	10th mo. 1 to 6th mo. 1.	6	6	84	30	36	66	....	Yes
Alloway's Creek	Louisa Powell	Hancock's Bridge, N. J.	Entire year.	6	5	36	4	6	27	227	No
Bart	Louissa S. Pownall	Christiana, Pa.	Entire year.	5	5	40	14	30	....	98	
Birmingham	Isaac A. Passmore	West Chester, Pa.	5th mo. to 10th.	9	6	50	16	10	28	70	Yes
Bristol	Catharine R. Laing	Bristol, Pa.	10th mo. 1 to 6th mo. 1.	Adult Class only							
Buckingham	Marian L. Eastburn	Lahaska, Pa.	5th mo. 1 to 10th mo. 1.	8	7	80	26	20	....	250	Yes
Camden, Del.				Bible Reading after Meeting							
Camden	Emily S. Cooper	623 Penn St., Camden, N. J.	10th mo. 1 to 6th mo. 1.	5	5	42	32	37	18	500	Yes
Chester	Kate D. West	319 E. Broad St., Chester, Pa.	10th mo. 1 to 6th mo. 30.	12	12	84	22	34	46	338	Yes
Concord	Edith L. Painter	Brandywine Summit, Pa.	4th mo. 1 to 12th mo. 1.	11	11	40	28	31	22	150	Yes
Crosswicks	Adeline O. Waters	Crosswicks, N. J.		..	..	85	....	....	31	485	Yes
Darby	Matilda Garrigues	304 N. 35th St., Phila., Pa.	10th mo. 1 to 6th mo. 1.	12	10	78	....	3	53	225	Yes
Doe Run	George C. Maule	Gum Tree, Pa.	Summer months.	Adult Class only							
Doylestown	Harry J. Shoemaker	Doylestown, Pa.	11th mo. 1 to 7th mo. 1.	4	4	22	21	19	15	225	No
Ercildoun	Elizabeth W. Moore	Ercildoun, Pa.	Entire year.	4	4	26	14	21	14	100	Yes
Fair Hill	Stuart S. Graves	3033 Gtn. Ave., Phila., Pa.	9th mo. 1 to 6th mo. 1.	12	6	105	....	22	70	450	No
Falls	Frank B. Satterthwaite	Bridgewater, Pa.	Entire year.	2	2	34	30	31	20	....	Yes
Frankford	Leslie Griscom	4532 Mulberry St., Fkd., Pa.	10th mo. 1 to 6th mo. 1	6	5	28	....	1	23	449	Yes
Friends' Neigh. G'd.	Josephine K. Knapp	3927 Powelton Ave., Phila., Pa.	10th to 5th mo.	2	..	65	....	....	50	....	Yes
George School	Belle Vansant	George School, Pa.	9th mo. 15 to 6th mo 15.	7	6	200	....	125	160	2000	No
Germantown	Daniel Batchellor	454 W. Bringhurst St., Gtn., Pa.	10th mo. 1 to 6th mo. 1.	8	7	45	10	37	28	400	Yes
Girard Avenue	Robert L. Coates	1933 Judson St., Phila., Pa.	10th mo. 1 to 6th mo. 1.	14	14	105	55	75	105	....	Yes
Goshen	David C. Windle	West Chester, Pa.	5th mo. 1 to 11th mo. 1.	6	6	42	23	20	20	....	Yes
Greenwich	Anna P. Watson	Greenwich, N. J.	Entire year.	3	1	12	11	8	5	150	Yes
Gwynedd	G. Herbert Jenkins	Gwynedd, Pa.	9th mo. to 7th mo. 1.								
Haverford	Garrett Kirk	Upper Darby, Pa.	Entire year.	3	3	23	14	17	18	150	Yes
Hockessin	Lillian C. Mitchell	Hockessin, Del.	4th mo. 1 to 12th mo. 1.	5	5	40	22	18	21	90	Yes
Horsham	William J. Hallowell	Hallowell, Pa.	10th mo. 1 to 7th mo. 1.	7	5	73	41	46	39	....	Yes
Kennett Square	Emma S. Walton	Kennett Square, Pa.	9th mo. 1 to 6th mo. 1.	13	10	53	14	23	35	125	Yes
Langhorne	Edward Palmer	Langhorne, Pa	9th mo. 1 to 6th mo 1.	6	6	50	19	28	30	600	Yes
Lansdowne	Frank Maris	Lansdowne, Pa.	9th mo. 26 to 6th mo. 19.	12	11	65	17	38	44	498	Yes
London Grove	Ellen Pyle	London Grove, Pa.	4th mo. 4 to 1st mo. 9.	14	13	176	92	131	55	150	Yes
Makefield	Emma D. Eyre	Taylorsville, Pa.	Entire year.	7	6	74	41	27	42	185	Yes
Malvern	Anna S. Pyle	Malvern, Pa.	Entire year.	6	6	38	25	19	20	....	Yes
Mansfield	Thomas S. Gibbs	Columbus, N. J.	Entire year.	2	2	35	32	30	12	300	Yes
Medford	Chas. I. Hollinshead	Medford, N. J.	9th mo. 1 to 6th mo. 1.	4	4	52	36	24	20	200	Yes
Mickleton	Clara B. Haines	Clarksboro, N. J.	9th mo. 1 to 7th mo. 1.	13	13	69	45	41	35	372	Yes
Middletown	Anne J. Darlington	Media, Pa.	4th mo. 1 to 12th mo. 1.	3	3	22	18	18	8	150	No
Mill Creek	Sara J. Mitchell	Hockessin, Del.	Entire year.	Ad't class only, 10 pup's, all F'ds but 1							
Millville	Wilmer W. Kester	Millville, Pa.	Entire year.	13	13	105	56	68	....	305	Yes
Moorestown	William C. Coles	Moorestown, N. J.	10th mo. 1 to 6th mo. 1.	16	16	197	76	178	124	500	Yes
Mount Holly	Priscilla H. Clothier	Mount Holly, N. J.	9th mo. 5 to 7th mo. 4.	5	4	28	17	15	15	530	Yes
Mullica Hill	Anna J. Kirby	Mullica Hill, N. J.	9th mo. 1 to 7th mo. 1.	10	5	38	27	17	24	477	Yes
New Garden	Samuel Wickersham	New Garden, Pa.	4th mo. 1 to 1st mo. 1.	12	11	113	33	48	50	600	Yes
Newtown	Robert Kenderdine	Newtown, Pa.	Entire year.	17	12	85	35	48	47	....	Yes
Newtown Square	D. Hunter Lewis	Newtown Square, Pa.	5th mo. 16 to 11th mo. 7.	5	4	24	17	17	16	150	Yes
Norristown	Ellwood Roberts	603 W. Main St., Norristown, Pa.	9th mo. 1 to 6th mo. 30.	13	13	109	51	63	55	250	Yes
Orange Grove	A. Elizabeth Lawrence	1719 E. Colo. St., Pasadena, Cal.	Entire year.	Adult class only, Av. Attendance 12							
Penns Grove	Ella Broomell	Cochranville, Pa.	4th mo. 1 to 11th mo. 1.	4	4	35	30	27	20	50	Yes
Plymouth	Clara T. Sheppard	Broad Axe, Pa.	9th mo. to 7th mo.	14	14	75	20	60	30	230	Yes
Providence	Anne J. Darlington	Media, Pa.	11th mo. to 7th mo.	7	6	42	29	28	23	....	No
Race Street	Edwin W. Perrott, Jr.	2027 Ontario St., Phila., Pa.	10th mo. 1 to 5th mo. 1.	6	3	100	80	100	74	....	No.
Reading	John B. Bowers	205 Winsor St., Reading, Pa.		Bible Reading after Meeting							
Richland	Jane G. Kinsey	Quakertown, Pa.	9th mo. to 7th mo.	10	8	70	20	17	50	275	Yes
Sadsbury	Jesse L. Webster	Christiana, Pa.	Entire year.	11	11	58	32	40	27	500	Yes
Salem	Mary J. Pancoast	Salem, N. J.	9th mo. 1 to 7th mo. 1.	11	11	76	30	39	42	403	Yes
Schuylkill	Mrs. Ernest Darlington	353 Wash. Ave., Phoenixville.		2	2	25	12	6	....	....	
Solebury	Achsah L. Hurley	New Hope, Pa.	5th mo. 16 to 10th mo. 17.	7	7	86	30	23	37	500	Yes
Spring St. Mission	Ellwood Heacock	2027 E. College Ave., Phila.	10th mo. 1 to 6th mo. 1.	11	2	112	....	....	68	400	No
Stanton	John A. Cranston	Newport, Del.	Entire year.	Ad't class, 7 pup'ls, 3 F'ds. Av. At. 5							
Stroudsburg	Anna Walton Palmer	Stroudsburg, Pa.	Entire year.	Ad't class, 12 pupils, 10 are Friends							
Swarthmore	Eugene M. Chambers	Swarthmore, Pa.	9th mo. 15 to 6th mo. 15.	14	13	145	45	123	100	160	Yes
Third Haven	Wilson M. Tylor	Easton, Md.	4th mo. 1 to 10th mo. 1.	5	5	38	28	37	17	250	Yes
Trenton	John R. Satterthwaite	Trenton, N. J.	10th mo. 1 to 7th mo. 1.	17	16	103	55	60	60	900	Yes
Unionville	Thomas S. Chambers	Unionville, Pa.	Entire year.	2	2	15	15	15	10	....	Yes
Valley	Joseph Flowers	Wayne, Pa.	4th mo. 1 to 12th mo. 31.	9	8	68	33	48	25	200	Yes
West Chester	Herbert P. Worth	West Chester, Pa.	9th mo. 15 to 6th mo. 15.	19	18	153	42	81	98	930	Yes
Westfield	Sarah H. W. Conrow	Riverton, N. J.	10th mo. 1 to 6th mo. 1.	7	7	65	30	54	44	431	Yes
West Grove	Anna R. Beitler	West Grove, Pa.	4th mo. 1 to 12th mo. 1.	15	14	77	44	37	34	100	Yes
West Philadelphia	George D. Miller	313 N. 33rd St., Phila., Pa.	10th mo. 1 to 6th mo. 1.	9	9	89	32	65	61	1000	Yes
Willistown	Lewis V. Smedley	Tanguy, Pa.	5th mo. 1 to 11th mo. 1.	7	6	40	20	10	28	450	No
Wilmington	Lewis W. Brosius	1502 Delaw'e Ave., Wilmington	9th mo. 15 to 6th mo. 15.	18	17	85	27	40	56	800	Yes
Woodstown	Mary E. Borton	Woodstown, N. J.	9th mo. 1 to 7th mo. 1.	20	16	126	48	91	78	987	Yes
Wrightstown	Lydia M. E. Thompson	Wycombe, Pa.	5th mo. 16 to 11th mo. 1.	9	9	88	58	36	40	444	Yes
Yardley	Sarah B. Knowles	Yardley, Pa.		Adult class only, 10 pupils, all F'ds.							

The enrollment of the following schools includes a cradle roll:

Kennett Square
London Grove
West Grove

Friends co-operate with others in holding school in

Bear Gap.....Address William U. John, Elysburg, Pa.
Harrisburg.....Address Furman L. Mulford, Harrisburg, Pa.
Merchantville.....Address Phebe W. Buzby, Merchantville, N. J.
Pine Grove.....Address Eleanor P. Cooper, ———, N. J.

NEW YORK.

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SESSION	Are Friends' Lesson Leaves Used?	No. of Officers and Teachers	Pupils Enrolled.	Average Attendance.	How Many are Members of Meeting?	How Many are Not Friends?	No. of Volumes in Library.
Friends' Academy	Nelson A. Jackson	Locust Valley, N. Y.	9th mo. to 6th mo.	No	4	54	45	....	....	....
Brooklyn	Edward Connell	43 Willow St., Brooklyn, N. Y.	10th mo. to 5th mo.	Yes	9	76	47	72	....	500
Chappaqua	Lucretia M. Heacock	Chappaqua, N. Y.	All year.	Yes	4	24	15	12	....	....
Cornwall	Rowland Cocks	Cornwall, N. Y.	All year.	Yes	3	22	16	19	....	....
Flushing	To be appointed		10th mo. to 6th mo.	Yes	2	15	8	9	....	100
Granville	Leonard C. Thorne	Granville, N. Y.	All the year.	No	1	14	12	14	....	....
Jericho	Amy Willets	Jericho, N. Y.	4th mo. to 1st mo.	Yes	5	20	15	2	....	100
Manasquan	Geo. F. La Fetra	Belmar, N. J.	All year.	Yes	6	45	25	5	....	75
New York	J. Jay Watson	985 Summit Ave., New York.	10th mo. to 5th mo.	Yes	3	15	10	9	....	....
North Easton	Phebe A. Hoag	Schaghticoke, N. Y.	All year.	Yes	2	43	16	20	....	30
Plainfield	Mabel H. Vail	437 E. 5th St., Plainfield, N.J.	10th mo. to 6th mo.	No	6	48	30	23	....	90
Purchase	Samuel Willets	Purchase, N. Y.	6th mo. to 11th mo.	Yes	5	40	38	34	....	185

BALTIMORE.

Park Ave. Baltom'e.	Thos. B. Hull	444 Equitable Bldg., Balto,Md.	9th mo. to 6th mo.	Yes	9	71	35	65	6	4200
Eastern Dis., Balto.	Thos. O. Matthews	10 N. Frederic St., Balto.,Md.	9th mo. to 6th mo.	Yes	5	115	50	25	90	815
Sandy Spring	Catharine D. Thomas	Ednor, Md.	11th mo. to 6th mo.	Yes	5	49	39	38	11	....
Gunpowder	Granville Matthews	Cockeysville, Md.	All the year.	Yes	3	42	10	35	7	TL.
York, Pa.	Bertha K. Cleaver	York, Pa., R. F. D. 3.	All the year.	Yes	3	12	8	7	5	TL.
Little Falls	Anna R. Benson	Benson, Md.	11th mo. to 6th mo.	Yes	2	18	7	17	1	TL.
Menallen	Josiah W. Prickett	Biglerville, Pa.	All the year.	Yes	8	40	20	36	4	TL.
Hopewell	Susan T. Pidgeon	Wadesville, Va.	4th mo. to 1st mo.	Yes	7	43	24	40	3	TL.
Goose Creek	Henry B. Taylor	Lincoln, Va.	5th mo. to 11th mo.	Yes	11	97	50	40	10	100
Woodlawn	L. W. Gillingham	Accotink, Va.	All the year.	No	3	25	11	18	7	100
Winchester	Jonah Rees	Winchester, Va.	All the year.	Yes	5	33	20	23	10	TL.
E. Nottingham	Howard Brown	Rising Sun, Md.	5th mo. 1 to 10th mo. 1.	Yes	2	20	....	4	16	200
W. Nottingham	Edward E. Buffington	Rising Sun, Md.	All the year.	Yes	..	....	8	Confer'ce Class		
Oxford	Elizabeth L. Brinton	Oxford, Pa.	All the year.	Yes	10	37	22	28	9	TL.
Eastland	Howard Coates	Nottingham, R. F. D. 2.	5th mo to 10th mo.	Yes	11	56	33	30	36	50
Fawn	Thos. W. Brown	Woodbine, Pa.	4th mo. to 10th mo.	Yes	2	25	20	20	5	250
Deer Creek	Ruth Hannah Matthews	Darlington, Md.	All the year.	Yes	3	21	11	11	10	TL.
Penn Hill	Ruth S. Terrill	Peters Creek, Pa.	5th mo. to 10th mo.	Yes	11	67	37	38	29	200
West Branch	Thos. E. Moore	Grampian, Pa.	All the year.	No	10	60	45	45	15	40
Center	Geo. W. Fisher	Warrior's Mark, Pa.	All the year.	Yes	7	36	21	22	14	100
Fishertown	Marg. W. Blackburn	Fishertown, Pa.	Nine months.	No	11	60	40	51	9	127
Washington	B. T. Janney	Curtis School, Washington,D.C.	9th mo. to 6th mo.	No	3	30	20	....	....	50
Drumore	Penrose Rutter	McCall's Ferry, Pa.	All the year.	Yes	7	40	20	35	5	TL.
Bald Eagle	Louisa A. W. Russell	Fleming, Pa.	All the year.	Yes	..	..	18	Con. Class		TL.
Forest Hill	Wilmer P. Hoopes	Forest Hill, Md.	No school the past year.		..	..	....	....	....	....
Pipe Creek	Lydia L. Smith	Linwood, Md.	No school.		..	..	....	....	....	....
Bush Creek			No school.		..	..	....	....	....	....
Fairfax	Mary Ruth Williams	Waterford, Va.	No school.		..	..	....	....	....	....

INDIANA.

Fall Creek	Charles Fussel	Pendleton, Ind.	12 months.	Yes	9	....	29	....	....	....
Green Plain	Susan M. Roberts	S. Charleston, Ohio.	8 months.	Yes	4	....	13	....	....	....
Richmond (N. A St.)	Elizabeth Dalby	Richmond, Ind.	12 months.	Yes	12	....	23	....	....	....
Lincolnville	Margaret Shoemaker	Wabash, Ind.	12 months.	No	..	....	12	....	....	....
Waynesville	Edwin Chandler	Waynesville, Ohio.	12 months.	No	6	....	30	....	....	....
Westfield	Abram H. Brown	Camden, Ohio.	9 months.	No	9	....	34	....	....	....

ILLINOIS.

Benjaminville	Anna E. Hill	Holder, Ill.	All year.	No	8	49	33	25	24	....
Blue River	Lewis N. Trueblood	Salem, Ind., R. F. D. 9.	All year.	No	7	60	40	51	9	....
Clear Creek	Ida J. Mills	McNabb, Ill.	4th mo. to 11th mo.	Yes	12	45	30	30	15	....
Prairie Grove	Lewis W. Canby	Winfield, Iowa, R. F. D. 1.	5th mo. to 12th mo.	Yes	5	....	15	12	....	....
Chicago	Thomas A. Jenkins	488 E. 54th Pl., Chicago, Ill.	9th mo. 1 to 7th mo. 1.	No	2	....	16	15	1	50
Genoa (Union)	Isaiah Lightner	Monroe, Neb.	All year.	No.	9	50	40	2	48	400
Lincoln	Catharine B. Carr	Lincoln, Neb.		Yes	..	4	4	....	....	....
Marietta	Elizabeth T. Woodward	Marshalltown, Iowa.	Summer months.	Yes	..	....	5	....	....	....
West Liberty	John S. Taylor	West Liberty, Iowa.		Yes	2	....	7	....	....	....

OHIO.

Concord	Edgar A. Berry	Bridgeport, Ohio, R. F. D. 2.	All the year.	Yes	2	16	5	All	....	....
West Grove	Esther J. Fox	Cadiz, O., R. D. 7.	Eight months.	Yes	1	10	6	All	....	....
Salem	Leona M. Whinery	Salem, O., Star Route No. 1.	Seven months.	Yes	2	8	6	All	....	....
		Short Creek School temporarily discontinued.								

GENESEE.

Lobo	S. P. Brown	Coldstream, Ont.	4th mo. 1 to 12th mo. 1.	Yes	8	64	44	50	14	215
Pelham	Elston E. Willson	Chantler, Ont.	5th mo. 1 to 11th mo. 1.	No	3	20	12	....	....	....
Newmarket (Union)	Charles Willson	Newmarket, Ont.	All year.	No	8	....	62	....	....	....

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Persons desiring conveyance from station to meeting house (two or three miles) must notify Pennock M. Pyle, Hamorton, Pa.

The trolley from Wilmington arriving at Kennett Square at 9 a. m. will also be met by conveyance if desired.

Box luncheon.

A NEW MECCA IN NEW ENGLAND.

Hitherto, Provincetown has been little more than a name to the summer visitor in Massachusetts; perhaps remembered as a rather quaint old town still maintaining town criers to spread important news; a picturesque town, colonized now by artists; built at the very tip of Cape Cod—the goal of a charming sail down Boston harbor, in and out among the islands with their many lights.

Now, Provincetown has taken on a new interest, in the monument to the Pilgrims, dedicated on August 5th. For it was into this safe harbor "one of the world's rare havens," that the Mayflower, after a rough voyage of sixty-seven days, found herself guided on the 21st of November, 1620. In the cabin of the Mayflower, before coming to anchor, the first instrument of government on this side the sea, the paper known as the "immortal compact," was drawn up and signed by the forty-one men of the Mayflower's company. Having thus pledged themselves to the high purpose of securing "the general good" of the new colony undertaken "for ye glory of God, and advancement of ye Christian faith and honour of our king and countrie," the ship was anchored, and upon the sandy shore of Provincetown, these men "fell upon their knees and blessed ye God of heaven, who had brought them over ye vast and furious ocean, and delivered them from all ye periles and miseries thereof, againe to set their feete on ye firm and stable earth, their proper element."

True, this was not made their abiding place; and Plymouth, the first home of these men and women of faith and courage, has already built a monument to their memory. But when we remember that voyage upon a nearly trackless ocean; that landing upon an unknown shore at the beginning of winter; that unwavering determination of brave men mated with brave women to found a government upon freedom and justice, it would seem that a monument to their memory in every state of our Union, inscribed as is the Provincetown monument, with their purpose and their ideals, could not over-celebrate their memorable action.

The Pilgrim monument—a new interest for the tourist in New England, is modeled after the Mangia tower of the Municipio at Siena, built in 1309. It rises two hundred and fifty-two feet from its base—three hundred and forty-seven feet above the harbor. It stands upon a low sand hill just back of the little town skirting the harbor. One wondered how this monument of enormous weight —more than fourteen million pounds—could be built upon sand. But the engineers knew how to make with concrete and steel in an excavation ten feet in depth, a foundation hard as nature's rock, fifty feet square at the base, diminishing like a pyramid, to twenty-eight feet square. Upon this foundation is built the square tower, of gray granite from Maine. Its battlemented top is surmounted by a secondary tower, also with battlements. Its construction promises to be a monument to the engineering skill of the twentieth century, as well as a memorial of our forefathers of the seventeenth century. It is said not to have settled a fraction of an inch; and the tests of the government engineers show that it stands without the slightest sign of vibration, "four square to all the winds that blow." At the dedication exercises chief among the speakers were ex-President Eliot of Harvard; Senator Lodge, and President Taft from whose addresses the following quotations indicate the message of the noble monument:

"As usual in such enterprises, it was the women that suffered most. When the sailor coming over the seas sights this monument, when the summer visitor contemplates its massive strength, when the people of the Cape see from far its towering height, let them then remember the brave women as well as the brave men who made Plymouth Colony live, and through whom the colony transmitted the Pilgrims' ideals to other generations that in three centuries spread over a continent. —*Ex-President Eliot.*

"High ideals in the conduct of life are what survive, and that is why the Pilgrim narrative stands forth in the pages of every history as one of the great events of the time;—not because they were the founders of the Republic, but because they had great purposes and by their conception of duty influenced the fate of men."—*Senator Lodge.*

"We need not defend the lack of liberality which in their early history the Pilgrims may have shown to those differing with them in religious belief and creed. Out of the logic of their processes intellectually came religious freedom, while in the energy of their religious faith they uncomplainingly met the hardships that were inevitable in the search for liberty. It is meet, therefore, that the United States as well as the state of Massachusetts should unite in placing here a memorial to the Pilgrims."—*President Taft.*

ELIZABETH POWELL BOND

A NEW ENGLAND PILGRIMAGE.

Fourth-day, the seventh, we started on a short pilgrimage to a section of New England, part of it at one time noted for Friendly activity. We spent two days with our Friends, David J. and Mary R. Burdick, who live in the winter in Fall River, and in the summer at Fairhaven, opposite New Bedford. The former town was the home of the late H. H. Rogers, of Standard Oil fame. The Burdicks are members of New York Monthly Meeting, having joined by convincement last spring. Hunting for a religious environment in an atmosphere of simple spiritual religion, they chose our branch of Friends, as against other religious homes easily at hand, and cordially offered.

For two days Friend Burdick's automobile was our vantage ground for sight-seeing. These two days taught us as never before how thoroughly conscience and carefulness in manipulating this twentieth century vehicle, tends to the safety and comfort of an outing of this sort.

Arriving at Fall River in the morning, we made a run south to the tip end of Rhode Island, at Seaconet Point. We passed the length of the island of Rhode Island, opposite the mainland, beyond the river, which is really the east arm of Narragansett Bay. There, our far-away ancestor nearly 300 years ago, with others who had been driven at the cart-tails from Salem, Mass., for conscience sake, formed a settlement based on the gospel liberty of the sons of God.

At Little Compton we passed the ancient, but nicely kept Friends' Meeting House. When the Society troubles came on in New England, this meeting went Wilburite, and was held to its moorings by a persistent and peculiar scion of the Quaker faith. He "to his fathers has gone," and the meeting house has long been tenantless.

From Seaconet we spun up the "rock-bound coast," halting at Westport Harbor and Westport Point, in Massachusetts. These are ideal summer resorts, in great contrast to the vanity-fair type of seashore towns in New Jersey and on Long Island. Approaching New Bedford we passed a Wilburite meeting in the suburbs, and were soon domiciled in the Burdick home in Fairhaven.

Sixth-day we inspected New Bedford, the Rogers benefactions in Fairhaven, and made the hop of forty miles on Cape Cod. Going out on the trip we skirted the shores of Buzzards' Bay, returning by the more inland route. Along the shore summer residences of quiet dignity and enjoyable seclusion are numerous. The Long Plain Meeting House was visited on the main-traveled road. It is an ancient structure, but has been distressingly modernized both within and without. The little meeting which gathers there is severely Gurneyite, using the term in no disparaging sense. The "preacher's gallery" has been replaced by a long table, and to the right stands the church organ, which grinds out the music to the hymns when the assembled Quakers burst forth into song. The meetings hereabout are much given to activity, which in an older time would probably have been called "creaturely," that is, most of the worshippers seem to think that they must do something in meeting to keep things moving. At Acushnet we passed the prosperous looking Gurneyite Meeting House. Its tightly closed shutters prevented the visitors from spying out its internal arrangements.

More than one article would be necessary to adequately describe the "benefactions," of H. H. Rogers to Fairhaven. A particularly complete and finely equipped library; a splendid town hall; an almost perfectly appointed inn, are part of the structures which the Standard Oil millions built in the town. The crowning elegance, however, is the Unitarian Church, said to be the most costly church building of its size in this country, if not in the world. The stone carving without is exceeded in costliness and finish by the wood carving within. That all might be in keeping with the art and architecture of the building, a large endowment fund was provided, in order that a highly-paid preacher and a professional choir might entertain in an atmosphere of entire fitness, those who worship amid such outward elegance.

New Bedford, home of the ancient whaling industry, which still survives in no mean proportions, was once a Quaker center. A fairly prosperous Gurneyite meeting in the center of the city, houses the saving Friendly remnant. It is said that the Friends laid the foundation of the city's wealth. The wealth has increased, but the Friends have not. Whether the "deceitfulness of riches" had anything to do with fostering this condition we leave for a judgment better informed or more dogmatic to determine.

We reluctantly saw our Friends "speed the parting guest," and turned toward Adams by way of Boston. We left "the hub" early in the morning by the Hoosac Tunnel Route, on a train so slow that it took five hours and thirty minutes to go a hundred and forty-three miles.

Concord, famous as the abode of reformers and philsosphers, was passed in the early morning. Emerson and Alcott of other days lived there, while of the captivating group, Frank B. Sanborn, biographer and interpreter of John Brown and Theodore Parker, still abides in the town where "the shot heard 'round the world" was fired. The

morning air was refreshing and almost frosty. So over-charged with oxygen was it, that no tonic distilled from the transcendental philosophy, was needed to fill one with the joy of life.

Arriving at Adams, we were joined by Henry M. Haviland, of Brooklyn, and Butler M. Hoag, of North Easton, N. Y. Business in relation to the meeting house property in Adams occupied all of Seventh-day afternoon. First-day afternoon a meeting was held in the old house of worship, nearly every seat being taken. A large fire place at one end of the house was the only means of heating the structure. Interested persons in Adams had rolled a huge backlog on the ancient andirons, ready for a fire if needed. A picture of Hannah Hoxie, the last ministering Friend who belonged to that meeting, hung over the fire place. This Friend was an aunt of Susan B. Anthony, the latter having been born in Adams, where her father operated one of the first cotton mills in Massachusetts. A story of a tender conscience, in connection with these andirons is interesting. A descendant of the Anthony family, having an eye for the ancient and the antique, some years ago broke into the meeting house, and purloined the andirons. But his conscience so troubled him that he secretly returned the stolen property.

The meeting at Adams was laid down in 1847, and for nearly half a century no Friendly message broke the silence and desertion in the meeting house. Two years ago the New York Advancement Committee began holding occasional meetings in the venerable building. Every such effort has amply justified itself, the gathering on the 11th inst. being no exception to the rule. The assembled multitude seemed to hear the messages given gladly, and they lingered long after adjournment in almost pathetic reverence expressed for the Friendly faith. H. W. W.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting began its autumn sessions at Benjaminville, near Holder, Ill., Sixth-day afternoon Ninth month 2nd, when the meeting of Ministers and Elders was held, with personal representation from two of the four Executive and Monthly Meeting composing the Quarter, written reports only, coming from the other two. Four recorded ministers were present, some of them giving fitting words of counsel and encouragement, citing us to the source, whence comes all true strength.

At ten o'clock, the following day, the Quarterly Meeting general, assembled, and after a devotional period of an hour, during which we were exhorted to be faithful to our opportunities and responsibilities, we went into business session, until noon, when, according to our custom of many years, we took a recess, partaking of a lunch, spread on tables on the grassy yard, under the shade of majestic maple trees. After doing ample justice to the eatables before us, and when our careful Marthas (what would we do without *them*, especially at such times at this) had "gathered up the fragments," and stowed away the dishes in the cupboard of the meeting house, we reassembled to continue the consideration of the business, for which we had come together.

Taking up the Queries and their answers from the different meetings, much expression regarding them was given, and it was gratifying to note, in some instances, an evident improvement over last year's conditions, though some deficiencies were reported. No gains in membership, but larger attendance of meetings for worship, as gathered from the statistical reports, and we could but feel that the outlook for the future is hopeful.

On First-day morning, at 10 o'clock, our First-day school held its usual session, giving at its close our visitors the opportunity to speak to us, if they so desired, which several did, expressing their gratification at being with us, and encouraging us to perseverance in the work.

The meeting, following the school, was quite largely attended, though the threatening weather prevented some from coming from our city of Bloomington, 10 miles distant, who often meet with us at this particular meeting, looking forward, for weeks to it, with pleasurable anticipations. After the usual silence a friend read the 40th Psalm, rather an innovation on old-time customs, but which seemed to be received with approval, judging from remarks heard afterward. Our ministering friends all spoke, and we felt while listening to their communications, that our answer to the second query for the Meeting of Ministers and Elders had been truthful, that "those appearing in the ministry gave evidence of divine qualification, in the exercise of their gifts," their words carrying conviction to the minds of their hearers, several, even among the younger portion of those in attendance, saying "we had a *good* meeting." I would be glad, indeed, to give their words, or the substance of them, to the readers of this paper, but as I took no notes, and my memory being treacherous of late years, it is impossible to do so. I remember one speaker plead earnestly with us to endeavor to put ourselves in tune with the infinite Father, that we might become more Christ-like

more loving, more willing, and more capable of doing good to our fellows. The spirit of love seemed to pervade and permeate the assembly.

One dear, aged, invalid friend, who had been deprived of the privilege for years, of attending our meetings, was present, saying, she wanted to come and see her old friends once more, her daughter bringing her a distance of ten miles on the cars, and though tired at the close of the meeting First-day, was glad she came, enjoying being with us once again. She was born, reared and married among Friends, and is still a Friend. Another Friend, nearing her nineties, much afflicted with rheumatism, visited us at the noon hour, it being so difficult and painful to get in and out of her carriage, and so tiresome sitting a long meeting, that was all she could do. She, too, is a staunch Friend. The one first spoken of, had the misfortune, on her return home that night, to fall down several stair-steps, injuring herself very seriously, so that her recovery is doubtful.

In the afternoon, the First-day school conference was held. It is our custom to have it on Sixth-day evening, but rain preventing, it was postponed until Seventh-day evening, but at the close of the meeting that day, the weather looked so threatening, it was thought best to put it off till First-day afternoon, which proved clear and pleasant, and there was a full attendance. The exercises, consisting of responsive Bible reading, essays, recitations and songs by the little ones, and songs by the young people, were all very creditable to the performers, and seemed gratifying to the audience. This closed the proceedings of our Quarterly Meeting. That evening there was a rain, the like of which has not been seen in this immediate locality for years, streams and ditches overflowing their bounds, and carrying away everything within reach, that could be carried away.

You will notice that singing was a part of the program of our Conference. We have had it in our First-day schools for years, care being taken to select unobjectionable hymns. The children enjoy the music and singing, and when the sentiment sung, is not antagonistic to our principles, we see no harm in its use. I think, though, there is not a member of our meeting, who wishes it to be introduced in our meetings as part of our worship. We are staunch Friends in that respect.

It has often seemed to me, and I have heard others say the same, that the social mingling during our recess for lunch, and in our homes with our visiting friends, does almost as much good as transacting the business, and discussing the queries and their answers, for the conversation, drifting often to Society matters, we feel more freedom to express our views than in meeting; we come into closer touch one with another, becoming more charitable towards one another, and finding, perhaps, a greater agreement in sentiment, than we had imagined; not that I would ignore these by any means, for the business is a necessity, and the consideration of the condition of our different meetings is always interesting to me, never growing weary during these meetings.

Holder, Ill. ELIZABETH H. COALE.

THE BARNESVILLE FRIENDS' SCHOOL.

Our readers will remember that the school at Barnesville, Ohio, belonging to Ohio Yearly Meeting of Conservative Friends, was destroyed by fire this spring. Steps were immediately taken to rebuild, and commendable progress has been made. The following paragraphs are taken from a recent letter in *The Friend.*

"Work on the main building was held back considerably owing to the steel necessary in its construction being delayed. This has arrived and nearly all of the floor for the first story, and part for the second, is in place. The halls and first and second floors are to be made of concrete. The old walls were found to be in excellent condition considering what they had passed through, and, with the exception of a few places, the outside is very nearly as clean as it was before the fire. Just above the windows in places it is some smoked, but not enough to require painting. It is the hope of the superintendent of construction to have this building under roof by Yearly Meeting, which convenes Ninth month 24th.

"The boys' dormitory is already roofed and lathers are at work with the idea of being ready to plaster by the first of next week. The committee hopes to have the woodwork on by Yearly Meeting time so as to use the three floors for lodging purposes and to serve meals in the basement. In this way it is believed that at least 70 Friends can be accommodated in this building.

"The buildings are to be heated from one central heating plant located about 80 feet east of the main building, by a vacuum steam heating system. The steam is to be generated in two 30 horse-power boilers and the vacuum to be maintained by a pump located in the boiler room. Immediately over the boiler room is to be a room fitted for a laundry. It is probable that the machinery for this will be driven by two or more electric motors.

"The buildings are to be supplied with water by a six-inch main connected to the Barnesville water works system. The work for this is to be completed by Eleventh month 1st."

—*American Friend.*

COMFORT.

Be not discouraged by the toilsome round
Of tasks which compass all thy earthly way,
For in God's Word this promise true is found—
Thy strength shall be sufficient to thy day.

Take up the duty which unto thy hand
Lies nearest. Thus the weary length
Of days shall blessed be; for He has planned
That as thy day so e'en shall be thy strength.

Dost lonely heart for love so fondly crave
That tear-dimmed eyes the way can scarcely see?
Faint not! God's love enfolds thee, so be brave,
For as thy day thy strength shall surely be.

Lincolnville, Ind. GRACE L. OSWALT.

BIRTHS.

CONCKLIN.—At Pomona, N. Y., Eighth month 30th, 1910, to Ervin R. and Leah M. Concklin, a daughter, who is named Mildred Laura Concklin.

GARDNER.—In Newark, N. J., Eighth month, 1910, to Howard S. and Florence Jones Gardner, a daughter who is named Emma Wood Gardner.

GAUNT.—Eighth month 31st, to Dillwyn G. and Anna C. L. Gaunt, a daughter, named Mary Elizabeth Gaunt.

LEA.—At Syracuse, N. Y., Ninth month 10th, 1910, to Theodora Sedgwick and John Bentley Lea, a son, who has been named John Sedgwick Lea.

DEATHS.

ELLIS.—At Troy, O., Ninth month 6th, 1910, Franklin Ellis, in his 58th year; son of Matilda L. and the late Charles J. Ellis; a member of Race Street Meeting.

IREDELL.—At Mullica Hill, N. J., Eighth month 28th, 1910, William F. Iredell, aged 69 years. He was a member of Pilesgrove Monthly Meeting. A loving wife and son survive him. He had been postmaster in his home village for a number of years. His sudden transition from this life is a shock to the community in which he lived. His illness was of only a few hours duration.

The large concourse of friends and neighbors attending the funeral on the 31st manifested the esteem in which he was held. Interment in Friends' cemetery, Mullica Hill, N. J.

LUKENS.—Eighth month 19th, 1910, Alada B., widow of Ephraim C. Lukens. Funeral services were held Eighth month 22nd, from her late residence, 114 West Johnson St., Germantown, Philadelphia.

PANCOAST.—Mary Pancoast, wife of Caleb R. Keeney, Ninth month 6th, 1910. She was in her 92nd year and for a long time has been confined to her home and unable to attend meeting or visit her friends. A sweet disposition made her a patient sufferer even when in the most excrutiating pain, and in her last hours unconsciousness came as a blessing to close a long, uplifting, helpful life.

POWELL.—In Willistown, Pa., on Eighth month 22, 1910, Sarah A., widow of Thomas Powell, aged 84 years and 10 months. Funeral from the residence of her son, Owen B. Powell, on West Chester and Philadelphia trolley, on the 24th. Interment at Media Cemetery.

PYLE.—On Ninth month 1st, 1910, at his late residence, Joseph H. Pyle, aged 70 years. Funeral at London Grove Meeting House, Ninth month 4th.

SPEAKMAN.—Suddenly, on the 5th of Ninth month, 1910, Samuel Speakman, of Harvey, Del., in his 66th year, son of the late Cyrus N. and Sarah Ann Cloud Speakman, of Chester Co., Pa. Born and raised a Friend, this quiet man exemplified in his daily life, in little kindnesses and thoughtful ways for others that fundamental principle of our Society, that to do one's daily duty to the best of one's ability is a true religion. His earnest loving spirit will live on as an inspiring memory to all who have had the privilege of his true friendship.

E. H. S.

NOTES AND ANNOUNCEMENTS.

The Universal Peace Union, aided by the Pennsylvania Peace Society, held a commemoration meeting at the Peace Rooms of the 80th birthday anniversary of its President, Alfred H. Love, on the 6th, the real anniversary occurring on the 7th. Tributes were paid by Hannah H. Hatton, Chalkey Hatton, Lukens Webster, Deborah C. Leeds,, Thos. J. Whitney, Elizabeth Webster and Dr. H. H. Childs. A testimonial prepared by Daniel Batchellor was signed by those present and a seal wallet containing $15 in gold, in addition to notes, was tendered him by the Union, which elicited a happy response.

Wm. Canby Ferris (eldest son of David Ferris), of Wilmington, in the name of the Delaware Peace Society, presented some money, also reading a poem written by a member from Wilmington for the occasion.

A bunch of pink and white roses was presented by Hannah Hatton, and it contained 44 flowers, one for each year he had served as President of the Universal Peace Union. A book of poems came from Gertrude Yates of Sewickley, Pa. Greetings and congratulations were read by Arabella Carter from those unable to be present, these embracing many well-known people who had travelled the early days of reform movements with Alfred H. Love. Among them were Samuel S. Ash, Isaac H. Clothier, Rev. Joseph May, Rev. Henry S. Clubb, Belva A. Lockwood, Abbie Ballou Heywood, Wm. P. Bancroft, Susan S. Fessenden. In all, seven states and the District of Columbia were represented by these tributes from absentees. One of them spoke of Alfred H. Love as the "youngest old man he had even been fortunate enough to know," and surely the alertness, the happy responses, and real appreciation of the event shown by this octogenarian proved it a truth.

A. C.

Caln Quarterly Meeting [Orthodox, of Philadelphia Yearly Meeting] was recently held at the old East Caln Meeting-house [near Coatesville, Pa.], it probably being the last time it will ever be held there. Hereafter it will be held alternately in Coatesville and Downingtown.

Caln was one of the earliest meetings established by Friends after their exodus from England in 1682, and within its walls the followers of George Fox have worshipped ever since, until the removal of most of the members to the towns and cities has necessitated the closing of its doors and the establishment of meetings in Coatesville and other places.

There was a very gratifying attendance at the Quarterly Meeting, a number of Friends from a distance being present.—*Public Ledger, Eighth month 31st*, 1910.

In the paper by Elizabeth Coale on Consecrated Money in our issue of Ninth month 3rd, page 544, the last word in the first paragraph should have been "sacred" not "saved."

BOARDING AND ROOMS.

ROOMS, PERMANENT OR TRANSIENT. 150 North 15th Street, Philadelphia, adjoining Friends' Meeting House. Address, Benjamin Walton.

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CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

NINTH MONTH 17TH (7TH-DAY).

—Mansfield, N. J., Y. F. A. at home of I. Biddle Black.

NINTH MONTH 18TH (1ST-DAY).

Meeting of Friends at Old Kennett, near Kennett Square, Pa., at 10 a. m.

—Meeting at Camden, N. J., visited by Young Friends of Philadelphia, at 10 a. m. Meeting house on Market St. between 7th and 8th Sts.

—Conference at Centre Meeting House near Centreville, Del., at 2.30 p. m., held by Philanthropic Committee of Western Quarter in the interest of the no license campaign in New Castle County. John M. Arters, State Supt. of the Anti-Saloon League of Delaware expects to be present and speak.

—Conference under care of Concord Quarterly Meeting in the Meeting House of Goshen, Chester Co., Pa., at 2.30 p. m., to be addressed by Geo. A. Walton, subject, "Things Worth Reading." Please notify Genevieve Hood, West Chester, Pa., if desiring to be met at Chester Road at 2 p. m.

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—Meeting at York, Pa., will be attended by La Vergne Gardner, of Poughkeepsie, N. Y., at 10 a. m.

NINTH MONTH 20TH (3RD-DAY).

—Mt. Holly, N. Y., Young Friends' Association, at home of Ezra C. and Martha T. Engle, Masonville, N. Y.

NINTH MONTH 21ST (4TH-DAY).

—Monthly Meeting of Friends of Philadelphia, at Race St., at 7.30 p.m.

NINTH MONTH 22D (5TH-DAY).

—Monthly Meeting at Green St., Philadelphia, at 7.30 p. m.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

—Bucks First-day School Union at Newtown, Pa., at 10.30 a. m.

—Scipio Quarterly Meeting at Scipio, N. Y.

NINTH MONTH 25TH (1ST-DAY).

—Appointed meeting at Providence Meeting House (Montgomery county), Pa., at 3 p. m., under care of Gwynedd Monthly Meeting.

—Meeting of Friends at White Plains, N. Y., at 11 a. m., at home of Annie Griffin, 39 S. Lexington Ave.

NINTH MONTH 26TH (2ND-DAY).

—Canada Half Yearly Meeting, at New Market, Ontario, Can.

TENTH MONTH 1ST (7TH-DAY).

—Semi-annual meeting of Philadelphia Yearly Meeting's Committee on First-day schools, in Room No. 1, 15th and Race Sts. Meeting House, Philadelphia. A full attendance is a great help. George A. Walton, Clerk, George School, Pa.

—Farmington Half Yearly Meeting at Farmington, N. Y. Isaac Wilson expects to attend.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STRE[illegible] MONTH 24, 1910.

Marina J Warner

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Continued on page iii.

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We and God have business with each other, and in opening ourselves to His influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfils or evades God's commands. WILLIAM JAMES.

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting opened on Seventh-day morning, Ninth month 10th, with the meeting of Ministers and Elders.

The First-day School Conference was held in the afternoon. An inquiry from one of the Epistles called out the thought as to what might arouse a more living interest in the schools. The "red and blue" contest plan was then described, which was effectual in one school as to promptness in attendance of its members. This school is divided into two sections, including all members of that meeting. Credits are given for those coming in before the opening of the school. Each member wears the red or blue button and at the end of six weeks a dinner is given by the losing side to the winners.

The interesting reports from five delegates to the Ocean Grove Conference was an inspiration.

First-day was a beautiful day and many not Friends were in attendance at the meeting. The impressive silence was broken by Isaac P. Wierman in prayer.

Vocal expression was given in ministry by four of those present. Mary G. Smith said that we were only a few of the great mass of humanity gathered together for religious purposes to-day, and yet the few by living close to each other in the Christ-life can know the common Father.

Edward Coale gave a review of the life of Paul beginning with his conversion marking an epoch in the religion of the world. He emphasized that the great God of Heaven and Earth comes into our lives, and not the Bible that tells us things. Paul received the duty call and that was God's own work. His conversion was leaving the old behind: we all do that and yet need not in the way Paul did. This character is held so high in all religious worship, and his life in keeping the faith is evidence of his divinity. The speaker believes in the Divinity of Christ, not a dead Christ but a *living* Christ, as shown in the life of Paul.

Two hours was given for dinner and social mingling, after which another season of worship was enjoyed. There were seven speakers, the first being David Wilson, in his 89th year, frail in body, but strong in the Faith of our Society, so strong that he arose from a bed of sickness to come 12 miles in an automobile for this meeting.

During the past year a Young Friends' Association has been organized at Clear Creek, which is strong in numbers and alive in interest. Meetings are held weekly on First-day evenings. Alice Tomlinson was the leader at this meeting. The lesson was the story of Joseph, which was reviewed, three of the young people assisting in telling that grand old story of faith, of hope and of patience; and ending in the re-uniting of the family and its ties. A song service opened this service and a duet was beautifully sung by two young ladies, Nira and Marcia Beck.

Mary G. Smith was asked, What is the meaning of salvation as Friends understand it? She thought it to be God in the soul that tells what is right and the church spirit in our souls shows us how to know the right.

This Association gave a reception on Seventh-day evening at the meeting house in honor of visiting Friends. Games and refreshments added to the pleasures of the evening.

(*To be continued*)

Fairbury, Ill. M. GERTRUDE SHINN.

OPENING DAY AT SWARTHMORE.

[From remarks of President Swain at the opening of College on Fifth-day, the 22nd.]

I shall not undertake this morning to make a complete review of the progress of the year since college opened last autumn, but I shall call attention to a few things which may be of interest to the students and will make a few suggestions which seem appropriate to the occasion.

As this day recalls so vividly our opening day of last year, permit me first of all to pay a few words of tribute to one of our teachers who passed away on that day. We lost, by death, Ferris W. Price, Professor of the Latin language and literature. He had served Swarthmore faithfully and efficiently for twenty-four years. He was suddenly called from us just as he was about to return to his work, full of enthusiasm after a year spent in study. The past year has brought from

his students and friends many heart-felt testimonials of his kindly, unselfish, wholesome, and fruitful life. Both as a scholar and a man he has left his mark on his Alma Mater, his religious society, and the community in which he lived.

Of our teaching force, Dr. Bronk [Head of the Department of French] is spending her sabbatical year in Europe. Dr. Newport [Greek and Latin] has accepted a position in the University of Kansas. Professor Palmer [Biology] is studying at Harvard. Dr. Bird T. Baldwin, lecturer in Psychology, has accepted a professorship in Education at the University of Texas. S. S. Garrett, assistant Professor of Civil Engineering, has accepted a position at Cornell University.

Lorne McKenzie Arkley and Thomas William Heslin, instructors in Enginering, have resigned to take up the practice of engineering. Edith H. Moore, instructor in the History of Art, and Bertha C. Peirce, instructor in Greek and Latin, have both resigned their positions to pursue advanced study. Miss Moore's successor has not yet been appointed.

Walter Rittman, lecturer in Industrial Chemistry, is to give his entire time to business. Harriet White Sheppard has accepted a position as teacher of Mathematics in Moorestown High School. All these retiring teachers go from Swarthmore with our best wishes and good will. We would have them feel that "once a Swarthmorean, always a Swarthmorean."

Dr. Trotter and Dr. Battin, after a year's European study return with new inspiration and renewed vigor to their work.

Our new teachers are as follows:

Dr. Walter Dennison, A.B., Ph.D., University of Michigan, recently Junior Professor of Latin of the University of Michigan, Professor of Latin and Greek.

J. Howard Redfield, A.B., Haverford, and student at Harvard and Paris, Instructor in French in charge of the department.

Dr. Guy B. Colburn, A.B., Brown, and Ph.D., University of Wisconsin, instructor in Greek and Latin.

T. Walter Gilkyson, A.B., and A.M., Swarthmore, and LL.B., University of Pennsylvania, Instructor of Law.

George William Lewis, M.E., Cornell University, Assistant Professor of Mechanical Engineering.

Scott B. Lilly, of Cornell University, Assistant Professor of Civil Engineering.

Howard G. Potter, formerly of the General Electric Company, and Instructor in the Summer School of Cornell University, Instructor in Engineering.

Herman Pritchard, Swarthmore, '08, and John Pitman, Swarthmore, '10, assistants in Mathematics.

We extend to our new teachers the hand of good fellowship, and invite them to the pleasant task of working, together with other students and teachers, for the common good of all and the upbuilding of Swarthmore.

THE WILLIAM PENN TREE PLANTING.

One of the notable days of last year was October twenty-ninth, when suitable exercises were held on the occasion of the William Penn Tree-Planting. The planting of these two trees, which are now growing nicely near the Library, was made an occasion for the setting forth of some ideals of Swarthmore and of the founder of the Commonwealth of Pennsylvania. The occasion was enlivened by songs and other suitable exercises by the students. The general interest manifested by the presence of the entire faculty and student body, as well as many managers, graduates, and friends of the college, gives reason to believe that Founders' Day has come to stay, and will become an annual occasion. Founders' Day must in some way promote the ideals for which the college stands. There must be something of interest to all, and a day of both pleasure and profit. If we would continue to celebrate the day so happily begun, the occasion should bring together managers, faculty, alumni, and students in large numbers. The theme of the occasion should be some phase of the history, progress, ideals, and aims of the college, and all must be animated by the true Swarthmore spirit. Under these conditions, the day may be one of interest to all in attendance, and of value to the college and the Society of Friends.

In student life, an important event of last fall was the return of intercollegiate foot-ball. After having tried a year of no intercollegiate foot-ball, a limited number of games, under careful regulation and restriction, were introduced. Intercollegiate foot-ball should not be the chief end of college life in the autumn months, but it seems to be a natural outgrowth of the presence of a virile body of students who are in college primarily and chiefly to secure the educational advantages of the college. Athletics, so far as it is promotive of good health, good character, good scholarship, and good fellowship, is to be encouraged. An earnest effort is being made to conduct athletics at Swarthmore on these lines. It is, under these circumstances, a pleasure to point out that the athletic teams reached a high degree of success. It shows that it is not so much numbers as training, pluck, and spirit, which count in athletics, as in all other things in life.

SWARTHMORE AND FRIENDS' GENERAL CONFERENCE.

It is of interest to all Swarthmoreans to note that the Biennial Conference of Friends' which was held this summer at Ocean Grove, is becoming more and more attended and participated in by Swarthmore students, graduates, faculty and managers. All of the forty-one classes but four, from 1873 to the present entering class, were represented in the attendance. There were not less than one hundred and twenty-five students and graduates present, and the college was represented on the program in gratifying numbers. These biennial conferences, whether we regard them from religious, educational, or social standpoints, are well worth the attendance of all Swarthmoreans, and all are welcome whether they belong to the Society of Friends or to other religious bodies.

I am glad to say, in this connection, that education and development among Friends, as well as among other denominations, is away from sectarianism toward greater religious unity. Men are coming to see that unity does not necessarily depend upon a common creed and a common religious faith. It comes from a willingness to permit every human soul to follow his own conviction of duty, tolerating all creeds and beliefs, and demanding only that they be honest and true. Unity in a common religious faith is not necessary unless we come in freedom to such faith, but unity in Christian fellowship, through education, honesty, mutual understanding, and toleration, is a goal which we should all strive to attain. One of the things that four years in college should bring to every student is a better understanding, a completer toleration of, as well as a greater respect for, the religious convictions of others. The college period should be one of growth in religion as well as knowledge. We come more and more to see that our religion is partly a thing of knowledge and partly a thing of faith, and both aspects are capable of infinite development. Swarthmore seeks not to promote in you any particular creed or profession of faith, neither do we wish to give offence to those holding any particular faith. Swarthmore does seek to promote in each student sound, religious ideals and a spirit that will lead each one to accept such creed for himself as will best advance his highest welfare, and lead him to such conduct in life as will promote joy, peace, love, and service in the world. No institution of learning should undertake to promote any particular creed, but ideals of truth and righteousness. Swarthmore would have each of you devoted seekers after truth in education, in business, in politics and in religion, and would have you act in all your relations of life in accordance with an enlightened conscience and understanding. If you do this in your college days, you will strive to make your life correspond with your ideals.

I welcome this morning to Swarthmore, students new and old. I hope you have renewed health and strength from the summer vacation. Your college grows stronger with each year. As she offers better facilities for instruction, she expects better work from her students. There is only one way to get the most out of college, and that is to make a program for yourselves in which you allow certain hours for study, a certain time for your exercise and recreation, and then faithfully carry out your program. If you do not learn to be master of your time in college, you never will. Begin now. Let your first aim be self-mastery and self-control. Many freshmen fail in college, not for lack of ability, nor good intent, but because they allow themselves to aimlessly drift with the tide. Someone says, "Let us go to the ball game," or to the town, or to the pie-shop, or some place else. None of these things are bad in themselves. They are all right in their places, but one never has two duties at the same time. A little conscientious effort in the right use of time will do much for you now. The time to be worried about your studies is not examination week. Do each day carefully and conscientiously the work of each day, and then you will earn your rest and recreation, and, what is more, you will find you will enjoy much more your college days. After many years' observation of college life, I am fully persuaded that it is the careful and diligent students who do their work best, who get the greatest enjoyment in college. It is a familiar saying of some students who have a hard time to meet the requirements of the college for graduation during the senior year, "If I had only worked harder my freshman year, I would have no trouble now to graduate with my class." Let each freshman this morning take this saying to heart and profit by the unfortunate experience of others. If, for any good reason, a student cannot graduate in four years, by all means graduate in five years, but with special diligence in the freshman year, a student of good health and intelligence should be able to finish his college course in four years.

SWARTHMORE'S MOTTO "MIND THE LIGHT."

In conclusion, let me call special attention to the new motto of the college, adopted during the past year, "Mind the light." The motto of Harvard is "Veritas"; of Yale, "Lux et veritas"; or "truth" and "light and truth." Other colleges have adopted similar mottoes. Swarthmore first of all accepts the historical significance of the

motto given by George Fox, the illustrious founder of the Society of Friends. He thought that duty for each one consists in its last analysis in doing what each individual's soul directs him to do. We may gain knowledge from every source, but each one must act in accordance with the revelation of his own conscience, or, as he said, "the inner light." In a larger sense our motto means "follow the light of truth." In this sense it has the essential ideals of the mottoes of Harvard and Yale, and is broad enough for all Swarthmoreans of whatever religious faith. So this morning, as we begin the work of a new year, I invite you in the larger sense "to mind the light," which means: on the playground, fairness; in society, courtesy; in your studies, diligence, accuracy, and open-mindedness; and in religion, an earnest effort to harmonize your will with the will of God.

WILLIAM JAMES.

[By Rufus M. Jones in The American Friend, writing from Scalby, England.

The death of Professor William James at Chocorua, New Hampshire, Eighth month 26th, so completely fills my thought that I cannot write on any other subject at present, though I am surrounded by things which are intrinsically interesting.

Men of genius are so rare in any age and in any country that the passing of such a man is a loss to the entire race. Especially is the loss a heavy one to those of us who have enjoyed his acquaintance and fellowship and who have had our lives profoundly fashioned by his teaching. I remember as an event of the first importance how I lay under the trees through a Maine summer and read his epoch-making "Principles of Psychology." It was like the opening of a door into a new world. I knew at once that here was a master hand at work. It is impossible to tell in any words what the influence of that book has been upon me. I have read and reread it, and have taught it to class after class, until it has become an indissoluble part of my life. It has illuminated every aspect of the inner life and brought meaning and significance to all the deeper issues of the human spirit. Think of finding in a scientific textbook on psychology a passage like this: "It is only the search for a redeemed inward nature, for spotlessness from sin, whether here or hereafter, that can count as spiritual self-seeking pure and undefiled!" I have often seen an entire class hushed with a solemn awe under the moral power of his wonderful chapter on *Habit*, and I believe that nobody in our time has uttered a more unescapable and unanswerable moral message than his in this chapter. His volume of essays, published in 1897 under the now famous title, "The Will to Believe," was even more remarkable in its power of style, in the boldness of its thought and in its searching moral energy. The essay, for instance, "Is Life Worth Living?" is a trumpet call to a kind of life which is assuredly worth living. It was in this volume that Professor James first made perfectly clear that, in spite of the complexities which scientific study had brought, he at least had lost none of his faith in the ultimate verities.

Then came, a little later, his small but vastly important book on "Immortality," which showed how a man who had done more than anybody else to drive home the close connection between mind and body, still believed that the inner might survive the outer, and that there might be a permanent self even after the body had gone to wreck.

But the book which touched the world most profoundly was his "Varieties of Religious Experience," published in 1902. He vividly portrayed religious experience as an undoubted *fact of life*. He scorned rationalistic methods of dealing with religion as much as the greatest evangelical, and for his material he went to living sources and drew upon the first-hand testimonies of the soul. "The documents," he writes, "which most concern us are those of the men who were most accomplished in the religious life and best able to give an intelligible account of their ideals and motives." There has never been such a searching of human experience in all ages and in all lands for the facts of religious experience as he has gathered, and his final conclusion is that: "We and God have business with each other, and in opening ourselves to His influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfils or evades God's demands."

The book is full of phrases, coined by a stroke of genius, which will enrich the religious vocabulary forever. There could be no surer proof that his book has already become "part of the necessary air men breathe" than the fact that its influence is obvious in every important religious contribution which has appeared since it was issued.

I shall not speak of his later-day championship of Pragmatism. No knight ever fought for a cause in a higher or more sincere spirit than he fought for this new message of his, but it is too soon to pass upon the worth of his final work. The last

words he ever wrote for publication were: "There is no *conclusion*. What has concluded that we might conclude in regard to it?" This is certainly true of his work. He has finished writing, his marvelous mind no longer creates for us, but his work is not "concluded." He has inspired the younger teachers of America as no other man of this generation has, and it will be a long time before the influences which he has set moving will cease. It was a life worth living.

WITH DR. BATTIN IN SWITZERLAND.

[From home letters.]

On the train an Italian woman with a little girl and a small baby sat with us, and we had quite a conversation in Italian and French. She was returning to Paris, where her husband is at work. We stopped off at Altdorf, where is the famous monument of William Tell, and walked a couple of miles to Burglen, where tradition has it that Tell was born. We found the most delightful inn, *The Tell,* on the spot where Tell's house stood. The hostess and her very pretty daughter served us the best of home-made suppers and entertained us with interesting information in the evening. They showed us a chain given to the girl's grandfather, when he was host, by Ludwig II. of Bavaria, who stopped there when he used to come to see Wagner at Tribschen, near Lucerne. The view from our window was a fine one; the guest room was fitted up in Old German style, with furniture from peasants' houses and plenty of pewter. In fact, the whole place and its atmosphere delighted us so that we would have liked to settle down for a while to stay. We learned of a sad accident due to the floods; a family of mother and eleven children were crushed in their house by a landslide and killed; two children were dug out alive in the morning but one soon died; the fourteenth child happened to spend the night in another place; and the father was on duty at night in the postal service; and so 13 out of 16 were killed at one stroke.

June 23.—It was drizzling this morning when we left our pleasant quarters, but we are dressed for all weathers and went ahead. We walked to Altdorf, and then took the tram to Gluelen on Lake Lucerne. We had to leave the tram on a raised platform as the town is under water. This flood is the highest on record in many parts of Switzerland. We sailed down the lake, stopping at the Ruetli, where the Confererates in William Tell met, and at Tell's Chapel. Here as well as elsewhere in this trip, we met the School Trips, groups of children under the supervision of their teachers, off on a journey of a few days, with knapsacks on their backs. These trips are cheap as they sleep in barns or on straw mattresses in the inns, and live on simple food

(*To be continued*)

FRIENDS BY THE WAY.

Having a concern to visit Friends in Indianapolis I went there from Lincolnville via the trolley lines from Wabash to that city. I found that the rate per mile (two cents) is the same on the trolley and steam roads; the advantage of the trolley line is that it is comparatively free from dust; the disadvantages are a slower rate of travel and rougher riding.

As several of the Indianapolis Friends were away from home no attempt was made to hold a meeting, but I spent two days resting and calling on Friends in their homes or offices. An effort is being made to resurrect the Friends' Association, which did not met last year. The president, Robert O. James, having moved from Indianapolis to Pendleton, the Friends were not called together after the summer vacation.

One of the Friends visited was Benjamin Bogue, formerly of Lincolnville, a young man who combines business with a very practical form of philanthropy. He has established a school for stammerers, and many who come to him with halting utterance go away able to talk as others do. He himself stammered badly when a boy; having first cured himself, he decided to make it his life work to help others who are afflicted in the same way.

In the heart of Indianapolis is a monument to soldiers and sailors that cost the state a million and a half of dollars. Architecturally it is very impressive and the groups of statuary at the base are unusually fine. The one representing War is claimed to be the largest group ever carved from a single block of stone. The group on the opposite side, representing Peace, is almost as large. The latter really represents, not peace, but the cessation of war, as it shows the welcome given to soldiers returning to their homes.

The effect of such an imposing monument as an object lesson can but be to give those who look upon it the feeling that war is glorious and that soldiers and sailors are our country's greatest heroes. I felt glad that in our own city of Philadelphia, instead of a great war monument, we have towering high above everything else the benign figure of the great Quaker statesman, whose Holy Experiment showed to the world that a suc-

cessful government may be based on the principles of peace.

I spent the night at Greenfield, fifteen miles east of Indianapolis, with a Friend whom I had met at the Quarterly Meeting at Lincolnville. She had married a member of the Friends' Church and so had transferred her membership to the "other branch." It happened that the evening of my visit was the time for the regular prayer meeting, to be followed by the Monthly Meeting, and I was invited to accompany the family. I received a cordial welcome, was asked to sit in front beside the young man who conducted the meeting, the pastor being absent, and to feel entirely free to take part in the meeting. The Bible reading was from the third chapter of John; the verse referring to the "light that is come into the world" suggested a message on the central teaching of George Fox, which I was afterward assured was acceptable.

The meeting house is a modern building, with seats for about 300 arranged in a semi-circle, a platform occupying one end of the room. On the paltform were a mission settee and chairs, with a table in front. The platform was not occupied during the prayer meeting or monthly meeting, the clerks, two middle-aged women, being seated at a smaller table in front of it. The business was conducted much as in our own monthly meetings. As the Yearly Meeting was approaching there were full and interesting reports of the work done for foreign missions, peace, temperance, education, etc. In the educational report it was stated how many of the members were employed as teachers, how many were attending college, how many had graduated from high schools during the year.

I was informed that the present membership of the meeting is ninety-nine, twenty-three having moved to other neighborhoods since the house was built. There were twenty-one present at the meeting, and the attendance on First-days is about fifty. The quota of this meeting is $180 and it contributes $200 to foreign missions; add to this the amount paid to the pastor, and for the care of the meeting house, and we have a yearly expenditure of some $1,200 by this small meeting.

In Pittsburgh I spent two days with friends who are not of our religious society. My host has been for over twenty years the principal of the schools in one of the city wards. He took me to see the new industrial building for the use of the pupils of this ward. It contains a fine gymnasium, rooms for manual training, drawing, sewing, etc.; a fully equipped dining room, kitchen and pantry, where cooking is taught and banquets are sometimes served by the pupils to teachers and directors; a swimming pool where forty boys or girls can swim at one time, with shower baths, dressing rooms, etc. The pupils who have the benefit of all this are below the high school grades. There was a very fine exhibition of work done the previous year, and here I chanced to meet two teachers who are among the leading workers of the Pittsburgh Friends' Meeting.

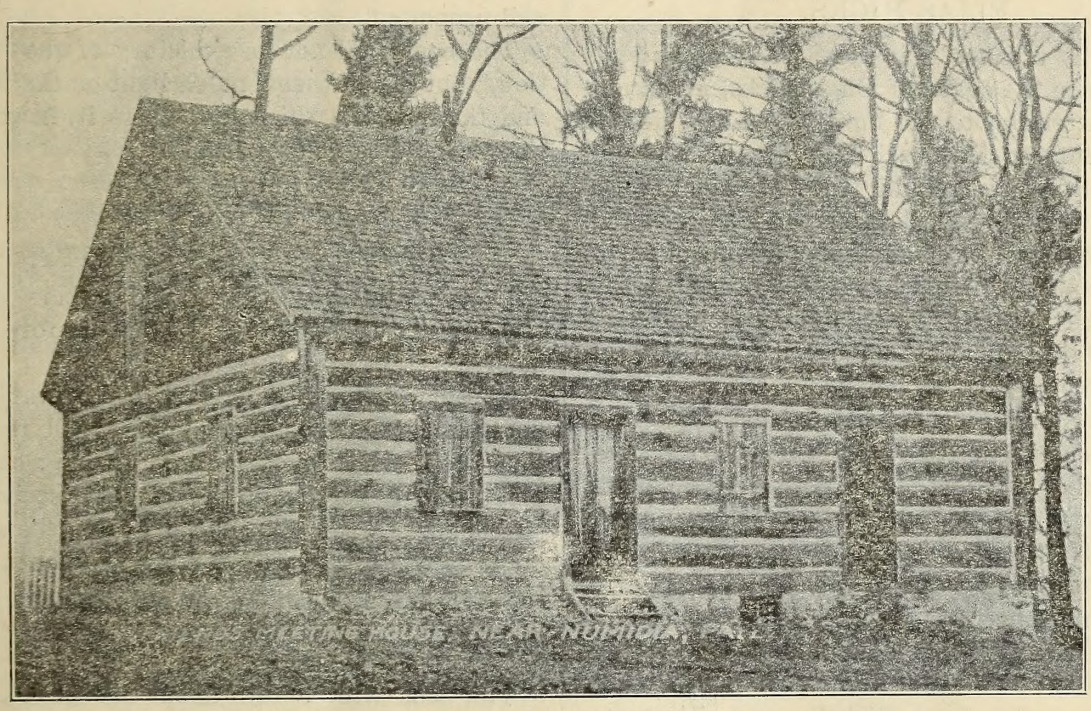
On Seventh-day afternoon I reached Harrisburg, where I was the guest of the secretary of the Harrisburg Friends' Circle. Owing to rain on First-day morning the meeting was smaller than it often is, there being only ten in attendance, seven of whom were men. As we sat together enjoying spiritual communion we realized, as we had often done before, that the value of a meeting to those assembled does not depend upon its size. The Friends here have come into very close touch with one another and so it is good to mingle with them. They give a cordial welcome to visiting Friends of both branches, and are glad to know at once of any Friends, or those in sympathy with Friends, who come to live in their city or its vicinity.

ELIZABETH LLOYD.

ROARING CREEK REUNION.

A bright clear morning, fresh and cool, dawne on the 27th, the day of our Reunion [annuall held at Roaring Creek Meeting House in Colum bia Co., Pa.]. But the temperature moderated t that degree favorable for and inviting to out-doo exertion and travel. Enjoying nature's genia mood and smiling appearance, we were soon o the way, crossing the intervening hills and valley and in due time reached our destination on th grounds fronting the venerable Meeting Hous Though bearing the unmistakable marks of age, is well preserved and can tell in a mute way i story of the past. Helped by the agency of repai it has braved the snows, chilling blasts, and i clemencies of one hundred and fourteen winter In the early days of the republic before Washin ton had finished his second term of presidenc Friends came here in considerable numbers worship, giving promise of the long continuan of a prosperous meeting. But after the lapse ten or twelve years, this promise upon whi sanguine hopes were built, was doomed to d appointment. The attraction of better lands a better opportunities in Ohio and the Dominion Canada for securing a livelihood, drew ma Friends to emigrate to these localities. The sult was a heavy blow to the meeting. And t influence of Friends declined before the influx

Pennsylvania Germans who purchased much of the property in the Valley. But amidst discouragement, a brave remnant held on, keeping to their meetings at the Meeting House down to 1860. From that date it being impossible to hold the meeting any longer at this place, the interest and persevering effort of a faithful few kept it up at private houses until within the last year, when it was discontinued for the time being. But from the beginning of the settlement, Friends were not neglected by travelling ministers. These walls once echoed to the preaching of Elias Hicks. Then later in 1828, John Comly came here on a religious mission and before leaving the neighborhood visited his relatives, the Hamptons, there being several families bearing the name. Now, John Hampton is the only one left. From 1848 to 1878, the visits of ministering Friends were more or less regular and frequent.



The Roaring Creek Meeting House

This period records the meetings attended by Priscilla Cadwallader, George Truman, William Underwood, Wm. Dorsey, Stimusson Powell, John Parrish, William Haines, Samuel J. Levick, Lydia H. Price and others. After this, we note a great falling off in the visits of ministers from a distance to this locality. A list of those who came in this capacity in the last thirty years, would include Henry T. Child, Rebecca Price, Watson Tomlinson, Edwin L. Peirce, Samuel Jones, Allen and Sarah B. Flitcraft, John J. Cornell, Margaret P. Howard, Joel Borton, and Ellwood Roberts. The company of Friends, relatives and acquaintances putting in appearance, the preliminary stir ensued, usual on such occasions, spreading out and arranging the generous supply of eatables. This being ended, all seated themselves to partake of the repast. Thus brought together the opportunity was utilized for conversation and social commingling which seemed to be greatly enjoyed. The early hours of the afternoon passing, the time was at hand for the meeting, in response to which those present assembled in the Meeting House. The silence was broken by William U. John, who in his discourse dwelt upon subjects suited to the state of religious affairs of this community both of the past and to-day. John J. Kester followed with several Scripture quotations. After some minutes of quiet waiting, it was in order to carry out the program of exercises. Annie Leiby, Rachel Eves, Martha and Leslie Kester favored us with excellent recitations. A poem out of *Friends' Intelligencer* was read by John J. Kester. W. Grant Beaver had an article on the Old Friends' Meeting House, and Griffith John produced a paper in which he treated of George Fox and his times. The attendance, though somewhat reduced, was larger than one could expect from the fact that the Lutherans had a picnic in progress on one side of us, and the Methodists one on the other, besides the MacIntire Reunion several miles away. Eleanor Eves and cousin, a man from Shamokin, two from Elysburg and a teacher from Plymouth, were also with us. Having spent a pleasant day we parted to meet next year if so permitted.

Elysburg, Pa. G. J.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 24 1910.

ELIAS HICKS.

It is really strange that the Society of Friends has not, since the death of Elias Hicks, given any adequate attention to the man who for a decade was the center of discussion in its borders, and around whose person and whose preaching the storm of the so-called "separation" centered. While no body of Friends to-day would claim to be, or can justly be called his followers, yet his labor in the Society, for what he considered its purity and its perpetuation ought not to be ignored.

Edward Storrs Turner, the English Historian, in his book, "The Quakers" (p. 295), says: "Hicks stood up for old-fashioned Quakerism, of the primitive type, which, but for him, might have quietly and insensibly disappeared submerged by the rising tide of the evangelical revival." Quoting the maledictions against Hicks uttered by Gurney, Tallack, and Hodgson, Turner says (p. 291): "Turning from these invectives of theological opponents to Hicks' own writings, we at once discover that this arch-heretic was a simple, humble-minded Quaker of the old school. Hodgson himself admits that 'he was esteemed as a good and kind neighbor, bore a good moral character, and appears to have often been useful in his vicinity in works of charitable good will, or in settling differences.' His outward life thus irreproachable, the genuineness of his inward spiritual religion is manifest in the pages of his Journal."

But when all this has been said, it has to be admitted that those who are supposed to be the friends and possible successors of Elias Hicks, really know as little about him, as those who fancy they are his opponents if not his enemies. To help dispel this lack of knowledge, and at any rate to endeavor to make the man and what he really said better understood, the General Conference Advancement Committee is about to issue "The Life and Labors of Elias Hicks," by Henry W. Wilbur. This book will tell what the famous Jericho preacher really believed regarding a multitude of subjects, theological, moral, economic and social. It will deal with him in his environment, and will contain much collateral material, of a historical and biographical character.

Practically all the published matter relating to Elias Hicks is out of print. The forthcoming volume will collect and condense much of this material, and put it in shape for study and reference. Those who possess the book will be able to satisfy themselves regarding many matters relating to him, and will also be equipped to answer many questions which the curious and the interested will propound.

The book will not be a history of the "separation," but it will throw much light on that trouble, and the matters which lead up to it, in so far as they related to Elias Hicks.

THE LAST OPPORTUNITY.

It is expected the "Life and Labors of Elias Hicks" will be ready for delivery before Christmas.

Those who have kept track of the various announcements in the *Intelligencer* will remember that those who order the book making cash payment before Tenth month 1st, will receive it for one dollar. After that the price will be one dollar fifty cents. The first of Tenth month will be Seventh-day of next week, so that the time in which the reduced price can be enjoyed is very short.

The book will contain about 250 pages, will be clearly printed on good paper, and substantially bound. It will contain much vitally interesting matter.

Send orders with remittance to Susan W. Janney, 140 N. 15th Street, Philadelphia, Pa.

A VIRGINIA MEETING HOUSE.

In the passing of time and with the decay of many material things, the little body of Friends composing Hopewell Monthly Meeting have found it absolutely important that extensive repairs should be undertaken on their meeting house.

Perhaps a short account of the establishment of this meeting will be interesting with the present efforts in repairing that are under way.

From minutes that are upon record we believe the meeting was organized about the year 1735,

for in Kerchival's history of the Shenandoah Valley there is a letter from Thomas Chalkley to the Friends of Opequon (afterwards called Hopewell), in which he advises them to treat the Indians with kindness and compensate them for their lands.

We believe that the older portion of the present building was erected in the year 1759, and with the increase in membership from certificates and other causes it became important to enlarge the house. In the years intervening between 1759 and 1788 the Monthly Meeting was very large and frequently adjourned to another date to finish the business. In 1788 the house was enlarged to accommodate the Quarterly Meeting.

That portion of the house erected in 1759 had become very much dilapidated and the stone walls dangerous by the ravages of time. The portion has been taken down and is now in the course of reconstruction.

During the Civil War when the Shenandoah Valley was a marching ground and on several occasions a battle ground, the meeting house was often occupied by soldiers as guard house, and for storing supplies for the troops, but the meeting, with a few exceptions, was kept up at a Friend's house.

In the spring of 1865, after the close of the war, or rather after the cessation of hostilities, the father of the writer applied to the federal officers, then in command, for the privilege of having the meeting house cleaned for the purpose of holding the Quarterly Meeting. The request was granted, and at the time of Quarterly Meeting the soldiers camped in the vicinity of the house, composed a large portion of the congregation, and were very respectful. Our late valued friend, Samuel M. Janney, was favored to deliver a powerful sermon on peace.

It is the unanimous opinion of the Friends composing the meeting that the exterior of the house should retain as far as possible its present appearance and the work is being accomplished with that end in view. The interior will be changed and modernized.

As the expense incurred in undertaking this work will amount to quite a large sum, probably $2,000, we have felt it right to send this short account to the *Friends' Intelligencer* for publication, hoping that it might fall under the eye of some who have had ancestors that emigrated from this historic Shenandoah Valley to other parts of the country, and feeling an interest in the associations connecting them therewith, that they would be willing to aid us in a financial way in so worthy a cause.

Friends, anywhere, who might feel like sending financial aid may be assured that it will be thankfully received and honestly applied.

Contributions sent to the undersigned (as correspondent of Hopewell Monthly Meeting), by check or money order, will be promptly acknowledged and placed in the hands of the treasurer of the Building Committee.

JONATHAN W. BRANSON.

Bunker Hill, W. Va.

"BACK TO THE LAND."

Charles C. Jones, of Wilmington, has called forth the very sound statements of Will Walter Jackson and Hanna Thompson, and he also seems to have stirred up some feeling by his statements concerning farm labor in the *Intelligencer* of Eighth month, 13th. For instance, a correspondent, editorially quoted the next week, says. "I think he needs to seek a new light and realize that the time is past for such an accusation against the farmer. He evidently does not know about the true conditions. He makes a mistake. It is the laborer on the farm that is independent, the farmer is the one who suffers from the tyranny."

C. C. Jones points out (as I read his contribution) five things (a little ironically, it is true):

First—All things considered the city pay equals the country equivalent. In opportunities for food and the maintenance of physical health, this statement, I believe, cannot generally be found true. The city laborer gets $1.50 per day usually, and the farm laborer gets from $1.00 to $1.50, and greatly superior opportunities to purchase cheap food, and live inexpensively.

Second—City workers have more free hours than farm hands (inferentially those working by the year). This is a statement easy of proof.

Third—Farmers who adopt city hours get all the help they want. Many examples prove this.

Fourth—Farmers who cling to the longer hours do not get help. Probably the editorial letter writer was proving that.

Fifth—The keynote of the whole big question he sounds thus:

"It must be evident to every thinking man or woman that these hideous social sins cannot be eradicated as long as those on top continue to trample those beneath." And it may be added we continue to come just as near trampling as we can along with a lot of pious professions and really good intentions. Which of us professors pays his stenographer more than he can get her for? Which of us merchants pays his clerks more than

the minimum for which he can get good service? Which of us farmers or manufacturers pays the hand more than he has to or stops him from working long hours? Which of our wives keeps away from sweat shop goods? Which of our school committees pays the teacher any more than just enough to hold her?

The primitive law of tooth and fang lies mighty close to all our bargains. Dr. Nearing gave in his published paper in Conference proceeding a sound and scholarly presentation of some of the social cankers that result from the present system of doing business in the city. Charles C. Jones pointed out with equal correctness some conditions that prevail in many country districts.

Cure?

The only hint at cure so far published in the *Intelligencer* is contained in these words of Dr. Nearing:

"Hunger and destitution must cease because they are no longer necessary. We produce enough for all and it is only a hideous system of distribution that has given to one class boundless luxuries and to another the barest necessities of existence."

That does not go very far toward cure, but it is true. Concerning the abundance of American resources to meet the needs of people in this country, there can be no sane doubt. There is little doubt as to the existence of a general desire to work—at least enough to remove hunger. Granted the resources, and the willingness to work, the evils appear pretty plainly the result of the system we have built up. That system, whatever we may call it, we have built up with little more thought and direction toward a great social end than a boy of six has given to the shaping of his body. He just grew.

We have built up a wonderful industrial system, and got ourselves and our cities and our country enmeshed therein. We are much like the kitty cat that had a fine game of pitch and toss and hop around with a big skein of yarn until at last he was hopelessly balled up therein.

As a result of our entanglement in our industrial system, we have Socialism and Anarchism (the exact opposite of Socialism), the Republican Insurgents, the Single Taxers, and many others, including Mr. Bryan and Mr. Roosevelt, who would cure. Recognizing the evil, we should carefully examine all cures that come along, for a cure is sorely and yet more sorely needed.

We are exactly in the situation of a group of machinists going rapidly along in a rattling automobile that frequently stops and jars its occupants sorely from causes not agreed upon. It behooves the good citizen to maintain the open-mindedness which is essential to clear vision and give much attention to the questions involved in our Social and Industrial System which is really but a misfit hotch-potch of the ages. It is the best we have, but we are now tinkering it tremendously and the tinkering should be wisely done.

The problem is the biggest one that has faced the human race since it began to live by the sweat of its brow.

J. Russell Smith, *Professor of Industry.*
Wharton School of Finance and Commerce,
University of Pennsylvania.
Eighth month, 27th, 1910.

FROM A HIRED FARMER.

The articles on Farm Labor in *Friends' Intelligencer* have been of much interest to me, and in compliance with the request of the editors, I will state the conditions as we (my wife, little daughter and myself) find them. But first, let me draw a picture of a tenant on a farm. A dairy has been conducted for more than twenty years by a tenant on an adjoining farm to the one on which I live with hired help continuously who board in the farmer's home, with some twenty extra men to provide for when corn is cut for ensilage. The wife mostly assists with the milking and both farmer and wife are considerate of their help and work as hard as an employee. When the hired girl has First-day off, it is not a day of rest to the wife. Consumers, when you are tempted to complain of the cost of milk, consider the toil and expense of the producer.

I have been employed for several years as farmer or farm hand by a Friend in Ohio. A comfortable house is furnished me with lawn, orchard and garden, which yield an ample supply of fruit and vegetables for family use. Satisfactory wages are paid. The rule has been to quit the field at 5 o'clock, leaving 1 hour for chores. There have been a few times in harvest when I have worked over hours to place hay under shelter before an approaching rain, just as I would help a neighbor save valuable property when his house was on fire. My employer and I have worked together in the greatest harmony, each considering the interest of the other.

The counsel and instruction of one of large experience has been very valuable to me in farming and in life. When this dear Friend was called from work to reward, my sorrow was second only to that of his immediate family.

Salem, Ohio. Frank Simmons.

GETTING AWAY FROM BEING A FARM HIRED HAND.

As an evidence that there are possibilities for the farm laborer we offer these incidents in our experience during the employment of farm help.

No. One was formerly employed in an iron foundry, where one limb was broken, came to us after his recovery without a dollar, stayed with us eight years then bought a small farm of about thirty acres put out fruit and asparagus, improved the place generally, long since paid for it and is financially most comfortably situated.

No. Two had previously worked on a farm when he came to us and saved some money, stayed with us until he also bought a farm; which he has much improved and is now entirely clear of debt.

No. Three came to us with little or no money, stayed until we retired from business, then purchased a small farm which he has much improved.

None of these men used intoxicating drink and all were clear of the use of tobacco in any form.

Mickleton, N. J. EDWIN A. HOLMES.

AN UNRECORDED INCIDENT OF THE CONFERENCE.

In reading the letter of our esteemed Friend, Elizabeth H. Coale, it appears to me that the incident she refers to is not understood. I regret that it was thought best to eliminate it from the published proceedings. It will be remembered by those who were present that during the discussion Dr. Davis* told us of one of the girls who took a prominent part in the play which had been presented the night before at the Reformatory, saying she had a talent for acting and believed she was not fitted for any other vocation, and informed us that she had secured her a position with a good company where she believed she would be cared for. There Dr. Davis stopped, and looking over that large audience, she said she could not tell what prompted her to do what she was about to do, as she had never done so before, she then told us that this girl would be discharged from the Reformatory in a few weeks, but it would be some months before she would be able to enter upon her work and during that time she would have to be cared for, board paid, clothes bought, etc., which she intimated would require $100; and she wondered if there were any millionaires there who would come forward and give that sum to save this girl. Some one suggested contributions of $1.00. The hearty response which followed I am pleased to state was not from "Outsiders," but from Friends. It was to me as practical a demonstration of the philanthropic spirit and of the advancement of Friends' principles as we had had brought before us. I do not believe that there was one Friend who contributed to this fund who had any thought of "endorsing a stage life" or contributing for the education of a girl for that life, but to the contrary, it appeared to me to be in accordance with the teaching of him who said, "inasmuch as ye have done it unto one of these, ye have done it unto me." It was a manifestation of faith by works, which I feel sure if our Friend had been present would not have received her disapproval.

JOHN W. HUTCHINSON.

Hempstead, Long Island, N. Y.

*At the end of her address on The New Penology, Dr. Davis made the appeal in behalf of one of her girls. This appeal was not published in the proceedings, because, its interest was considered to be for the time and occasion and not to be of permanent value as a part of Dr. Davis' address, nor of the discussion that followed.—Editor of the Proceedings.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Centre Meeting House, in the Half Moon Valley, near Stormstown, Centre County, Pa., Ninth month 3rd to 5th, 1910.

We were, for the first time, favored with Henry W. Wilbur's presence at all our meetings.

The First-day School Association convened at 2 p. m., Seventh-day.

Encouraging reports were read from three schools. From the fourth a verbal report was given. Representatives from three of our schools took part in a discussion on the question of improving the system of the First-day school. A promiscuous and undirected crowd of competent carpenters would be quite incompetent to build a house. The work must be placed under a master builder who guides the individual activities for the attainment of a definite aim. So in the First-day school, the individual activities must be guided by the master builder—then the school will work effectively—thus, improving the system. Two pieces of music were sung; viz: "Nearer My God God to Thee," and "Wonderful Peace."

The Meeting of Ministers and Elders met at 3.30 p. m., with representatives from subordinate meetings. Henry W. Wilbur gave helpful information.

In the evening a Young People's Meeting was held. It consisted of a program rendered by our young people, it being both literary and musical. We were pleasantly and profitably entertained by a talk from our friend, Henry W. Wilbur. The

humor, combined with the moral, was highly appreciated by the audience.

Two meetings were held on First-day and, notwithstanding the inclement weather, a fair sized and attentive audience assembled. Henry W. Wilbur spoke clearly and pleadingly in both of these meetings.

Helpful testimony was given by two others.

The meeting for business convened at 9.30 on Second-day.

Reports were read, queries answered and summaries adopted, after which helpful expression was given.

The meeting adjourned to meet at Grampian in Eleventh month. V. M. W.

Much is said about the unearned increment in the value set upon material possessions, but in the mental and moral life of every individual there is something which may properly be called the unearned increment, something which the individual did not produce for himself, which he could not have produced, and which, if taken away, would leave him poverty-stricken in mind, heart, and conscience. This unearned increment comes to him through the traditions of society, the influence of his family, the community in which he lives, and the education which has been made possible by the toil and struggle of hundreds of generations of human beings. This unearned increment he can distribute not by any payment of cash, but it is due to the world, and he must render his account and pay his debt in service. "Freely ye have received, freely give" is an injunction which presses upon the conscience of every sensitive and intelligent human being.—*Christian Register.*

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The Ninth month meeting was held on the 4th at the Meeting House, Frances Richardson acting as secretary in the place of Clara Wildman, who is convalescing from a severe attack of typhoid fever. Opening Scripture reading was given by Anna Hawkins.

Announcement was made of the Fall Conference, to be held in Brooklyn on the 19th of Eleventh month.

Philadelphia being again the subject of the meeting, "Its Imports and Exports," formed the subject of a paper and talk by Edwin K. Bonner, which proved very interesting and instructive. It was discussed by William P. Bonner, Dr. I. Warner Knight and Ray Knight. Helen Bonner recited "Unawares." "Echoes from the Ocean Grove Conference" were given by Rachel Johnson, who felt that occasions partook more of the University Extension character, being deeper than usual. Rachel Knight dwelt on the sessions which seemed to her to embrace most, and Arabella Carter spoke of the opening session as being the keynote of the whole Conference and well worth attendance, if no other session had been held. Questions were asked by members and answered by attenders of the Conference. Ida R. B. Edgerton and others voiced their appreciation of the informal report, and the meeting adjourned with the announcement that the next meeting would consider "Philadelphia's Educational Advantages." A. C.

Byberry, Philadelphia, Pa.

CORNWALL, N. Y.—The Association was held at the Meeting House on First-day afternoon, Eighth month 21st. The following program was given: Reading, 6th chapter Galatians, by President Blanche E. Brown; poem, "The Better Way," read by J. Campbell Cocks; reading, "The Duty of Solitude," by Elizabeth K. Seaman; Charles C. Cocks read a selection entitled, "The House by the Side of the Road." Extracts from "The Church and Social Problems," by Alice Paul, were read by Rowland Cocks. It was decided to have a "Peace" program for the next meeting. Sentiments were given by many. E. K. S.

GERMANTOWN, PHILA.—The second pilgrimage of the Germantown Friends' Association was made to Abington Meeting on First-day, Ninth month 11th. We were met and welcomed by a number of the Abington Friends. About 4.30 p. m. an informal gathering (about twenty in all) was held in the meeting house. The meeting was opened by the president, Horace Mather Lippincott, who explained the object of these pilgrimages as that of coming into closer contact with those of other meetings, and asked that this gathering be *entirely* informal.

Daniel Batchellor then spoke of the work of the Association as being mostly devoted to literature last winter, with the object in view of making each member learn to be able "to speak on his feet." The coming winter we expect to go deeper into the principles of our society. This led to an interesting discussion about What do we believe? Those participating were: Mary Janney, Isaac P. Mather, Daniel Batchellor, Horace Mather Lippincott, Henry Mather, Thomas Noble, Henry Hallowell, John M. Roberts, Beatrice C. E. Henszey, Geo. B. Cock, and Wilford P. C. Hagaman. A picnic supper was then partaken of on the meeting house porch, after which we adjourned.

MARIAN GARRIGUES COCK.

MICKLETON, N. J.—Our presiding officer, Theodore Brown opened the Y. F. A. by a reading from the Bible. A selection from Penn and Religious Liberty was read by Edward Borden; one from James and Lucretia Mott, by Bessie F. Odgen. Question for general discussion was: Opportunities for Friends to do Mission Work—are we living up to our full possibilities? This was taken up by Mary J. Heritage, Mary R. Brown, Martie K. Allen, Benjamin E. Heritage. Laura E. Holmes read a paper concerning Friends and their principles. Edwin A. Holmes read "The Church and Social Problems," by Alice Paul. A recitation was given by Marion Brown, "The Singer's Alms." Current events were discussed by Theodore Brown. After remarks from visiting Friends we adjourned, looking forward to having with us at our next meeting, Tenth month 9th, Paul Pearson, of Swarthmore College.

CORA D. HERITAGE.

MT. HOLLY, N. J.—The Young Friends' Association met at the home of Jos. and Hanna Engle the evening of Eighth month, 25th.

Our President opened the meeting with a chapter in the Bible. Ezra C. Engle read "Preparing for the Unexpected." Music was rendered by Martie Engle. The question, "How can we make our Association more attractive and inspire greater interest," was prepared by Carrie Engle and read by Carrie Borton. Singing by Helen Hamell, Tylee Engle and wife was enjoyed. "What honor did France convey upon Theodore Roosevelt," was answered by Nellie D. Prickett. Annie S. Engle read an interesting article, "On Social Religion," followed by music and singing by Josephine Scattergood and Elsie Engle.

A humorous recitation was given by Annie Hansell. Dr. Prickett read "Uncle Hiram on City Life." After roll call, to which 32 responded, we adjourned to meet at the home of Ezra C. Engle and Martha T. Engle, Ninth month 20th, 1910.

MARY R. ENGLE, *Sec.*

OXFORD, PA.—The meeting was opened by the President reading the 13th Chapter of Proverbs. Minutes were read and approved. The program consisted of a review of the Conference held at Ocean Grove. Philena Thomas described the auditorium and organ. The business arrangements were discussed by Dr. Coates. The social side of the Conference was given by Anna Smedley. Elizabeth Passmore had a paper on The Religious Side. Mrs. Thomas gave The Religion of Service. Sophia Reynolds had currents events. Adjourned Ninth month 24th. MARY E. POWLEY.

FAREWELL SUMMER.

(The Wild Aster.)

In the meadows near the mill,
By the wayside, on the hill;
In the fields that wander down
To the edges of the town,
And beside the farm house door,
"Farewell summer" blooms once more.

Little asters blue and white,
Many as the stars at night;
Summer's flowers have blown away;
Now you come to make us gay
When the fields are growing brown,
And the leaves come fluttering down.

How I love to gather you,
Purple flowers and white and blue,
On the cloudy afternoons
When the wind makes pleasant tunes
In the orchard grasses dry,
Where the ripened apples lie.

Dear to me are days of spring,
And the summer makes me sing;
Winter has its times of cheer,
But the best days of the year
Come when, close beside our door,
"Farewell summer" blooms once more.

In St. Nicholas. —*Cecil Cavendish.*

SEPTEMBER.

By what signs do we know September here,
Most drowsy, dreamy month of all the year?—

Across the quiet fields of yellowing corn
The crows are calling in the misty morn.

In sunny beds of phlox the droning bees
Are sipping dripping sweetness to the lees.

The purple grapes make golden all the air
With musky odors languorous and rare.

Folded in mystery at slumbrous noon
The far-off hazy hillsides seem to swoon.

From orchard boughs ripe apples one by one
Drop and lie mellow in the misty sun.

Borne on soft winds the thistle's downy seeds
Float o'er wide meadows rich with pungent weeds.

Down from the lofty gum-trees quaint and old
Drift silently the leaves of red and gold.

In tranquil fields the cattle lie and dream
By the green marge of many a lazy stream.

The heart of silence holds the world in sleep
And wraps the land in slumber soft and deep.—

By these signs do we know September here,
Most dreamy, drowsy month of all the year.

—*J. R. H., in "The Farm Calendar."*

BIRTHS.

CLOUD.—On Third month 16th, 1910, near Kennett Square, Chester County, Pa., to J. Blaine and D. Edna Webster Cloud, a daughter, who is named Amanda H. Cloud.

WINDLE.—In West Chester, Pa., Ninth month 13th, 1910, to Ernest and Sylvia Windle, a daughter, who is named Louisa Fairlamb Windle; a granddaughter of David C. and Anna Thomas Windle.

MARRIAGES.

TAYLOR—FOULKE.—At the home of the bride's mother, in Atlantic City, N. J., Ninth month 17th, under the care of Birmingham Monthly Meeting of Friends, J. Hibberd Taylor, of New York City, son of Caleb M. and Susan W. Taylor, of West Chester, Pa., to Lydia Walton Foulke, daughter of Elva J. and the late Edwin M. Foulke.

DEATHS.

BERNARD.—Dora D. Bernard, wife of James T. Bernard, Eighth month 16th, 1910, at her home in Christiana, Pa., aged 72 years. Dora Davis was married to James T. Bernard the fall of 1860, hence their married life had endured nearly fifty years, fifty years of happy married life, a beautiful inheritance for their children. Dora was a home-maker, a faithful and loving wife, tender and devoted mother, a kind neighbor and friend, her smile and her laugh were full of sunshine. She was a domestic woman, yet she had time to assist those in need; and take part in the religious and moral meetings in the neighborhood.

She belonged to no religious denomination, but after her marriage she attended Friends' meeting with her husband, and had expressed herself as being a Friend in feeling and belief, but had delayed uniting with the meeting. She assisted in entertaining Friends at Quarterly Meeting, and other times.

She was an interested and valued member of the First-day school at Christiana, taking an active part in its work. She was also a member of the Christiana Woman's Christian Temperance Union, and at its last meeting before her death surprised the members by her vigor of thought and action. Socially she was much valued and always spread sunshine around her.

It is so lately that she was with us so well and vigorous that we feel as the Poet has said:

I canot say, and I will not say
That she is dead—she is just away!

With a cheery smile and a wave of the hand,
She has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since she lingers there.

And you—oh you who the wildest yearn
For the old-time step and the glad return—

Think of her faring on, as dear
In the love of there as the love of here!

Think of her still as the same, I say;
She is not dead, she is just away.

BOSLER.—At his home, Ogontz, Pa., Ninth month 12th, 1910, Joseph Bosler son of Joseph and Mary (Watson) Bosler, aged 64 years.

CHANDLEE.—At 3212 Summer Street, Philadelphia, Pa., Ninth month 5th, Emily W. Chandlee, wife of the late Webster Chandlee, of Richmond, Ind.

Emily W. Chandlee (nee Jackson), was born at Johnsville, Bucks Co., Pa., March 8th, 1855. She was a pupil at Quakertown Friends' School until 18 years of age, when she came to Richmond, Ind., and became a student at Friends' Acadamy, of which her cousin, Wm. M. Jackson, now of New York, was principal, with whose family she made her home until her marriage with Webster Chandlee, in 1876.

She was the mother of five daughters, Edith, Lilian, Edna, Eleanor and Ruth, and one son, Benjamin Chandlee. They made their home in Richmond until after the death of her husband, when they removed to Philadelphia in 1907, except the son, who married and lived first in Cincinnati, and later removed to New York.

The funeral services were held on the 8th, at Richmond, Ind., her former home, at North "A" Street Friends' Meeting, of which she was a member.

She was one of those womanly women whose lives are a blessing to all with whom they come in contact.

Many testimonies were born to the value of her life as a "life-light;" to the transitory nature of daily cares and sorrows, which are best met when nobly born and patiently assumed; and to the wisdom of training the children to take part in the activities which interest their parents.

We were reminded that Jesus was not a law-giver or a theologian, but that he gave us a *life* for the Light of the world. He gave but one law, "that we should love one another as he loved us." He gave but one test of discipleship,—"He that would be greatest must be servant of all."

Measured by this test none can doubt the discipleship of Emily Chandlee. As one of his disciples she proved herself one of the greatest of them, not by teaching, not by preaching, but by the *life she lived.*

As we remember her and her truth, and how she fulfilled all the relations of life so faithfully, so well, and as we wish to show our love and esteem for her, we were encouraged to strive to live that life which shall bring happiness to those about us, no matter what may be our relation to them.

Loving sympathy was expressed for the absent ones keeping watch with us in the far-away home—(truly united yet unseen—) by which token we know that "whether in the body or out of the body we are the Lord's" into whose keeping we commend ourselves and our loved ones, all, with trust and confidence that "He doeth all things well."

The cleansing of the life, the possession of the true loving spirit, the living of "the life," bear witness to the glory of God; and the Father speaking to the soul, the well-beloved Son, who by his obedience was so "lifted up" that his humanity became so blended with his divinity that he was "one with the Father," which all may see and know;—and the deeper baptism of the Holy Spirit which gave him divine wisdom, power, love, compassion and judgment,—all bear witness that the living of the consecrated life is the thing that is "worth while." The cheer and gladness with which this is done at last merge into eternal rest and peace. "Fold her, Father, in thy arms, and let her henceforth be a messenger between our human hearts and Thee."

Richmond, Ind. F. M. R.

COOK.—George W. Cook, at his home, in Pendleton, Ind., after an illness of several weeks. He had been in poor health for several years, but was able to be about until about four weeks ago, since which time he has been confined to his bed. He was the son of Asahel W. and Hannah C. Cook, and was born in York Co., Pa., Tenth month 20th, 1859, and died Ninth month 5th, 1910, aged 50 years, 10 months and 15 days. When he was quite young he with his parents moved to Huntsville, Ind., and remained with his parents on the farm until his marriage to Luella Hileman, Second month 23rd, 1881. This union was blessed with one son, Rosco W., who with his mother survives. Also his parents and three sisters remain to mourn his loss. He was a birthright member of the Society of Friends. His creed was eminently one of cheerfulness. Many will miss the bright word and cheery greetings which he had for all. We will miss him sorely and his daily message of good cheer.

TOWNS.—Seventh month 1st, 1910, Hannah M. K. Towns, widow, of Robert Towns and sister of the late John Kester, departed this life at the home of her niece, Cynthia D. K. Webster. Interment at Friends' Burial Ground, Darby, Pa.

NOTES AND ANNOUNCEMENTS.

At the recent Delaware State Convention of the Prohibition Party, the nominee for Congress was our Friend, Louis W. Brosius, of Wilmington, an active member of Wilmington Meeting and Superintendent of the First-day School.

Sarah B Flitcraft, of Chester, Pa., was in the Clear Creek neighborhood at the time of the Yearly Meeting (Illinois), but owing to a severe cold contracted on the way had, up to First-day evening, been present at none of the meetings. It was hoped that she would be able to attend the meetings before the sessions closed.

The old stone meeting house at the Corners [Clinton Corners, Dutchess Co., N. Y.], which was erected during the gloomy days of the Revolution, was filled to its utmost capacity last Sabbath [Ninth month 11th] to listen to Mary Travilla, of Pennsylvania, and Isaac Wilson, of Canada, who hold the faith of Elias Hicks who long years ago had spoken in the same edifice. Stillness reigned supreme among the audience as they hearkened to the deep and wondrously eloquent words as to the right conduct of human affairs in the sight of God, the thinness of the veil between time and eternity and the imperative duty of investigation of the sacred truth by man, a dignified co-worker with God. Brief addresses were made by Rev. McGowan, of Salt Point, Rev. Horsfield, of Brooklyn, and Elmer Gildersleeve, of Poughkeepsie.

—*Poughkeepsie Eagle.*

The half-yearly services of the Society of Friends [Pelham Half Yearly Meeting], held at Sparta [Ontario, Canada,] yesterday [Eighth month 20th], were well attended. The old-fashioned meeting house back from the road, under huge shade trees, was filled to the doors, the men sitting on one side and the women on the other, according to the old custom.

Isaac Wilson, of Picton, Prince Edward Island, was the first speaker and discoursed at some length on the text, "Let there be light, and there was light." These were the first words of creation, said the speaker, and from the universal God who was now speaking the same. Heaven and earth might pass away, but the word spoken in the beginning would endure forever.

Mrs. Serena Minard, of St. Thomas, spoke a few words, but what they lacked in length they made up in beauty and love. She hoped they would go forth in an honest effort to follow Christ's example, doing the good and shunning the wrong.

—*Canadian Paper.*

John William Hutchinson of Hempstead, Long Island, N. Y., Superintendent of Prison Reform for Friends' General Conference, started on the 18th for a tour of inspection of reformatories and penal institutions as far west as Chicago, Indianapolis, and Louisville. He will be in company with the delegates to the International Prison Congress. The first stop was at Elmira, N. Y.

William J. MacWatters, of West Philadelphia, expects to visit Buckingham Meeting, near Lahaska, Pa., on First-day morning, the 25th.

THE TWO HUNDREDTH ANNIVERSARY OF OLD KENNETT MEETING HOUSE.

The Bicentennial will be held as already announced in these columns at Old Kennett Meeting House, near Kennett Square, Pa. (nearest railroad point, Mendenhall, on Central Division, Penna. R. R.), on Seventh-day, the 24th. The program will be as follows:

MORNING SESSION, 10 A. M.

Silence.
Address of Welcome.....Sharpless W. Lewis
Response.....Weldon B. Heyburn,
U. S. Senator from Idaho
Address.....Dr. Jos. S. Walton,
Principal George School
"The Influence Exerted by Friends on Education."
History of the "Meeting, Etc.".....
Gilbert Cope, of West Chester, Pa.

AFTERNOON SESSION, 2 P. M.

Reminiscences.....Edward T. Harlan, Philadelphia
Address .....Isaac Sharpless,
President of Haverford College
"The Moral and Religious Influence of Friends."
Poem.....John Russell Hayes, of Swarthmore College
Address.....Henry W. Wilbur, Swarthmore, Pa.
"A Forecast of the Friends' Future."

The best trains from Philadelphia will leave Broad Street at 7.15 a. m. and 11.04 a. m., arriving at Mendenhall at 8.31 a. m., 12.12 p. m.

From Oxford, 7.33 a. m. and 10.30 a. m., arriving at Mendenhall at 8.16 a. m. and 11.10 a. m.

Persons desiring conveyance from station to meeting house (one and a half miles) must notify Pennock M. Pyle, Hamorton, Pa.

The trolley from Wilmington arriving at Kennett Square at 9 a. m. will also be met by conveyance if desired.

Box luncheon.

A cordial welcome is extended to all to attend.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

NINTH MONTH 24TH (7TH-DAY)

—Bi-centennial of Old Kennett Meeting House, Chester Co., Pa.

—Bucks First-day School Union at Newtown, Pa., at 10.30 a. m.

—Scipio Quarterly Meeting at Scipio, N. Y.

—Young Friends' Association of Oxford, Pa.

NINTH MONTH 25TH (1ST-DAY).

—Appointed meeting at Providence Meeting House (Montgomery county), Pa., at 3 p. m., under care of Gwynedd Monthly Meeting.

—Meeting of Friends at White Plains, N. Y., at 11 a. m., at home of Annie Griffin, 39 S. Lexington Ave.

—Annual meeting at the old Warrington Meeting House, eight miles from Dillsburg, between Wellsville and Rossville, York Co., Pa., at 10 a. m. Ninth month 25th. Isaac Wilson expects to be in attendance.

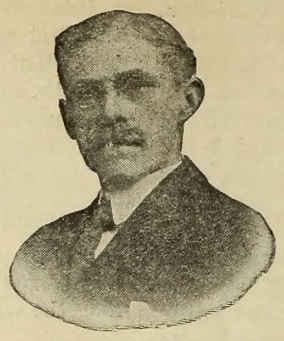
NINTH MONTH 26TH (2ND-DAY).

—Canada Half Yearly Meeting, at New Market, Ontario, Can.

TENTH MONTH 1ST (7TH-DAY).

—Semi-annual meeting of Philadelphia Yearly Meeting's Committee on First-day schools, in Room No. 1, 15th and Race Streets Meeting House, Philadelphia, at 1.30 p. m. A full attendance is a great help. George A. Walton Clerk, George School, Pa.

—Farmington Half Yearly Meeting at Farmington, N. Y. Isaac Wilson expects to attend.



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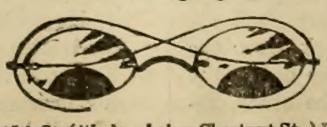
Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer*.
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

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TENTH MONTH 2ND (1ST-DAY).

—At Birmingham Meeting House, Chester Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Byberry, Phila., Friends' Ass'n, at the Meeting House, at 2 p. m. Subject: "Philadelphia's Educational Advantages."

TENTH MONTH 8TH (6TH-DAY).

—Abington First-day School Union at Plymouth Meeting House, Pa., at 10.30 a. m. and 2 p. m. "For what purpose should our meeting houses be properly used?" will be the subject for discussion.

"PRISON LIFE AS I FOUND IT."

The publication in the April *Century* of a poem, "Con Sordini" called the attention to its author, "John Carter," an inmate of the Minnesota State Prison, at Stillwater, Minn. The general interest aroused in his case resulted in investigation and in his release. He has an article in the September *Century* on "Prison Life as I Found It," a narrative of his experiences and observations, with incidental suggestions for reform in prison management.

The Ray Stannard Baker article in *The American Magazine* for Ninth month is a study of the social changes going on in Rochester, from which the conclusion is drawn that the present political unrest in America is no superficial disturbance, but a steady, long continued movement of the public mind.

"The Case Against Ballinger—Cleared Up" is by Stewart Edward White.

"The Lorimer Scandal" is the story of graft in the Illinois State Legislature.

Jane Addams' Autobiographical Notes which came to an end with this issue, tell of Russian refugees and Hull House.

The Ladies' Battle, in the *Atlantic* for Ninth month, approaching the woman suffrage question from an entirely new point of view, argues forcibly against votes for women. The writer is Mollie Elliot Seawell.

The only means of effecting disarmament is brought up in The United States and Neutralization by Cyrus French Wicker.

The Economics of Waste and Conservation is by Professor John Bates Clark.

Samuel McCord Crothers has one of his genial papers, on My Missionary Life in Persia.

The tragic story of bird destruction is told in The Trail of the Plume Hunter.

There are three stories and two poems, one by Alice Brown.

OUR MILITARY EXPENDITURES.

By far the most serious single cause of our greatly increasing expenditures is the cost of maintaining and enlarging our military establishments. The total appropriations for the army, navy, fortifications, and military academy for 1910 were $248,832,714.72, while the appropriations for the same purposes for 1897 were only $61,688,477.29. The appropriations for 1910 exceeded those for 1897 by over 400 per centum. The total appropriations for all other purposes, exclusive of postal expenditures, for 1897 were $315,253,968.90, while for 1910 they were $560,876,772.40, or an increase of 178 per centum. In other words, the percentage of increase in expenditures for preparation for war is more than double the percentage of increase in all other expenditures, including past wars.

During the fiscal year 1909 we expended in preparation for war, that is, for our army, navy, fortifications, and other objects made necessary by our present policy, 39.4 per centum of our entire revenue for that year, exclusive of postal receipts; and on account of past wars we expended 32 per centum of our total revenues, or for both purposes 71.4 per centum, leaving only 28.6 per centum for all other governmental purposes outside of the Postal Service. While it is practically impossible to reduce our expenditures on account of past wars, it is possible to reduce very greatly our expenditures in preparation for war, without jeopardizing in the least our national safety, and it is to be hoped that the enlightened intelligence of the people will, in the not distant future, demand that we cease this reckless waste indulged in merely for the gratification of an unwarranted national pride.—*From "Federal Appropriations: Their Rapid Increase," by the Hon. James A. Tawney, in the American Review of Reviews for Ninth Month.*

Moving Pictures and the National Character is the topic of one of the leading articles in the *Review of Reviews* for Ninth month.

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The publishers of *St. Nicholas* consider that the most important thing in the issue for Tenth month, in the eyes of boys, is their discussion of the New Rules of Football by Walter Camp, and an article on "Football, A Game for Gentlemen," by Edward H. Coy.

Important material for social study will be found in the Tenth month *McClure's* in "Working Girls' Budgets."

The founding of Cornell University and Goldwin Smith's introduction into Washington Society are the subjects of the second instalment of Goldwin Smith's Reminiscences.

John & Simon Newcomb (the scientist), by the latter's daughter, Dr. Sara Newcomb Merrick.

The Ferrer case is taken up in three papers, one on William Archer's investigation, and two from the American Catholic point of view.

"Three Centuries in North Oxfordshire," by M. Sturge Henderson, deals sympathetically with the folk-lore and traditions and local annals of a land of peace that lies near the heart of old England. "The 19th century, that looms so large in industrial centres, has no special importance in our Oxfordshire villages. In them men live into the nineties, and not only live, but retain memory and vitality.... These men tell of their grandfathers and great-grandfathers who hob-a-nobbed with Cromwell's soldiers in Burford, and shouted welcome to Charles I and his Queen when they came to visit the fountains at Enstone." Thus does the author carry us vividly back to the old days, with abundance of illustration from the lives and recollections of gentry and farmers and laborers. One of the appendices gives a bill of fare, compiled for a great house in 1668, the generous scale on which our well-to-do ancestors lived in those days may be seen from this list of viands for an October dinner: "roast veal, two brand geese roasted, a grand sallet, roasted capons. Second course: pheasants, fowls and pidgeons, a dish of quails and sparrows, a warden pye, tarts and custards." (Oxford: B. H. Blackwell.)

One of the most beautiful water-journeys in England is down the Thames, past fine estates and riverside inns and ancient villages. Salter's "Guide to the Thames," with chapters also on the Avon, Severn, Wye, Trent and Ouse and the principal canals, is a book valuable either to the tourists or to any lover of English history and scenery who is fond of picturesque reading on these subjects. (Oxford: Alden & Co.)

"Lord Glenesk and the 'Morning Post'" is the history of one of the foremost editors of London. Sir Algernon Barthwick, who became Lord Glenesk, inherited the editorship of the standard old newspaper from his father, after an experience as Paris correspondent of the "Post." He was in Paris during the Franco-Prussia war, and became the friend of the imperial family. He was intimate with Gladstone and other leaders, and enjoyed the confidence of Queen Victoria. This book is a rich record of a noble and highly useful life, and its many letters give it great interest and make it an important addition to recent English history. (New York: John Lane Company.)

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY S[illegible], TENTH MONTH 1, 1910.

Martha J Warner

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Continued on page iii.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 1, 1910.

Volume LXVII. Number 40.

The wisest of critics is an altering being, subject to the better insight of the morrow, and right at any moment only "up to date" and "on the whole." When larger ranges of truth open, it is surely best to be able to open ourselves to their reception, unfettered by our previous pretensions.

—WILLIAM JAMES.

THE ROCK-FLOWER.

Down on the cold gray rocks hard by the sea,
Where earth is bare and bleak, with ne'er a tree
Or blade of grass to show that 'mid the strife
Is aught that bears resemblance unto life,
I found the other day a blossom fair
That peeped from out a jagged crevice there,
And held its head as high as any rose
That in the soft earth of my garden grows;
Serene 'mid those surroundings, dull and gray,
As any lily was its snow-white spray.
It viewed the sea, the rocks, the rugged coast,
As though this were the spot it loved the most,
And uncomplaining lived its little hour
As if 'twere in some well-protected bower
Wherein all joy and hope fulfilled were blent
With harmony, and peace, and sweet content.
'Twas like a word divine sent forth on high,
A whisper faint as some half-hearted sigh,
But thrilling to the soul enmeshed in care
With thoughts of hope to overcome despair!

—*John Kendrick Bangs in Lippincott's.*

ILLINOIS YEARLY MEETING.

(*Concluded.*)

The business sessions opened Ninth month 12th, and were preceded by the customary devotional and memorial service observed each year. Edward Coale and Isaac V. Wierman spoke feelingly of the lives of some of the departed members.

After the reading of epistles from other Yearly Meetings much appreciation was felt and expressed that all were full of the activities of those meetings differing much from those in the past which were like sermons.

It was with deep regret to us that sickness came in her way, and prevented Sarah B. Flitcraft, a minister of Philadelphia, from attending meeting until Third-day morning; but throughout the remaining sessions she was truly a help and an inspiration.

Interesting discussions followed the answering of the queries. The Bible was referred to as a great aid in the training of children and should be read daily to them. It is one of the safeguards in religious life. Too much silence in meetings is discouraged; for young people must have something of the outward. The use of Friends' Lesson Leaves in our First-day schools is emphasized as they are the best that the committee can provide.

Thomas Jenkins thinks school superintendents and school boards should insist that undue space is given to the subject of wars in school histories, and that much of this should be eliminated from books used in our public schools.

The call came for a change of discipline, so that the formal answering of the queries need be made only once a year. The clerks when forming the answers find it difficult to tell just the truth, and yet not give ourselves too much credit, and thought that a discussion of the subjects touched upon in the queries would be better. It was decided that the matter be left entirely optional with each meeting.

The report on The Advancement of Friends' Principles was discouraging in the main, as to the interest in some meetings; and yet such a report brought around an animated discussion, showing plainly there are two ways to look at this. Some one afterward remarked that "we discovered a very lively corpse." This committee was allowed an appropriation to further the cause by concentrated and consecrated effort throughout our household of faith as wisdom directs them.

The second session of the First-day School Association was held in the evening with a program of sweetly rendered music by a quartette, singing by little Eugene Flitcraft, and "Our Syrian Guest," read by Edna L. Wilson. Two questions furnished subject for discussion by Rebecca Brown, Sarah E. Huff, Mattie M. Wilson and Thos. A. Jenkins.

The morning meeting on Fourth-day was a religious service. Those who spoke were Abel Mills, Sarah B. Flitcraft, Anna T. Elliot, Mary O. Sargent and David Wilson.

"Arise Shine, Thy Light is Come" and "The Master is Come and Calleth for Thee," set forth a sense of responsibility as applicable to us in this day as it was to the prophet Isaiah and to Mary. The call is to arise from sinful desires, and the light that comes is what is meant by Mind the Light. It is personal and yet is universal. We

are born with the divinity, and not born in sin.

"I am the way, the truth and the light,
Without the way, there can be no going,
Without the truth there can be no knowing,
Without the light there can be no living."

The responsibility of each one begins at meeting as soon as we enter the door. The thought should be, it is more blessed to give than to receive. A Bible text or good quotation of another may be presented, and that little may bring a minister to his feet.

During the noon hour a Woman's Meeting was held, as has been the custom for several years, in the interests of Social Purity. The men were invited to the meeting and discussions. The hour was devoted to the question, What is the best way to inculcate obedience in children? Can it be done without corporal punishment?

The Philanthropic Committee's report consumed most of the afternoon and showed much work done in the various departments. There is a steadily growing sentiment for peace and temperance whereby people are becoming more aroused to the importance of these reform measures. The Superintendent of prison affairs makes weekly visits to the prisoners of his city, and talks to them privately. Marked improvement is noted in the sanitation and playground discipline of our public schools. One member of the committee out in Oregon used the medal contest as an effective means to educate the people through her pupils about the dangers of the "gallon house." A separate department for work among the colored people was created and superintendent appointed.

Fifth-day morning: During the devotional period fitting quotations and Bible texts were repeated.

The added extension to the meeting house affording better light at the clerk's table was noted and much appreciated by them. Morris A Wilson, after serving in the capacity of trustee for thirty-five years, asked for a release. Appreciation for a long and useful service was expressed, and a successor appointed.

A recommendation advising that brief biographies of our early Friends be prepared, since it is known that young people are more impressed with *new* books, resulted in the appointment of a committee to examine such literature and arrange for its distribution.

A letter was written to send with the clerk's signature to Gov. Chas. S. Deneen and other State officers, protesting against bribery and corruption as practiced in politics of Illinois and other States.

There were two sessions of the meeting for Ministers and Elders, also two sessions of the Representative Committee.

The absent, aged, and sick of our membership were lovingly remembered with personal tributes showing we feel them to be with us even though not present in body.

Perhaps there never was held an Illinois Yearly Meeting when the young people were so prominent in the deliberations of the meeting. This truly was one full of interest and life, the young and old sharing duties alike.

Fairbury, Ill. M. GERTRUDE SHINN.

CONFERENCE ECHOES: THE PEACE QUESTION.

No suitable opportunity arose during the recent meeting of the General Conference for comments upon two of the ideas which were there expressed on phases of the Peace Question of our time. These two ideas, which were impressed in the papers entitled "Conditions that make for War," and "Friends and Political Life," respectively, were as follows: First,

"Someone has sarcastically defined a pessimist as 'One who lives with an optimist.' It may be that those who are getting ahead step by step in great reforms feel at times the irritation expressed in this definition because of the impracticable doctrines of enthusiasts who would run before they have learned to walk."

And, secondly,

"I recognize the responsibilities of my position as a representative of 200,000 American people, most of whom do not hold my views on these things [disarmament and universal obligatory arbitration], and none of whom should be led by the example of his Representative to evade or refuse to comply with the law as made by the majority. A man can better prove his faithful adherence to principle by fighting for it in public place, even if he must compromise at times, than by refusal to accept public place in fear that he might be compelled to make such compromise."

These two ideas were again expressed at the Peace Conference of Friends, held in New York City a few days after the close of the General Conference, and were then commented upon in an address entitled, "Eleven Types of Peace People." The comments made at that time were as follows, and are here offered for the consideration of readers of *The Intelligencer*.

"....Then, thirdly, there are those who deprecate warfare, but who are constantly saying that we must always have it. I suppose that in about

six out of ten of the peace addresses which I have heard, some such statement as this was included: 'War is a great evil, but it will always be with us until the millenium.' Now, such people say that he who believes in the abolition of warfare in this generation is an 'enthusiast,' and therefore is not to be followed by sane and practical people. Well, it has astonished me very much indeed to find this attitude toward that noble word 'enthusiast' and the people to whom it is rightfully applied.

"To be sure, the word 'peace' has likewise fallen into great disrepute among very respectable people. In forming a society down in Pennsylvania last autumn, we had great difficulty to include in the name of that society the word 'peace.' Some of our members insisted that it should be called simply The Pennsylvania Arbitration Society; and even when we showed them that arbitration was already in process of being antiquated, we still had difficulty in inducing them to accept the name of The Pennsylvania Arbitration *and Peace* Society.

"Now, for my part, the words peace and peacemaker, enthusiasm and enthusiast are still honorable and even noble ones. As I understand the meaning of the word 'enthusiast,' for example, it is 'a person who is inspired by God'; such a person is inspired by the belief in God's noble purposes to so great an extent that he is willing to stand for them *now*,—willing to believe that they are *practicable* now, as well as in the indefinite, millenial future.

"I cannot but think in this connection of the enthusiasm for peace which inspired the souls of Jesus Christ and William Penn,—to mention only two of the great enthusiasts in history. 'The steady approach of God's kingdom on earth, which was the enthusiastic ideal of Jesus Christ,—and the steady approach of an international court of justice and disarmaments, which were the enthusiastic ideals of William Penn,—has been realized chiefly by the sustained enthusiasm of like-minded optimists, and retarded chiefly by the cold skepticism of 'practical' pessimists."

"....In the seventh place, there are Friends who do not believe in increasing armaments at all, but who think that they must tolerate or vote for them in the spirit of compromise. There are men,—young, ambitious, capable, with high ideals,—who are seeking to take, or are taking, an active part in the public life of our country. This is worthy of all praise; certainly it is creditable to them and to our Society; it is, indeed, a high duty to endeavor to do one's utmost towards the promotion of good in the public service.

"But we must remember that our public servants are, first and always, representatives of God and of their own consciences, and only subordinately representative of the thousands or tens of thousands of their constituents. It is surely the teaching of Quakerism to obey one's conscience even though the heavens fall. We are assured that this means retirement to private life, and a consequent failure of opportunity to pursue good ends in the most effective way. Well, I do not believe that this is necessarily the case. Certainly, the man who is able and honest, and who convinces his constituents of his ability and honesty, will in all probability be retained in the public service. I have sufficient confidence in my fellow countrymen of to-day, and in the teachings of history to believe so.

"I cannot but think, in this connection, of Senator Burton of Ohio, who, only eight years ago, cast the single vote in the House of Representatives against the program of increasing armaments, and who to-day has a majority of the Congress on his side against at least the *four* battleship program. He is an outspoken advocate of the immediate limitation of armaments by the United States alone, if necessary; and yet he has not been retired to private life, but, on the contrary, has been promoted by his constituents to the Senate of the United States. I cannot but think, also, of Senator Hoar, of Massachusetts, that splendid example of conscientious statesmanship, who seemed to antagonize every voter in his district,—if one could judge by the volume of denunciation which swept over him,—when he announced his stand upon the Philippine Question; and yet he won the greater honor and confidence from the people of his State and of the entire country, when it was recognized that he was 'sustained by faith and matchless fortitude.'

"But, even though one be retired to private life for conscience' sake, he should retire with full confidence that heaven's ends shall still be achieved, even without him in the public service. This is certainly common modesty, if nothing more. Let us be enthusiasts, then, on this question also, and be assured, first, that obedience to conscience does not mean necessarily the failure of opportunity to seek the best things through the public service; and, second, that even though we may be deprived of such opportunity, those things shall still be achieved, and in their achievement we too may have a duty to perform in private, if not in public life.

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

Such were the comments at the New York meeting on the two ideas referred to; and those comments contain the truth as the undersigned sees it. But, in conclusion, I would further oppose to those two ideas sentiments which were contained in the two Conference addresses themselves, and which were as follows:

"It is our business as alert Christians to be in the *van* in a movement that expresses a principle we have long held."

And:

"At this time, when every civilized nation on the globe is preaching the doctrine of peace, and practicing only the 'Truce of the Bear'; when every government among the great powers of the world accompanies its protestations in favor of international arbitration with increased armaments and more active preparations for international conflict, there is special need in the public service for men whose personal, individual, religious convictions give assurance of their sincerity in the advocacy of peace amongst the nations of the earth."

Swarthmore, Pa. WILLIAM I. HULL.

WITH DR. BATTIN IN SWITZERLAND.

[From home letters.]

The children are taken to points of national interest and their patriotism is aroused; and they have material for compositions for the rest of the year. Many of the groups we saw were speaking French. On the steamer, they were singing and having a good time together, and sometimes trying to drown each other out in their songs.

At Lucerne, we took a short walk and then went on to Lausanne by a new route. Our ride took us past Lake Sempach, where the famous battle was fought, and then past Lakes Bienne and Neuchatel. The view from the train as it skirts these lakes is wonderful, for in the background, one sees the long range of snow-covered Alps. Arrived at Lausanne, we took a walk up the steep hill of the main street running from the station and enjoyed real ice cream at a little cremerie. Our window view looked out upon the wide expanse of Lake Geneva, with the Alps in the background.

June 24.—We took the steamer this morning from Lausanne-Ouchy, the latter being the town near the lake, while Lausanne is above the railroad, past one long succession of towns and villas and vineyards that cover the Eastern end of Lake Geneva. At Territet, we disembarked, and visited the Castle of Chillon. For a few years, it has been in the process of restoration, and those in charge of the work are most successful. It is one of the most interesting castles we have visited, and its location at the end of the lake with the snowclad Dent de Midi back of it makes it a splendid picture from the lake. We had one of our many picnic meals there while waiting for the train to take us up the Rhone valley, through which we have been several times and always with renewed interest and enjoyment. Just before the railroad reaches the Simplon Tunnel at Brig, we left the train at Visp. On the opposite side of the valley, high above us, we could see the new roadbed for the railroad from Berne to Visp, which will be one of the first cross roads of the country. They have just decided to build a much needed road, which will run further up the Rhone to the sources of the Rhone and Rhine and then down the Rhine.

We planned to walk from Visp to Zermatt and from there to the top of the Gorner Grat. The first part is 23 miles by railroad, but the path twists and turns so that we covered about 27 to 28, we think. For the first part of the route up the valley there is only a bridle path, now at the stream's edge, and again 700-800 feet above it. We found some wild strawberries, and for "five o'clock tea" had the usual lemonade at a cool brook. At the inn where we took supper, they were so insistent on our staying the night, that we could not think of it, and plodded on. But when we came to a place where the road was washed out, and we had to crawl across the debris, we thought it time to stop. So we crept into a nice hay chalet with the goats beneath us, and slept in the hay all night.

June 25.—Arising at four o'clock, before the goat herd should come along, we washed in an icy trough and had a three hours' tramp before we stopped for a warm breakfast. It had been drizzling the night before, but we had not caught cold, although we slept in damp clothes, for with such steady exercise as we were having one can stand more than usual. Arrived at Zermatt we stopped a couple of hours to get our mail, lay in provisions, and then started up to Gorner Grat. An hour and a half's tramp steadily up through the larches and Swiss Stone pines brought us to the big hotel on the Riffelalp. From that point the view is magnificent, of an almost complete circle of snowclad giants. The view we had, though not quite so satisfactory as if the day had

been perfectly clear, was more entrancing on account of the way the white clouds moved over the mountains. Although we never had one complete view of the entire range, still we saw it all in the end. Not the highest in the circle, yet the chief centre of interest in this region, is the Matterhorn. It is a sharp horn rising separate and distinct from the rest of the mountains. For more than an hour we sat watching the clouds shift across it, but though we had perfect views of the different parts, it never deigned to show itself completely. Then we tramped on up, the trees and flowers disappearing, until finally we were clambering over the debris of old glaciers, following the beds of little streams, and wading through snowdrifts. We took it leisurely so as to enjoy the views—the most wonderful views of mountain scenery we have ever had. From the Grat there is a perfect panorama, but we had just time to see the Gorner glacier, lying at the foot of the towering Grat, before the clouds closed in and it began to snow. Fortunately we were just reaching the hotel—a big new stone structure, solidly built and steam-heated. The only thing that seemed to be lacking was drinking water—for which Apollinaris is a poor substitute. The rack and pinion railway that runs from Zermatt to Gorner Grat is, next to the Jungfrau railway, the highest mountain railway in Europe. The Gorner Grat being 10,290 feet above sea level, we had climbed, from Visp to the Grat, some 8,150 feet. The railway trip would have saved us much time and stiffness, but we would have lost by it a great part of the magnificence of the scenery.

June 27.—Yesterday morning we descended to Zermatt in snow and rain, and so decided to go on by rail. We caught a fast express to Lausanne, reaching there at 6 p. m., and immediately took another fast train which brought us again past the lakes of Bienne and Neuchatel to Brugg. We wandered around the curious old town, and then out to the Cloister Church of Konigsfelden, built on the spot where John the Parricide killed his uncle, Albert of Austria, as described in Schiller's Tell. From Brugg we took train for Stein on the Rhine opposite the town of Sackingen, made famous by Scheffel's poem of the Trumpeter of Sackingen. Then we enjoyed a beautiful ride to Zurich, through the rich farming and pasture valleys of Northern Switzerland. We rode on Lake Zurich from one end almost to the other end, to Wadenswil, where a mountain road carried us up the side of a mountain overlooking the whole lake. About seven o'clock, we reached the pilgrimage town of Einsiedeln. It is a small city composed of inns and booths for the sale of all kinds of religious objects; for the church is the shrine of a miraculous image of the Virgin, and is visited by 160,000 pilgrims annually. The church interior, in elaborate Rococo style, was almost entirely hidden by scaffolding, used in a complete restoration of the structure. We had a picnic supper, and then found a room at one of the inns, very clean and comfortable for twenty cents (one franc) a person.

June 28.—The church bells began ringing at four o'clock for services, and from that hour on the people were flocking into the different services. We left Einsiedeln by an early train, and took a ride along Lake Wallen, which vies with Lake Lucerne in wildness and beauty. This afternoon we reached Neuhausen on the Rhine, and left the train to visit the Falls of the Rhine. The volume of water is the greatest known in history; it is interesting to know that as there is no historical mention of these falls before about 1000 A.D., scientists believe that the falls were formed at about that time through the disintegration of the lower rocks in the river. We crossed the river and at Schloss Laufen, had views of the Falls from four points. At the lowest of these, at the very foot of the Falls, we had to wear rubber capes, on account of the spray. While not to be compared with Niagara in size or volume, they make a deep impression on the beholder, especially since one can obtain such near and excellent views. A few miles away is Schaffhausen, where we saw the Cloister, with the cracked Bell, the original of Schiller's Song of the Bell. The town has four Nonalcoholic Restaurants, or Peoples' Restaurants, in one of which we took supper, finding excellent food at reasonable rates. We then proceeded to Singen, across the border in Baden, and hoped to find quarters on top of the Hohentwiel, a mountain with ruins, three miles from the town, the scene of Scheffel's novel of Ekkehard.

June 29.—As we found on inquiry that there was no inn on the Hohentwiel, we spent the night in Singen, and early this morning climbed to the summit of the Hohentwiel. The view is a lovely one, with the meadows and farms, the Rhine and Lake Constance, and further away the vast expanse of the high Alps. The summit is covered with the ruins of the strongholds of centuries and the cloisters and secular buildings. The monastery of Hohentwiel was later moved to the town of Stein on the Rhine, which we visited on leaving the Hohentwiel. Many of its houses are brilliantly decorated with mural paintings, and the Rathaus has some fine stained glass. But the gem of the

place is the St. George Monastery, formerly at Hohentwiel. A Professor Vetter, of Berne, has purchased it for a summer residence and restored it in most interesting fashion. It is located on the river, with the bow windows right over the water. It has oak panelled ceilings, carved and colored, and many frescoes; the Monks' cells are used as display rooms for the private collections of the present owner.

CLOSE OF THE INTERNATIONAL CONGRESS.

The last session of the Congress of Religious Liberals was announced to be held in the courtyard of the Castle of the Wartburg, at Eisenach. This was the castle where Luther found refuge after his return from the Diet of Worms; and it was here that he began his translation of the Bible, his noblest gift to his people.

At least two train loads went on from Wittenberg to Eisenach, stopping over night at Weimar on the way. Many others came in on the regular trains so that the number gathered on the Wartberg was probably not far short of a thousand. At Weimar where the travellers spent an afternoon and evening, the interest shifted for the time to the places associated with the names of Goethe and Schiller. The former homes of these greatest of German writers are preserved as public museums, filled with objects associated with their former owners. Goethe's "garden house"—the poet's summer home—is just outside the town, with a beautiful park and river between. A fine bronze statue of the two poets adorns the public square, and their tomb is, with those of a long line of the nobles of Weimar, in a little chapel in the cemetery.

Eisenach is itself an interesting town with ancient gateways and churches, winding streets, and open air markets in the early morning. But the town is wholly overshadowed by its beautiful surroundings of mountain, forest and valley. Most majestic of all the mountains round about is the Wartburg, crowned with its ancient castle. It is a half hour's climb from the town to the gateway of the castle. A sentinel paces to and fro by the drawbridge, and the portcullis is in evidence, though probably not in use. Passing the gateway and following a well worn road between buildings we reached the courtyard which is crowded to near its capacity. The high stairway leading to the great hall furnished an excellent rostrum for the speakers, while a mound on the opposite side of the court gives place for a group of singers. Of course Luther's famous hymn "Ein fester Berg ist unser Gott" was sung; indeed it was sung many times, and mercilessly from end to end.

The addresses were such as one would expect at a parting session—full of brotherly love, of satisfaction in the success of the Congress, and of hope for the future of the broader and nobler Christianity. After the addresses the whole company was taken, in small groups, through the famous castle—dining halls, galleries, chapel and the rooms especially associated with Luther's stay there. Of particular interest is Luther's own private room with his Bible, his writing desk, and his bed. This is the room of which the famous story is told, that the sturdy reformer being visited and tempted by the devil, threw his ink bottle at the arch-fiend, making a great ink splotch on the plaster wall. The guide tells us that the ink splotch was carried away in fragments by visitors leaving a great hole in the plaster. Later they plastered up and put on a new ink blot; but it was no use; the second was carried away as the first had been. One thing is certain—that there is a great ragged hole in the plaster just back of the quaint porcelain stove which is used to warm the place in winter. An iconoclastic friend in the party suggests that the ink bottle story is a myth: but is properly frowned upon by right minded people who believe still in William Tell and Santa Claus and the other worthies of the delightful old stories.

Next morning the writer rather sadly says "good bye" to the party with whom he has travelled for several weeks, to take a week's tramping in the Lahn valley down to the Rhine. The others go on to Munich and Oberammergau before turning their faces homeward.

Swarthmore College. JESSE H. HOLMES.

WAR AND MANHOOD.

An interesting short article has been sent us from the *San Francisco Examiner* of August 6th, in which the writer, Milo Hastings, traverses the common opinion that War is a nurse of the manly virtues. He grants that it may be so in a single generation, but on a wider view he contends that its inevitable result is deterioration of physique and character—because it kills off the strongest and bravest of the male population, leaving the race to be propagated by the feebler strains. He illustrates his thesis by the decadence of Rome and modern France. This is an interesting theory, which we should be glad to see examined in detail by competent anthropologists.

—*British Friend.*

A YORKKSHIRE MONTHLY MEETING.

First as to the setting. On the edge of the moorland of Yorkshire, England, not far from the North Sea coast at Scarborough, in the little town of Kirbymoorside, which, being interpreted, means the Kirk or church by the side of the moor. Sweeping ranges of hills, occasionally crowned by a clump of trees, and with fertile valleys between, with their sides covered with purple heather, soon to be browned by frost, are the moors, more or less encroached upon by the operations of the farmer.

Next as to the occasion. It was called a week-end Conference and Monthly Meeting, intended chiefly for the Friends who live in Yorkshire, but open to others among whom were four Americans, including Rufus M. Jones and Edward Rhoades.

It was, in fact, a short summer school, lasting three days, including First-day, with addresses on subjects full of interest, by Joshua Rowntree and his son Maurice, and Rufus M. Jones. An address by Joshua Rowntree on "Religion East and West" was delightful, not only on account of the light it threw on the present situation in Turkey, which land he has recently visited, but also because of the witty way in which the speaker brightened his address.

What especially interested the Americans present was the large number of earnest, well-informed young people in attendance, one-third of whom were young men. There was evident throughout a spirit of reverence and consecration to service, which should be most encouraging to all who have at heart the welfare of Quakerism.

In the midst of all this was held the regular "Monthly Meeting of Hull and Pickering" at Kirbymooreside. The meeting-house is very small and quaint. Our Conference of eighty attenders nearly filled it. The seats are placed around the four sides so as to face towards the centre, almost eliminating the minister's gallery.

The Monthly Meeting was conducted very much as one of ours would be, but it was interesting to note the variations. In the midst of the period of devotion with which the meeting began, the "clerk" arose and read three queries slowly, which were not answered or commented upon at the time. After a period of silence, there was a prayer and two brief sermons, and then the business was taken up. This part of the meeting was quite similar to one of ours, the clerk being a man, with a woman assistant.

The minute book was very bulky, containing the records for a long period, and being at least six inches through. It was so heavy that it had to be read while it lay on the table. When the regular business had been concluded, two brief essays were read, one of them being an account of the life and services of John Richardson, an early Friend, who upon a journey to America, was instrumental in converting the people of Nantucket to Quakerism. After comments upon these essays, in the course of which was read a quaint love letter of an early Yorkshire Friend, the meeting adjourned.

On the morning of the First-day, which followed, the meeting at Walton, 13 miles distant, was attended, by request, and Pickering, nearer by, in the afternoon. These are not large meetings, but the meeting-houses, while ancient, are beautifully kept, standing back from the street, protected by old gray stone walls, and surrounded by well-kept gardens, with many beds of flowers, profuse in rich colors.

Percy Bigland, the artist, was one of the party which attended these meetings, and his spirit of cordial fellowship and his helpful message at the Walton Meeting were greatly appreciated.

In Preston Patrick, not far from Lake Windermere, there is held a meeting which we were privileged to attend on the 4th. On this spot, it is interesting to know, George Fox established his first meeting, and from here began his journey westward through the lakes to Swarthmoor Hall, where his convincement of Margaret Fell was to occur, with consequences so important in the history of our people. O. EDWARD JANNEY.

Sheffield, Ninth month 13th.

The Supreme Court of the United States, whose opinions are so often luminous with sound political philosophy, has declared that "the right to sue and defend in the courts is the alternative of force. In an organized society it is the right conservative of all other rights and lies at the foundation of orderly government. It is one of the highest and most essential privileges of citizenship and must be allowed by each State to the citizens of all other states to the precise extent that it is allowed to its own citizens." In making this statement of fundamental principle, the Supreme Court had in mind the rights of individuals and the states which are bound together in our Union. But what is there in that statement of fundamental principle which may not logically, ethically and practically be applied to the rights of nations, great and small, bound together by treaties and interdependences of every kind into a great world commonwealth?—*Nicholas Murray Butler at Lake Mohonk.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 1, 1910.

THE CHILDREN, THE PARENTS, AND THE SCHOOLS.

In the earlier days when there was not a school convenient to every home as a matter of course, parents who began to have a care for the education of their children took much pains in establishing such a school as they would wish their children to be cared for in and such as was within their means. Care for education began to be exercised by our Friendly fathers and mothers very early, and long before the interest in education was general. In those days it was not the easy matter it is now to arrange for school for one's children. Comparatively few were interested at all, and it was difficult to get enough to co-operate to such an extent as to make the burden light and bring the expenses within reach of those in humble circumstances. Besides the indifference, there was opposition on the part of sturdy conservatives who could see all sorts of evils creeping in with the innovation.

Now school is taken as a matter of course in every neighborhood. School keeps just the same whether most of the parents of the neighborhood pay any attention to it or not. The thing goes on automatically as far as most of us are concerned.

Seemingly, that is, and as far as many of us parents are concerned. School, however, is one of those things that cannot run automatically, nor mechanically. A growing child with all its needs can be nurtured and educated in the original sense of the term only when more mature human beings give of the best that is in them to that nurture and education. Someone has to give careful loving attention if the delicate work goes on. As to the children for which any one of us are responsible, if they are thrown into an educational mill, and the matter of their nurture left to take its own course "automatically," there is the best possible chance of their finer possibilities being left undeveloped and of their growing up more or less warped and twisted as to their spiritual natures.

Education is a matter of tender, loving care. In great part this care can be given to best advantage only by the parents themselves, in person. In so far as it may be delegated, there is no certainty of its being brought to bear on the child in the best way and for the finest results unless the parent gives much personal care to providing it. It is a matter that cannot be cheaply done. Those who are employed to do collective educational work for a number of parents must be, to do their best work for the children, in the most cordial relations with the parents. They cannot be this if they are so poorly paid that they cannot feel themselves to be well maintained, nor if they are so hardly worked that they cannot maintain the most buoyant health. They cannot do the best work nor all the work for the individual children unless they are in close acquaintance and sympathy with the individual parents. The best work can be done only when the teachers and the parents and the children belong in some real sense to the same community life.

There is much that may be seriously neglected when parents do not give close attention to the education of their own children. If we should give as much personal care in these matters as was necessary on the part of our fathers and mothers in the pioneer times of education, with the greater facilities and the greater amount of co-operation, great things could be accomplished in the way of education in our time.

"The Upbuilding of a Religious Society," the address of Dr. O. Edward Janney, at the General Conference at Ocean Grove, has been reprinted from the Proceedings in pamphlet form convenient for general distribution. The form of the reprint is convenient for folding so as to slip easily into an envelope to send along with a letter. Friends may have copies to use for propaganda in this way and for their own use by sending postage to the Advancement Committee, 140 N. 15th St., Philadelphia. A two cent stamp will carry eight copies.

The address on "The Place of Religion in Education," by President Swain, will be issued in the same form and will be announced when it is ready.

Th *Friends' Quarterly Examiner* for Seventh month opens with a review by Isaac Sharp, Clerk to Friends, Devonshire House, London, of a German Pastor's articles on The Origin of Quakerism in *Die Christliche Welt* (Marburg i. H.). Dr. Barton, of Bryn Mawr College, writes of The

Christian Message according to the Early Friends, the sixth in his series on Historic Forms of the Christian Message. William C. Braithwaite writes of The Person of Christ, discussing the portrait of Jesus as found in Mark, the miraculous element in Mark, the portrait in the First Gospel, Luke's Portrait of Christ, and the Fourth Gospel. Dr. Thomas Hodgkin gives the second of his Leaves from My Journey in Australasia, telling this time of his experiences in New Zealland. The Secretary of Friends' Temperance Union (in England) writes of Temperance Teaching in the State Schools. The Adult School and the Boy Scout, by C. B. Rowntree, is a plea for using the Scout Movement in the interests of peace.

HARRISBURG FRIENDS.

During the past month Harrisburg Friends have been favored in having several Friends from a distance visit us. On Fourth-day evening, Eighth month 24th, Zebedee Haines, of West Grove, Pa., was here and an appointed meeting was held, at which time there was a fair attendance.

On First-day, Ninth month 4th, Catherine Jacobs and Samuel Whitson and wife, of Philadelphia, attended our morning meeting, and made several acceptable visits amongst us.

The following week Elizabeth Lloyd, of Lansdowne, was present, and on Ninth month 18th, the meeting was held in the evening that Le-Vergne Gardner, of Poughkeepsie, N. Y., might meet with us.

These Friends all left acceptable messages with us, and we feel grateful to them for coming.

On Fourth-day, Ninth month 28th, a meeting has been appointed for eight o'clock p. m., at which it is expected to have Isaac Wilson, of Bloomfield, Ont., present. F. L. MULFORD.

WAR TENDENCIES.

While I have an abiding faith that the tendency of American thought and purpose will ere long be reversed, no one can be blind to the fact that there is a persistent effort to make of this a great military nation. From the football field to the ironclad, from the athlete to the admiral, the thought and the talk is fight. The cry is fight fair, but fight. The capital city has a different aspect from that which it had a few years ago. Brass buttons and epaulets are filling the eyes. Our newspapers are eulogizing the magnificence of our fleet and army and the thought of the nation is largely in the direction of naval and military advance. Science is giving its attention to the discovery and manufacture of more effective instruments of death and we are rapidly drifting into an admiration for the "pride, pomp and circumstance of glorious war." At the first Hague conference we were among those nations calling for a limitation of armament. Now, instead of leading in that direction we are constantly increasing our armament and point with pride to the fact that our naval fighting strength surpasses that of every other nation excepting Great Britain.—*Justice David J. Brewer.*

OLD KENNETT'S BI-CENTENNIAL.

Although the early morning sky was dark with clouds and the weather man said "unsettled, showery," the early train from Philadelphia carried so many extra passengers that some of them had to stand, and accessions were received at Lansdowne, Swarthmore, Media, Wawa and all along the line. At Mendenhall, where the party alighted, stages, carriages and automobiles were on hand to carry the visitors a mile and half to the meeting house, excepting those who preferred to walk rather than wait for the coaches to make a second trip. Quite as many came to Kennett from the other direction, and hundreds came in their own conveyances. Both branches of Friends were well represented.

The only person present wearing a plain bonnet was Orpha Pyle, of London Grove, who is ninety-four years of age. In the audience were also the sister, niece and other relatives of Bayard Taylor, whose "Story of Kennett" made the old meeting house known to the country at large.

There was time before meeting and between sessions to look over the quaint old house, with its galleries across either end but not facing the ministers' raised seats. In one end there were advance preparations for the noon lunch, in the other a collection of ancient maps and old time relics. On the stones in the graveyard adjoining, which is now surrounded with a neat iron fence put up by one of the *Friends' Intelligencer* advertisers, were the names of the Friends' families that had lived in the neighborhood a hundred years ago. A few of these are still represented there by their decendants; Aaron Mendenhall lives in the home where his parents, Isaac and Dinah Mendenhall, dispensed hospitality for so many years.

On some of the graves there were fresh flowers, on others there were flags marking the graves of those who were soldiers in the Civil War. That there were twenty of these in this small enclosure shows that the Friendly abhorrence of slavery overcame their ancient testimony against war.

At the east end of the meeting house, in a space surrounded by maple trees, a speakers' stand and seats for 800 people had been erected. The clouds grew lighter instead of darker, and at intervals the sun shone. In the morning there was a goodly gathering and in the afternoon there were at least 200 more than the seats would hold. People had come together as much to revisit the old neighborhood and to shake hands with old time friends as to listen to the exercises. Altogether it was a very enjoyable occasion.

When the appointed time came, Sharpless W. Lewis, the chairman for the day, asked that silence might be observed. During this silence Robert Pyle of West Grove, rose and read a poem of invocation, worthy of the pen of Whittier, which we were told had been written by Mary Heald Way. Sharpless W. Lewis then welcomed all in well-chosen words, and in the absence of Senator Heyburn, his brother, Ellwood Heyburn of Swarthmore, made fitting response.

Joseph S. Walton, of George School, delivered an address on "The Influence Exerted by Friends on Education." He said that although George Fox was an unlettered man he succeeded in gathering about him people from two distinct classes: his message appealed to men who were engaged in the every day work of the world; it also met with a response from a group of college bred and university trained men; these were afterwards welded together in the Society of Friends. He thought the first marked influence of Friends on education was a leveling process; the second was the strength of the home teaching in Friends' families; the third was their familiarity with the Bible and their application of its teachings to daily life.

Gilbert Cope of West Chester, the historian for the day, told of the building of the meeting house in 1710 and its enlargement in 1719 and again in 1731. He told how a few faithful Friends attended meeting on the day of the battle of the Brandywine, when the roads were filled with soldiers. He also referred to some of the early Friends' families.

During the two hours between sessions, which many found all too short, those who had failed to do so in the morning procured the neat gray badges with a cut of the old meeting house stamped upon them, as souvenirs of the day. The box lunches were disposed of, with the addition of coffee and ice cream, which were served on the grounds. Then there was a general intermingling and the continual discovering of friends that one had not met before.

In the afternoon Edward T. Harlan, of Philadelphia, gave reminiscences of former days. He told of the interesting occasion when the bridal party of which he and his wife were the centre, made their appearance at meeting on the First-day following their marriage. He also spoke of meetings that had been held in the old house at the beginning of the anti-slavery excitement, at one of which Sojourner Truth was a prominent figure.

Isaac Sharpless, President of Haverford College, gave an address on "The Moral and Religious Influence of Friends." He spoke of the influence exerted by Friends in colonial days, when they composed a majority of the members of the Pennsylvania Legislature. He also spoke of the general unity to-day with the testimonies of early Friends against slavery, strong drink, lotteries, etc.

The poem of John Russell Hayes, written for the occasion and read by the author, will be given in full next week.

The closing address, by Henry W. Wilbur, was entitled, "A Forecast of the Friends' Future." He said that if Friends do not make their influence felt on the future the fault will be our own. We need to realize that silence is a good thing only when we make a good use of it. It is not safe to assume that, without preparation, men and women can come together for a profitable period of silence. We need to realize that our intellectual gifts do not interfere with inspiration but make it more effective. Body, mind and spirit should be jointly dedicated to the service of truth. Our meeting houses should always be open to those who need them, and should be the center of every social and spiritual activity. The meeting for worship, especially, should be the center of spiritual life and power.

It is proposed to print the proceedings in full, if there is sufficient demand for them to warrant the expense. Those who desire a copy, well gotten up and bound in cloth, at a cost of not more than one dollar, should drop a postal card at once to Sarah S. Lewis, Kennett Square, Pa.

The Committee having charge of the Bi-Centennial are to be congratulated for the carefulness with which their arrangements were made and their success in handling the people and carrying out their program. E. L.

What a vast portion of the joys and comforts of life do the idle and slothful deprive themselves of, by running into cities and towns, to avoid laboring in the field; not considering that this is one of the principal sources that the gracious Creator of the universe has appointed to his creature man, from which he may derive great temporal happiness and delight. ELIAS HICKS.

FRIENDLY ACTIVITY IN NEW YORK STATE.

Salt Point, N. Y., is ten miles northeast of Poughkeepsie. Within a radius of six miles of this little village, where two or three Friends' families live, are three meeting-houses in which meetings are no longer held on First-days. A few years ago the Advancement Committee of New York Yearly Meeting decided that it would be a good thing to hold meetings in these houses at least once a year. To attend one of these I left Philadelphia early in the morning of Ninth month 16th, reached New York in time to take the boat up the Hudson for Poughkeepsie, and after a perfect day on our American Rhine, reached Salt Point in time for supper.

On leaving the cars I was met by Isaac Wilson and went with him to the home of Thomas and Mary H. Stringham. Here we found James and Gertrude Stringham of Brooklyn.

Isaac Wilson had been in the neighborhood for a week, spreading the message of Friends. On First-day, the 11th, he and Mary Travilla attended a meeting in the house at Clinton Corners, which was pronounced by others who attended to be large and full of life, some who are not Friends feeling that they had messages to offer.

On the following Fourth-day evening Isaac Wilson was present at a parlor meeting in the home of James and Elma Browning, Salt Point, where he was homing for the week; this was attended by a number of the villagers. On Fifth-day evening, in company with James Browning, he attended a meeting in Memorial Hall, Millbrook, the meeting-house here being some distance from the village. Millbrook Meeting, which is still maintained, is the one that was attended by Pehbe Anna Thorne during summers. On Sixth-day evening the same Friends held a meeting in the parlor of Susan Moore, at Moore's Mills. They came away much impressed with the personality of the woman in whose house they were guests.

Although Moore's Mills has barely two hundred inhabitants, Susan Moore has taken boarders here for twenty-five years, summer and winter. Her family ranges from twenty to seventy. In summer she has rooms in nine houses besides her own. She is "Aunt Susan" to all the boarders as well as to the villagers. Although over sixty years of age, she is described as fresh looking, with pink cheeks, and yet she goes to bed at twelve and gets up at five, and never lies down in the daytime. Fortunately she has the happy faculty of being able to take a nap in her chair when she has a few minutes of leisure. She has no clerk or stenographer and has never kept any book account except the register of arrivals. She looks after all the meals, and sees that things all over the house are homelike. In short, the atmosphere which she has created around her is the attraction that keeps her house full to overflowing.

After spending the night with Thomas and Mary H. Stringham, who feel that they are almost isolated Friends, I accompanied the Brownings and Isaac Wilson to the home of Theron Browning, one of the few Friendly families that live near Crum Elbow Meeting House. The morning was beautiful and the views from the hills we rode over on our five miles' drive were inspiring.

Crum Elbow Meeting House is a severely plain frame structure, with a few traces remaining of the white paint which once covered it. It will seat about two hundred and fifty people, but it would not hold all who came, and a number stood on the porch near the doors. The secret of the attendance here and at the Corners is that personal invitations are sent very freely through the mails. Then this is the third year that meetings have been held and the people now look forward to them with pleasure.

The graveyard adjoining the meeting-house has been incorporated and lots sold to people in the neighborhood. There is evidently no restriction as to the size of the stones. The yard is well kept and this makes the old house look all the more bare. Some of those in attendance at the meeting were so impressed with this that they suggested raising a fund to have the house painted and the roof repaired. This met with such ready response that it is probable this will be done before the time again comes round for the annual meeting. Indeed, it was even suggested that meetings might profitably be held oftener than once a year.

Meetings held in this way in neighborhoods where most of those who attend are not now Friends, may or may not help the upbuilding of our Society, but the eagerness with which the Friendly message is received shows that we have it in our power to give something for which others hunger and thirst. Believing that we have received freely, let us give freely as we have opportunity.

ELIZABETH LLOYD.

Revolutionize through the ballot box.

Abraham Lincoln.

The thing which I understand by real art is the expression by man of his pleasure in labor.

—William Morris.

IN SOUTHERN CALIFORNIA.

This, my fourth visit to Los Angeles, brings more and more in contrast my first journey here in the late fifties, when, just out of boarding school, and little versed in the ways of the world, I essayed a journey across the continent, which lasted six months and was well weighted down with hardships.

When I arrived here it was after night and an auto-bus bore me away to a comfortable hotel, in reference to lodging, eating and companionship. When I came in 1858 it was after a sixty mile walk alone from San Bernardino, without the means to a full meal or place to sleep, even in such an unpretentious place as Los Angeles, then not out of its Mexican identification, so I bought some rough food at a store, and, as the shades of night were coming on, started with a companion I had picked up for the coast. Lying down by the side of a sage-bush fire, in hearing of the dash of the ocean's breakers, we slept the sleep of the weary till morning, then trudged on to the Pacific, and that night were on our way up the coast. At that time San Pedro Bay was a lonesome place, with "Dead Man's Island" to add force to that condition, a wharf house and an adobe house or two making up what town there was. The predominant noises while I was there waiting for the steamer were the cries of sea gull in the day-time and the howls of wolves in the adjacent mountains at night. Lying around here both periods of the twenty-four hours I had a chance to know.

I was not in a mood from my tired and hungry feeling to thoroughly describe the town of Los Angeles as I saw it then, but I was curious enough from my historical and sentimental acquaintance with it to look around it to the limit. It had something like 5000 people in a scattered area, mainly in the neighborhood of the present Plaza, a large part of the building being flat-roofed adobes. The pitch used in making these rain-proof had melted in the summer weather, and, hanging to the eaves, were black stalactities, the dripping of which had continued down the whitewashed walls in inky stains. On the main street some hopeful Americans had built pretentious stores, but the transportation facilities were primitive—oxen yoked to rude carts and wagons and donkeys under pack-saddles. I saw these patient beasts loaded with cut firewood brought from the mountains in charge of swarthy conductors who peddled this rough merchandise around the streets. The oxen were hauling what the poor, long-eared burden-bearers could not carry,—loads of grain and casks of wine, the latter for shipment up the coast. The getting from place to place was on horse-back, and the sight of the natives galloping through the streets, fancifully clad and their horses oddly caparisoned to show themselves off was a novel sight. In the Los Angeles river, I saw women standing in the shallow water washing; the main process being the pounding of the clothes on large smooth boulders. The country back for sixty miles had but two settlements, El Monte and San Gabriel; the rest of the residences were isolated ranches where the buildings were E-shaped, with a "patio" or courtyard enclosed, except on one side. Cultivated land there was none, except patches of grapes or fruit trees along the few streams coming from the range of mountains to the north. The land was practically a pasturage for half-wild horses and cattle from San Bernardino to the sea where it was dangerous for a footman to travel. Besides there was a regular dime-novel bandit on the plain towards the coast, his prey being lone travelers like myself, except that to be interesting, they must have some money. This bandit was captured just after I was there, and as he had done worse than rob, was convicted and legally placed where he could do no more earthly damage. I did not officially know of him then, if I did, I would have thought of something else besides blistered feet and hunger during that night walk to the sea.

But all is changed now. City lots are staked, ranches spread their wealth of orchards, grass and grain, and trolleys and steam roads thread their way over this once dreary plain, and at the City of Angelo, a population of 300,000, with tall buildings and floor-smooth streets, show where the low, pitched-roofed Spanish town with its dusty streets had its being.

(*To be continued*)

Newtown, Pa. THADDEUS S. KENDERDINE.

OLD CHESTER.

In a recent article on Old Chester I made the statement that William Penn had preached in the Frodsham Street Meeting House, my authority was Ormrod's History of Cheshire, revised edition, vol. 1, I. 355, which says: "The Quakers or Society of Friends have a meeting-house in Frodshamstreet (formerly Cow-lane), in which it is said that the celebrated Friend, Wm. Penn, preached. Jac. II, who happened to be in the neighborhood, being on one occasion an attentive listener."

And Clarkson in his Memoirs of Penn says:

Among the places he visited in "Cheshire" was Chester itself. The king, who was then travelling, arrived there at the same time and went to the meeting-house of the Quakers to hear him preach. This mark of respect the king showed him also

at two or three other places where they fell in with each other in the course of their respective tours.

A recent letter from Dorothy Holmes, a member of Chester Meeting, says:

The Friends' Meeting House where Wm. Penn preached and where James II attended, is not the same building as the present meeting-house, though a good many people evidently think so, and I have been told so many times. It could not be, however, as the old farmhouse was bought by the Friends early in the eighteenth century, I think about 1705, and neither Penn nor James could have been here then. The meeting-house was an older one, long destroyed, which probably was somewhere close to the present building, but nearer the canal.

Macaulay, always antagonistic to Penn, says: "Penn was at Chester on a pastoral, or, to speak more correctly, on a political tour, etc. He was, however, most graciously received by James, and on the Sunday was permitted to harangue in the tennis court, etc. It is said, indeed, that His Majesty deigned to look into the tennis court and to listen with decency to his friend's melodious eloquence."

Macaulay gives as his authorities Cartwright's Diary, Aug. 30, 1687, which, I have not consulted, and Clarkson's Life of William Penn.

ELLA K. BARNARD.

FRIENDS' ASSOCIATIONS.

COLDSTREAM, ONT.—The Association met at the home of Edgar M. Zavitz, Ninth month 16th. After the opening silence Pearson Brown read the latter portion of the sixteenth chapter of Acts. The hymn, "What a Friend We Have in Jesus," was sung. The roll, which was well responded to with sentiments, was called. Edgar M. Zavitz read a paper on "Unmerited Pardon" [which will be published in full in *Friends' Intelligencer*]. Mr. George Donovan, of Toronto, made a few remarks on the subject. He asked the question, "Has the Society of Friends always held its present belief about the crucifixion of Christ." Edgar Zavitz said that was the point upon which the Society disagreed in the separation of 1827; but that we held that this had always been the belief. Dorothy Cutler gave a reading, "The Oberammergau Passion Play." Herman Wilson gave current topics. Lorena Zavitz recited "The Unrecognized Christ." The hymn, "Carried by the Angels," was sung, and after a few moments of silence the meeting adjourned to meet at the home of Fernando Wilson. FLOSSIE BROWN.

TO A LOST FRIEND.

Tho' buds burst in blossoms, they bloom but to wither:
A day they are with us, grow pale and forlorn!
So is it with all things—an end, a beginning—
About us the dying, in arms, the newborn.

But buds, ere they wither, have shed forth their fragrance:
The soul, ere it flees, leaves its print on a heart;
In vain, naught existing e'er breathes forth its goodness:
In life all around it, its own has a part.

The thread of the changeless is run through the changing,
Tho' friends part from vision, their influence weaves
A strong cord which aids one still upward and Godward—
To part is not all pain, though deeply it grieves.

I'll keep, for myself, of thy soul-life, my portion,
For help to my soul, or in joy or in tears;
In grateful remembrance thus always to bear thee,
While treading my way through the swift-coming years.

Lincolnville, Ind. GRACE L. OSWALT.

BIRTHS.

HAMILTON.—To Thomas Leonard and Esther Brown Hamilton, near Winfield, Ia., Fifth month 24th, 1910, a son, who is named Everett Russell Hamilton.

IREDELL.—Sixth month 30th, 1910, to William D. and Anna H. Pancoast Iredell, of Mullica Hill, N. J., a daughter, who is named Erma Anna Iredell.

LIVEZEY.—Eighth month 12th, 1910, to William H. and Alice Mather Livezey, of Mt. Royal, N. J., a daughter, who is named Charlotte Elizabeth Livezey.

RUSSELL.—To Charlotta and Earl Martin Russell, at Ft. Morgan, Col., Eighth month 31st, 1910, a son, who is named Theodore Welford Russell.

SHAW.—To J. Wilmer and Reba M. Shaw, Quakertown, Pa., Fifth-day, Eighth month 11th, 1910, a daughter whose name is Clarissa.

MARRIAGES.

FARQUHAR—MILLS.—Eighth month 3rd, at the home of her father, in Sandy Spring, Md., Marion Farquhar to Ronald Van Auken Mills.

DEATHS.

BROWN.—At her home, near Lincoln, Va., Elizabeth C. Brown, wife of Nathan T. Brown and daughter of Isaac and Theodate Wilson, departed this life on Ninth month 8th, 1910, aged 63 years and 6 months; a member of Goose Creek Monthly Meeting of Friends.

She was a devoted wife and mother and leaves to her family the memory of a beautiful life well spent, the treasure of a mother's love which can never be forgotten.

TRUMP.—At Wilmington, Del., Ninth month 17th, 1910, in the 76th year of her age, Helen M., wife of Charles Newbold Trump and daughter of the late John and Eliza Matthews Needles of Baltimore.

WICKERSHAM.—At his home near Avondale, Pa., Ninth month 13th, 1910, Samuel Wickersham, aged 65 years. He was married to Mary J. Hoopes to whom he proved a loving and faithful husband, and always lived in the old ancestral home of his forefathers.

Being a birthright member of New Garden Monthly Meeting, he was one of its active workers and evinced great interest in its business meetings being very conscientious that all should be done in "good order," his strong adherence to that which he believed to be right, being unwavering, and his helpful presence and counsel will be greatly missed by those who have felt the strength of his convictions. He took great interest in the First-day school of his particular Meeting—New Garden—and has been its much loved Superintendent for several years. He was gifted with unusual business qualifications and held many positions of trust which he fulfilled with sterling integrity and uprightness, and was prominent in public affairs.

His service upon several important Committees of Philadelphia Yearly Meeting was highy valued and in this field of activity his loss will be greatly felt.

Being possessed of a genial and bright disposition, he was held in high esteem by many, which was evidenced by a great concourse of friends who gathered at New Garden Meeting-house on the 16th inst., the time of his funeral, to pay their last respects to his memory, on which occasion Mary Heald Way and others gave words of comfort and consolation to the bereaved.

"Gone before us, O our brother,
To the spirit-land!
Vainly look we for another
In thy place to stand." E.

NOTES AND ANNOUNCEMENTS.

A meeting will be held in the Old Radnor Meeting House at 3 p. m., Tenth month 9th, under the care of Philadelphia Quarterly Meeting's Visiting Committee.

The meeting house is at Ithan, reached by the Philadelphia and Western Railway from 69th and Market Street Terminal to the Radnor station. The meeting house is reached by a walk of about 15 minutes. It is especially hoped that many may feel interested to attend this gathering in the quaint old meeting house.

Margaret K. Shoemaker, of Lincolnville, Ind., has secured eight subscriptions for the life of Elias Hicks. When one of the subscribers asked what per cent. she got she replied: "The privilege of paying for the money order and the satisfaction of getting good literature in circulation."

In the lists of committees, etc., in the Conference Proceedings, there were mistakes and omissions as follows (which it might be well for Friends to note in the copies they keep for reference): The address of Mary W. Albertson, Secretary of the Philanthropic Committee, should be Westbury, N. Y. The address of Rebecca B. Nicholson should be 523 Cooper St., Camden, N. J. The chairman of the Philanthropic Committee of Ohio Yearly Meeting is Leona M. Whinery, Salem, O.; of Indiana Yearly Meeting, Eleanora H. Robinson, 316 N. 11th St., Richmond, Ind.; of Genesee Yearly Meeting, Isaac Wilson, Bloomfield, Ontario, Can.

The British Friend notes that the Irish Friends, "Arthur Dann and his wife, after attending Canada Yearly Meeting at the end of June, spent some days in Toronto, and travelled thence to Winnipeg in company with J. C. Kingsett, who was also with them at the Conference at Hartney, Manitoba (July 9th to 11th). The Conference was followed by a series of Meetings lasting till the 17th. Three of Arthur Dann's sons are resident near Hartney, and Eliza Dann remained there while A. Dann went to Swarthmore, the Quaker Settlement in the northwest, where also a week's series of meetings was held. Four days were spent in visiting isolated Friends in this region. Further meetings were held at Adanac, the station town for Swarthmore, and were well attended, after which A. Dann returned to Hartney. This place he and his wife left on August 10th for Chicago, expecting to attend several of the Yearly Meetings, which follow one another at weekly intervals: *viz.*, Wilmington, Ohio, Iowa, Kansas, Western and Indiana."

A new volume in the "Religion of Life Series" (issued by Headley Bros. at 1s. 6d. net cloth, and 2s. 6d. net leather), consists of a short biographical study of *William Penn,* by Isaac Sharpless, and a collection of brief extracts from his writings which illustrate the many sides of his character and his variety of thought. There is much in his character—the attitude of a man of affairs to divine guidance, the way he combined with Quakerism the life of the courtier and statesman, his courage and genius in working out his high conceptions of liberty, justice and peace—which makes his thought instructive and interesting to the present generations. —*British Friend.*

The Friends of Rising Sun, Md., have had neatly printed and distributed in the community the following notice: "Young Friends' Association will hold their first fall meeting Sabbath afternoon, Tenth month 2nd, at 2.30 o'clock. Subject, 'Culture.' Talk by E. R. Buffington, Nurture and Culture in the Interest of Religion. Paper by Belle Haines, bearing on the above topic. General discussion, opened by Robt. K. Wood. An invitation is extended to take part in the discussion to follow.

"Albert L. Buffington, *Supt.*"

Friends of Wilmington, Del., have had printed on a mailing card, with a picture of their 100 year old meeting house and grounds at 4th and West Streets, for distribution among their neighbors the following notice:

"Friends' First-day School will reopen First-day, Ninth month 25th. Sessions held from 9.45 until 10.45 o'clock in the morning.

"The superintendent and teachers will extend a hearty welcome to all of last year's scholars and to all new pupils.

"A Junior Conference Class is open to all young people. Young Friends' Association members are especially invited to attend this class.

"Visitors are always welcome.

"Jesus said: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it, is this: Thou shalt love thy neighbor as thyself."

The Biddle Press are preparing to publish "Brandywine Days," a collection of essays and poems on literary and nature themes, with the Brandywine as a background, by John Russell Hayes, illustrated from photographs by J. Carroll Hayes. The book will probably be ready next month.

A Fair in aid of Chapin Memorial Home for Aged Blind will be held in the Auditorium of the Y. F. A. Building, Fifth, Sixth and Seventh-day, Eleventh month 17th, 18th and 19th, afternoons and evenings. Music every evening. Admission, ten cents.

Irene Mather Woodward, a Friend who is blind, will have charge of one or more tables. She will be glad to receive contributions of useful and fancy articles, cake, candy, etc. Her address is 3701 Walnut St., Philadelphia.

The First-day school of Girard Avenue, Phila., will open after the summer vacation, next First-day, the 2nd, at 9.45 a. m.

A goodly number assembled at "Old Kennett" on First-day morning at the regular meeting for worship; words of encouragement were offered by several present.

It has been decided to publish the "Proceedings" of the late Celebration in *book* form. Any one can secure a copy by sending (at an early date) name and address with one dollar to Sarah S. Lewis, Chairman Publishing and Printing Committee, Kennett Square, Chester Co., Pa.

Haddonfield First-day School Union has changed its time of holding meetings from the last Seventh-day but one in Fourth and Tenth months to the third Seventh-day in Fourth and Tenth months. This change was thought advisable as the former dates often conflicted with the meetings of the Philadelphia Yearly Meeting Philanthropic Committee.

Haddonfield First-day School Union will hold its Fall meeting at Camden, N. J., Meeting House, between 7th and 8th Streets, on Market Street, on Seventh-day, Tenth month 15th, at 10.30 a. m. and 2 p. m. Elisabeth Stover expects to be present and in the morning will talk to the children and in the afternoon will open discussion on the topic "How to present Old Testament Stories in the light of Truth."

Joseph R. Lippincott,
Susanna Parry,
Clerks.

A reader of the *Intelligencer* has just written asking, "Can thee not tell us something of what Friends' Neighborhood Guild has been doing this summer?" Yes, I could tell much more than space could be spared for. I will give a few items.

Twelve hundred and seventy-five people, women and children, were sent to the country—fifty-three for a week to twelve days, the others for the day. What that has meant to the tired women and children, most of whom had no other outing, mere words can never tell. Twenty-five families, seven of whom are "shut-ins," have had ice daily. A quart of milk has been sent daily to six feeble people and in two cases, a dozen eggs a week in addition. Four small families have had fresh vegetables once a week through the courtesy of The National Plant, Fruit and Flower Guild. Eleven elderly women have had weekly help from a special fund which is sent each month for that purpose, which has kept them from becoming public charges as well as made them happy in their little rooms. Many visits have been paid and clothing supplied. The Mothers' Meetings, The Little Mothers and a small club of boys have met each week, except in Eighth month. Now we are planning our fall and winter's work and we want some help, and I feel sure, after reading the report of the Ocean Grove Conference, which I was too busy to attend, that a lot of our young, as well as our older, Friends are asking themselves, "Where and how can I get to work?" I answer, The Neighborhood Guild needs you. We have many departments. All need more help. Come down and see me, or write and we will try to fit you in where you would like to be. We want men and women—some for day work, but more for the evenings. I know that most of us are busy people, but can we *honestly* say that we are too busy to spare a couple of hours a week to those who need us. I think not.

Emily Wilbur, *Supt.*
151 Fairmount Ave., Philadelphia.

SWARTHMORE COLLEGE NOTES.

The opening exercises of Swarthmore College took place on the morning of Ninth month 22nd. After President Swain's address of welcome, Dr. Walter Dennison, of the University of Michigan, the new Professor of Latin and Greek at Swarthmore, spoke. He said in greeting, that although a stranger in the college, he nevertheless felt a bond of union with students and faculty in his being a member of a privileged body of persons who had the opportunity to study. Dr. Trotter and Dr. Battin, who have been away on a year's leave of absence, received a warm welcome, as did also the new members of the faculty.

The first number of the *Phoenix* came out on the opening day of college. The editors deserve credit, not only for the literary merits of the paper, but also for its early appearance.

The annual keg rush and wrestling bouts between the Sophomores and Freshmen were held Seventh-day afternoon. The Sophomores were victorious. They won the middle weight and heavy weight matches, and obtained the victory over the Freshmen in the keg rush by the very close score of 22 to 21.

On poster night, the Class of 1914 gained a decided point against the Sophomores by holding their first class meeting undisturbed while the Sophomores were faithfully guarding their posters in a country barn. The Freshmen elected Le Roy Durborow, of Oxford, Pa., president.

The football prospects for this year are not bad. Captain Eberle has had a large number of men out for practice every afternoon, and among them several Freshmen, who are showing up well. On Seventh-day afternoon the men composing the football squad were the guests of Coach Brooke at the Penn-Ursinus game.

Mr. C. C. Rutledge, Intercollegiate Secretary of Philadelphia Y. M. C. A., met with a mass meeting of the fellows last First-day afternoon in view of establishing an associate branch of the Y. M. C. A. in Swarthmore. The sentiment of the meeting was strongly in favor of such a movement. Two committees were appointed, a nominating and a constitution committee. Mr. Rutledge is an enthusiastic Y. M. C. A. worker, and he has succeeded in inspiring quite a number of Swarthmore fellows to engage in active work. The spirit among the college men seems to be deep enough to insure success to the movement.

W. R. T.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

TENTH MONTH 1ST (7TH-DAY).

—Semi-annual meeting of Philadelphia Yearly Meeting's Committee on First-day schools, in Room No. 1, 15th and Race Streets Meeting House, Philadelphia, at 1.30 p. m. A full attendance is a great help. George A. Walton, Clerk, George School, Pa.

—Farmington Half Yearly Meeting at Farmington, N. Y. Isaac Wilson expects to attend.

TENTH MONTH 2ND (1ST-DAY).

—At Birmingham Meeting House, Chester Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Byberry, Phila., Friends' Ass'n, at the Meeting House, at 2 p. m. Subject: "Philadelphia's Educational Advantages."

—Girard Ave., Phila., opening of First-day school, at 9.45 a. m. Meeting at 11.

—Young Friends' Ass'n of Rising Sun, Md.; first fall meeting; subject, "Culture." Address by Edwin R. Buffington, "Nurture and Culture in the Interest of Religion"; paper by Belle H. Haines; discussion opened by Robt. K. Wood.

TENTH MONTH 4TH (3RD-DAY).

—Chesterfield Monthly Meeting of Friends at Crosswicks, N. J., at 2.30 p. m.

TENTH MONTH 8TH (7TH-DAY).

—Abington First-day School Union at Plymouth Meeting House, Pa., at 10.30 a. m. and 2 p. m. "For what purpose should our meeting houses be properly used?" will be the subject for discussion.

—Purchase, N. Y., Executive and Preparative Meeting, at the Meeting House, at 2 p. m. Meeting for Ministry and Counsel at rise of meeting.

—New York Monthly Meeting in Brooklyn (110 Schermerhorn St.), at 2.30 p. m.

TENTH MONTH 9TH (1ST-DAY).

—At Ercildoun, Pa., Circular meeting, at 2 p. m., under care of Western Quarterly Meeting.

—Meeting at Old Radnor Meeting House (Ithan on Phila. & Western Electric Road from 69th and Market Sts., then 15 minutes' walk), at 3 p. m., under care Phila. Quarterly Meeting's Visiting Committee. It is hoped that many will feel interested to attend.

—Re-opening of First-day schools of New York and of Brooklyn.

TENTH MONTH 15TH (7TH-DAY).

—Haddonfield First-day School Union, at Camden, N. J. (Market St. be-

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tween 7th and 8th), at 10.30 a. m. and 2 p. m. Elisabeth Stover of New York will take part in both sessions.

TENTH MONTH 17TH (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y.

TENTH MONTH 19TH (4TH-DAY).

—Southern Half Yearly Meeting, at Camden, Del.

TENTH MONTH 25TH (3RD-DAY).

—Western Quarterly Meeting, at London Grove, Pa.

TENTH MONTH 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa.

TENTH MONTH 29TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y.

TENTH MONTH 31ST (2ND-DAY).

—Baltimore Yearly Meeting in Baltimore, Md., Meeting of Ministers and Elders, Seventh-day before at 11 a. m.

CHORES.

There are two things in the economy of unperverted nature it was never intended, I think, should exist: the childless woman and the choreless man. For what is a child but a woman with a soul? And what is a chore? Let me quote the dictionary:

"Chore, char, a small job; especially a piece of minor domestic work, as about a house or barn;....generally in the plural."

A small domestic plural job! There are men without such a job, but not by nature's intention; as there are women without children, and cows without cream.

What change and relief is this small domestic plural job from the work of the shop! That work is set and goes by the clock. It is nine hours long, and all in the large or all in the infinitesimally small, and all in the singular. It may deal with millions, but seldom pays in more than ones and twos. And too often it is only for wages; too seldom is it for love—for one's self.

—*Dallas Lore Sharp in the Atlantic.*

The fountain-head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intently; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values."—*Henry Van Dyke in the Century.*

WANTED — NURSE WISHES CARE OF INvalid or feeble person, or companion and housekeeper, or as mother's helper. City preferred. Address Box 49, Route 2, Oxford, Pa.

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The woman's club began less than fifty years ago with the founding of Sorosis here in New York, and of the New England Woman's Club in Boston. There had been clubs of women here and there before these two, but with them started the modern club, the club for service, the club that is now to be found all over the Union, in city and town and hamlet, the club that, in its thousands, goes to make up the General Federation, which itself was born on the twenty-first yearly meeting, March, 1889, of New York Sorosis.—*Hildegarde Hawthorne in the Century.*

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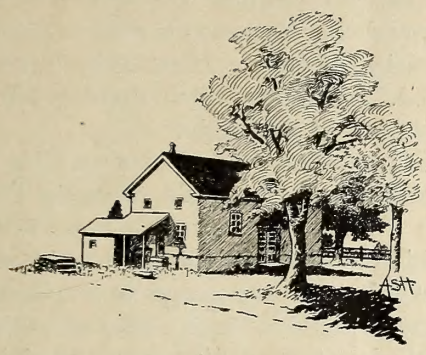
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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 8, 1910.

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Number 41.



Old Kennett Meeting House

Bi-Centennial

Ninth Month Twenty Fourth

1710 1910

This lonely House beside the lonely road
Hath looked on other scenes than ours to-day
Where round us lie the fields of rustling corn
And verdant pastures sweet with autumn hay,
Where all the land is wrapt in peaceful dream,
And every noise and restless care far, far away doth seem.

Along this ancient road in days of old
A varied stream of travelers did pass:—
The sturdy settlers trudging by their teams,
Grandsire and pioneer and rosy lass;
Soldiers returning from the border wars;
And fishermen who sought the way to Maryland's distant shores.

Here jocund hunters journeyed o'er the hills
With furs and game from out the virgin woods;
And keen-eyed Indians erect and lithe,
And silent as their forest solitudes.
How many a wayfarer, how many a load,
Passed by this ancient Meeting-house along this ancient road!

And twice a week beneath the bowering trees,
In sober garb, with looks composed and strait,
A gentle company of people came
And turned their horses' heads within the gate,
Dismounted at the block, and staid and slow
Passed to their seats and settled down in row by silent row,

Silent,—until some strong clear voice rang out
And held its listeners in conscious awe,
Instinct with heaven's visionary fire
Or duty's plain, inexorable law,—
A voice whose noble fervor could not be
The fruit of aught except a life of faithful piety.

And truly they were faithful, pious folk,
Those Kennett Quakers of the long ago;
Read but their names upon these lowly graves,
Think of the forms whose dust is laid below;
Muse o'er their memories with grateful tears,
Those kindly, noble Friends whose names we love thro' all the years!—

English and Irish Friends of sterling worth,
The Webbs, the Harlans who from Erin came,
The Peirces bred in old-world Somerset,
The Clouds who brought from Calne their honored name,
The Sussex Wickershams, the Baileys too,
The Millers who from Ireland their ancient vigor drew;

Their lines are scattered far across the world,
And this old house deserted seems and lone;
Neglect and desolation wrap it round,
And moss and lichen dim each low grave-stone;
A sleepy spot beside the sleepy road,—
Have silence and forgetfulness made here their sure abode?

Nay, though the Quaker life of olden time
No more is seen in weekly gatherings here,—
In many a heart this ancient house endures,
To many a heart 'tis still beloved and dear,
Still cherished as a venerated shrine
Among the peaceful hills above the peaceful Brandywine.

Yea, this old House that sleeps thro' summer suns,
And dreams thro' winter nights of star and cold;—
What tales of kindliness and worth were ours
If all its deepest dreams might once be told
Of those dear souls who sowed in days long past
Seeds of an influence that shall its latest stone outlast!—

How might it tell of many a tender bride
Who came forth wedded from this old roof-tree;
Of many a gray-haired veteran might it tell
Laid 'neath yon shades with sad solemnity,—
Of family joys and sorrows, smiles and tears,
And pensive memories hallowed through the lost and long-dead years.

How might it tell of one historic day
When noise of warfare came to mar its peace,
As round its walls the Hessian army thronged,
While yet the Friends their worship did not cease.
At length the soldiers, self-rebuked, passed by,—
So great a silent force in calm religious peace doth lie!

Yet tranquil annals oftenest fill its dreams,
And noble faces from its vanished days,—
The Mendenhalls devoted to good works,
The Passmores and the Woodwards and the Ways;
The Hueys and Harveys here are known to fame;
And Lewis, Jacobs, Jenkinson,—Old Kennett loves each name.

The history of such a Meeting-house
Is filled with pathos and with peaceful charm;
It seems the very heart of this old land,
This land of ancient wood and tranquil farm,
Of sunny gardens and of singing streams,—
This old, old Meeting-house with all its memories and dreams.

The history of such a Meeting-house
If filled with grandeur, beautiful, sublime,
Rich with the records of the sainted souls
Who speak to us from out the olden time.
O may her spirit still all creeds outlast
And calm Old Kennett bless our future as she blessed our past!

JOHN RUSSELL HAYES.

KENNETT MEETING A HUNDRED YEARS AGO.

[From Bayard Taylor's "Story of Kennett." The horse-block described in the story is still standing.]

Up the lovely valley, or rather glen, watered by the eastern branch of Redley Creek, they rode to the main highway. It was an early spring, and the low-lying fields were already green with the young grass; the weeping willows in front of the farmhouses seemed to sprout up and fall like broad, enormous geysers as the wind swayed them, and daffodils bloomed in all the warmer gardens. The dark foliage of the cedars skirting the road counteracted that indefinable gloom which the landscapes of early spring, in their grayness and incompleteness, so often inspire, and mocked the ripened summer in the close shadows which they threw. It was a pleasant ride, especially after mother and son had reached the main road, and other horsemen and horsewomen issued from the gates of farms on either side, taking their way to the meeting house. Only two or three families could boast vehicles,—heavy, cumbrous "chairs," as they were called, with a convex canopy resting on four stout pillars, and the bulging body swinging from side to side on huge springs of wood and leather. No healthy man or woman, however, unless he or she were very old, travelled otherwise than on horseback.

Now and then exchanging grave but kindly nods with their acquaintances they rode slowly along the level upland, past the Anvil Tavern, through Logtown,—a cluster of primitive cabins at the junction of the Wilmington road,—and reached the meeting-house in good season. Gilbert assisted his mother to alight at the stone platform built for the purpose near the women's end of the building, and then fastened the horses in the long, open shed in the rear. Then, as was the custom, he entered by the men's door, and quietly took a seat in the silent assembly.

The stiff, unpainted benches were filled with the congregation, young and old, wearing their hats, and with a stolid, drowsy look upon their faces. Over a high wooden partition the old women in the gallery, but not the young women on the floor of the house, could be seen. Two stoves, with interminable lengths of pipe, suspended by wires from the ceiling, created a stifling temperature. Every slight sound or motion—the moving of a foot, the drawing forth of a pocket-handkerchief, the lifting or lowering of a head—seemed to disturb the quiet as with a shock, and drew many of the younger eyes upon it; while in front, like the guardian statues of an Egyptian temple, sat the older members, with their hands upon their knees or clasped across their laps. Their faces were grave and severe.

After nearly an hour of this suspended animation, an old Friend rose, removed his broad-brimmed hat, and placing his hands upon the rail before him, began slowly swaying to and fro while he spoke. As he rose in the chant peculiar to the sect, intoning alike his quotations from the pslams and his utterance of plain, practical advice, an expression of quiet but almost luxurious satisfaction stole over the faces of his aged brethren. With half-closed eyes and motionless bodies, they drank in the sound like a rich draught, with a sense of exquisite refreshment. A close connection of ideas, a logical derivation of argument from text, would have aroused their suspicions that the speaker depended rather upon his own active, conscious intellect than upon the moving of the Spirit; but this aimless wandering of a half-awake soul through the cadences of a language which was neither song nor speech was, to their minds, the evidence of genuine inspiration.

When the old man sat down, a woman arose and chanted forth the suggestions which had come to her in the silence, in a voice of wonderful sweetness and strength. Here music seemed to revenge herself for the slight done to her by the sect. The ears of the hearers were so charmed by the purity of tone and the delicate, rhythmical cadences of the sentences, that much of the wise

lessons repeated from week to week failed to reach their consciousness.

After another interval of silence, the two oldest men reached their hands to each other,—a sign which the younger members had anxiously awaited. The spell snapped in an instant; all arose and moved into the open air, where all things at first appeared to wear the same aspect of solemnity. The poplar trees, the stone wall, the bushes in the corners of the fence, looked grave and respectful for a few minutes. Neighbors said, "How does thee do?" to each other, in subdued voices, and there was a conscientious shaking of hands all around before they dared to indulge in much conversation.

Gradually, however, all returned to the outdoor world and its interests. The fences became so many posts and rails once more, the bushes so many elders and blackberries to be cut away, and the half-green fields so much sod for corn ground. Opinions in regard to the weather and the progress of spring labor were freely interchanged, and the few unimportant items of social news which had collected in seven days were gravely distributed. This was at the men's end of the meeting-house; on their side, the women were similarly occupied, but we can only conjecture the subjects of their conversation. The young men—as is generally the case in religious sects of a rigid and clannish character—were by no means handsome. Their faces all bore the stamp of *repression,* in some form or other, and as they talked their eyes wandered with an expression of melancholy longing and timidity towards the sweet, maidenly faces, whose bloom and pure, gentle beauty not even their hideous bonnets could obscure.

One by one the elder men came up to the stone platform with the stable old horses which their wives were to ride home; the huge chair, in which sat a privileged couple, creaked and swayed from side to side, as it rolled with ponderous dignity from the yard; and now, while the girls were waiting their turn, the grave young men plucked up courage, wandered nearer, greeted, exchanged words, and so were helped into an atmosphere of youth.

While I attend the Episcopal Church quite regularly and see the many forms, the Society of Friends appeals to me more than ever. The minister paid me quite a compliment by telling me he wished he could have more Friends in his congregation. On one or two occasions I have been successful in throwing a peaceful atmosphere on conflicting parties. This is probably due to my early training in the love of peace. E. H. M. E.

COLLEGE IDEALS.

[Dean Henrietta J. Meeteer to the students of Swarthmore College on the First-day after the opening of college.]

It has been said that each day is a life fresh with reinstated power, setting out on its allotted labor and limited path....We are born anew every time that the sun rises and lights up the world for man to do his part in it...."It is one of the moral uses of the night that it gives the world anew to us every morning....After a night of peaceful sleep we behold the world as new and fresh and wonderful as it was on the first morning of creation when God pronounced it 'very good.' ....The days are not mere repetitions of themselves: to-morrow will have another meaning; I shall come to it with larger vision than I have to-day."

This seems to me eminently true also of our scholastic year, when we return with renewed enthusiasm and physical and mental vigor. Summer, like the night, with its suspension of toil, has given new zest and toned the life, body, mind and spirit, for a new lease of power. It has recreated and re-endowed personality. Leisure has given opportunities to gather intellectual and spiritual treasures to be poured out into the work of the year; it has given a larger outlook also, and clarified our vision; for it is difficult to form a clear personal judgment of things until we are somewhat separate from them. We must get them at a distance where we can measure their proportions and see their relations. So it is well at times to get away from our world—our companions, our actions and our work—in order to measure it and ascertain our relations to it. From this distance we catch sight once more of the great principles lost to view in the close insistence of the details of our daily routine task, and our spirit, which has become narrowed, has a renewal of its vision of the great realities of life. A vacation should yield the richest returns in nobler purposes, truer motives, and more effective service.

As we stand on the threshold of a new year, and take our first steps into the shadowy future, whose veil the hand of time will draw aside only from day to day, it may be well for us to pause this morning and ask ourselves with what vision we have returned, with what purposes, and dedicated to what service. Life to be worthy must be always in progression. We must always purpose to do more or better than in past times. What is your vision for your Alma Mater? To what nobler services is she dedicated in your heart and thoughts to-day?

One thing is certain,—if we desire improvement in anything it will never come accidentally.

It must begin in a distinct resolved purpose to make a change for the better. Not love and loyalty, not faith alone, can do this. Faith is truly "a light in the soul, but it is a light which shines only upon duties, and not upon results or events," and faith must be joined to works. It is as impossible to separate faith and works as to separate religion and morality. Our love, our faith, our loyalty, must be translated into service.

Let us begin then by asking ourselves to define our conception of the duty, the place, the mission of an institution of learning. I think we shall all agree that a college ought to be not only a teacher, but a preacher; that it is its duty not only to impart knowledge, but more than that, to take its stand against the evil tendencies of its time, and do battle for the true and the good; to send forth men and women into the world prepared, "not only to make their own way, but to help society and their fellow men, and thus to leave the world a little wiser and a little better than they found it.

All thinking men agree that there are "dangerous tendencies abroad to-day which must be bravely met and strongly opposed if our country and our civilization are to endure." We live in a day of industrial and scientific wonders, when "the miracle of yesterday becomes the prosaic fact of to-day." But in moral and spiritual progress we have not kept pace with our marvellous material advancement, rather there has been a lowering of moral standards. It has been said "the presence of great questions gives hope that we are in the neighborhood of great answers." Where are we to look for the power that will cleanse and renovate our social, commercial, and political conditions? A recent editorial has said—"Sensible men are not ashamed to confess their fears, and, in their study of existing conditions, the truth is brought home to them that the remedy which is needed is a deepening of the life of the people,—something organic and elemental which shall change the common currents of thought and feeling, and renovate the springs of character." Individuals and society have not gone wrong for lack of good moral teaching. Their practice has limped behind their knowledge; there must be something to vitalize this knowledge and make it operative. It is to religion that men must look. There is a vital connection between religion and morals; godliness has the promise not only of the life which is to come but unlocks the secret of personal and social blessedness in the life that now is. The editorial continues; "Moral rules are not enough; what is needed most is moral motive power,—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion, by fellowship and communion with that 'Power not ourselves which makes for righteousness.'....All this means that religion is after all the principal thing; that a mere readjustment of ethical formularies is not enough: that a deeper note than this must be struck, if we hope to restore the lost harmony to the human soul and the social order. There must be something to worship, something that kindles our purest love and marshals our highest loyalties. Nothing less than this will meet the social need of the time, which calls for a radical change in ruling ideas, for a mighty reconstruction of ideals, for new conceptions of the meaning and value of life."

How does this concern us and our vision? Do social conditions to-day involve any personal responsibility on our part? Do they demand any service from us or our Alma Mater? Bishop Huntington has said, "whether or not we help make society what it ought to be, we help make it what it is." "No man liveth to himself."

It might be well for us to pause here, and ask ourselves two or three questions from a list furnished by a Chicago professor, as the test of higher education. "Has education given you sympathy with all good causes and made you eager to espouse them?

"Has it made you public-spirited?

"Has it made you brother to the weak?

"Can you be high-minded and happy in the meaner drudgeries of life?

"Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?" Let us take these questions home, for they are in harmony with the highest, the truest conception of education, which is not concerned with the intellect alone, but belongs also to "the realm of morals and the world of spiritual things."

If then our college has a mission, if she is to be a preacher as well as a teacher, if she is to take her stand against the evil tendencies of the time, if "the love of righteousness, the impulse to integrity, the enthusiasm of virtue" are to flow from her, they must be in the hearts and lives of her children. We are the College to-day. Her influence, her ideals, her good name, her honor are in our keeping,—a sacred trust left us by those who have loved her and gone on before. We must believe with our souls that it is the business of our college to create an atmosphere, a sentiment, an ideal, a conviction, a sense of responsibility that will make for wholesomeness in every part of the body social with which she comes in contact directly or indirectly. Every institution of learning

is as a light set on a hill, and to make the light of this college of ours, this Alma Mater whom we love, so shine before men that they may see her good works and glorify our Father which is in heaven, is the immediate and unavoidable duty,—nay, rather the great privilege of each one of us her children.

Let it be for the encouragement of such among us as are conscious of no high power, and who sometimes wonder for what service we are fit, that the work of this year will not be quite complete without our work well done. In George Eliot's poem, Stradivarius says,—

"If my hand slacked,
I should rob God,— . . . . . .
Leaving a blank instead of violins,
He could not make Antonio Stradivari's violins
Without Antonio."

Most of us believe that we have a stewardship somewhere in the great social system. What we too often fail to realize is that each one of us has a stewardship right here to-day, and some gift qualifying him or her for it. The one talent which qualifies any one of us for this will have to be accounted for as strictly as if it were ten talents.

Each year of my life it grows more clear to me that there is no such thing as chance in life, that God's providence rules over and shapes our lives. You and I are here to-day because there is something for us to do here and now for those with whom we are brought into daily contact, and something to do for, as well as to receive from, this college, whose influence will be felt long after our work in life is ended. The kingdom of heaven is at hand just where we are. Ruskin has said, "No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little, or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name, than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me!"

What is our vision to-day for our Alma Mater? Shall her sense of responsibility be quickened? Shall her ideals be purer, nobler, and loftier than ever before? Shall her sense of honor be more keen and fine? Her belief in the brotherhood of mankind be warmer and more true? We must answer these questions, not in words, but by our lives. We must believe that we are laborers with God in a field whose culture and whose harvest are everlasting, that the influence of this college is among the things in God's world which are not meant to perish. We must pitch the key of her life so high that she will rebuke shallow standards and disarm them of their power, that she will serve the time in which she lives but will not yield to its evil tendencies, and from her will flow, not only into our own lives, but also into the world outside her gates, sweetness and wholesomeness, strength and peace. If we are true to our trust, she will have a nobler opportunity of usefulness than she has ever had in the past. She will become a far-reaching power for good, and future generations shall rise up and call her blessed, for from her halls she will send forth men and women with supreme ideals, whose very lives will help to make the moral atmosphere and the life of the nation purer and nobler,—men and women who have taken their stand by truth and righteousness, whose lives have been touched by the Divine Life, who will aid in the solution of the pressing social problems of the day, and "the building of the better society which is to come."

IN SOUTHERN CALIFORNIA.

(*Continued from last week*)

In my recent visit to Southern California I have several times passed over the country familiar to me in the long ago, between the mountain and the sea. Where are large towns and country seats and the lawns are green with tropical plants and gay with nature's flowers, and where groves of oranges jostle orchards of familiar eastern fruit, fifty years ago were cattle ranges centered by three or four Spanish ranches. In a journey of ninety miles I did not see but one wagon and a half dozen horsemen on a main trail. For miles, on the higher lands west of San Bernardino, was a fire-scorched chapparel, from which, as night advanced, came the howl of the coyotes. Just beyond was a vast cattle range where the half-wild cattle pastured; animals sharp of horn and vicious of temper, and in the darkness I saw, or rather felt, a drove of them dash across the road, so close that I had the closest call in my six months of trans-continental travel. Still beyond, at a little stream, I saw a circle of Mexicans camped around a fire, but of such looks I did not feel like joining them, lonesome as I was; but rolling myself in my

blanket under a concealing shore was soon asleep. I passed but one ranch the next day, in a thirty-four mile journey, one of the old pattern, with "patio" and low tiled roof, where was a typical scene, remindful of bygone days, "before the Gringo came," a young Spaniard with high hat and mantle getting his swarthy crew ready for a roundup of cattle. Beyond and around this ranch were leagues of pasturage, on which were herds of cattle and droves of horses, the last mainly of the piebald or "calia" kind. From El Monte to Los Angeles there was more of human life, and vineyards and small orchards appeared.

Such was the country as I first knew it, and which thousands of Eastern tourists annually traverse, unknowing, or careless if they do know, of the changes wrought.

A pleasant way station along the new condition of things is Pasadena, interesting in a general way for its agreeable appearance, wealth and healthfulness, and particularly to Friends, because there are more numbers of that Society here than live in the rest of the State. I speak advisedly, for I eliminate the Friends' Church, which has no right to class its members among the followers of George Fox, and who look on the real Friends, the Conservatives as back numbers, and the Liberals as Unitarians, or worse. What are known as the Orthodox branch have so grown in Pasadena, they have had to enlarge their meeting house where there is something like one hundred in attendance on First-day, and at their week-day assemblage one-fourth less, the latter being perhaps a better numerical showing than at any meeting of the kind outside of the cities in its Society, and it can be said that these people live up to more of the requirements of dress and address of the Quaker of the olden times than do any meeting of its size in America, especially among the women, for when I attended there nine years ago one-third of them wore the plain bonnet with its accessaries. A large part of the present congregation is so insistent in acting the part of the old-time Friend as to drive the more liberal to such resistance that their Yearly Meeting, Ohio, felt called on to send a committee to pour oil on the troubled waters, which was accomplished so far as it could be, which, in the present advance state of liberal thought can be but temporary. Whether justified or not, in view of this advancement in speech and action in religious bodies, it is something to note, and in a way satisfactory to those who cling to the Society's tradition, that in this State, where an overplus freedom is allowed, and where so large a portion are non-church goers, where grows tropical vegetation, a symbol of release from social and moral restraint, that the most conservative of Friends are gaining in number, and, careless of consequence, insisting on a rigid observance of old requirements. The Friends' Church claims that its numerical success, and that is all there is, came from its following in the ways of Evangelical churches, and, for this reason, in view of the success of the Orthodox numerically, our own little meeting at Pasadena, in its liberal, and at the same time consistent course in the line of what we call Race Street Friends, has cause for encouragement.

(*To be concluded next week*)

Newtown, Pa. THADDEUS S. KENDERDINE.

EFFECTIVE PEACE LITERATURE.

"Routledge Rides Alone," by Will Levington Comfort,* is the story of a war correspondent who became so impressed by the iniquity of war that he said: "My mission is to scoff at war before men; to show what a monstrous activity it is for *men;* to show how black is the magic of the ambitious few, who dare to make cannon-meat of God's multitude....I shall paint war so red, so real, in all its ghastly, abortive reality, that the nations shall shudder—as at the towering crime on Calvary—shudder to the quick of their souls and sin no more."

The scene of the story is principally in India and Japan, and incidentally the book throws some light on the causes that led to the war between Russia and Japan, and upon the condition of the natives of India under British rule.

Being in India during one of the frequently recurring famines, the hero of the story gives this as the reason why the natives do not emigrate: "The ordinary low-castes, *the fuel of the famines,* would have to starve a little extra in good times to save from their earnings the price to cross one of our North River ferries. They would die long before they hoarded the fare from Brooklyn Bridge to Coney Island." Then he added in a slow, bitter way: "Forty millions in India are hungry to-night; forty millions are never otherwise than hungry—they pass from the womb to the burning-ghats, never having known a moment of repletion; yet England drains India of one hundred million dollars a year. Listen: in the last twenty-five years of the nineteenth century ten millions in India died of famine. In the same period England vampirized this land of the hungry of twenty-five hundred millions of dollars. This is one of the tragic facts of the world."

*Published by J. B. Lippincott & Co., Phila.

HOW CAN WE INDUCE FIRST-DAY SCHOOL PUPILS TO STUDY THEIR LESSONS?

This question reminds the writer of the saying that if you want to change a boy's characteristics you must begin with his great grandfather. It is in the minds of everybody (except a few sporadic teachers whose work is interfered with by the habit of society's thinking on this point) that First-day school children ought not to be expected to study their lessons. In the first place the idea fundamentally prevails that it makes no real difference whether they do or do not, and in the second place it is popularly believed that the rising generation of young Americans are staggering beneath the load of intellectual tasks imposed by the day school teachers, and ought not to have their burdens increased by preparing lessons for First-day. It follows as a natural sequence that the pupils do as they are generally expected to do, appear in First-day school classes without previous preparation. In fact most teachers who timidly suggest home work hardly expect it to be done, and receive any slight evidence of outside work as a very special favor to themselves. We believe that in respect to the preparation of home work we shall substantially progress only so fast as the general sentiment of parents and teachers assumes that this is reasonable and to be expected. The field is therefore not mainly with the classes but with the people who form their environment.

We are beginning to realize that it does make a difference whether class work is prepared or not. It is slowly dawning upon those interested in religious education that the maxim, "Ex nihilo nihil fit" (out of nothing, nothing comes) is as true of the First-day school work as in other fields of endeavor. When this idea becomes a part and parcel of our every-day thinking we shall have made a great advance toward securing regular preparation. We will get it because not a few of us, but most of us, believe it is worth while. Meanwhile there is a possible and by no means hopeless working field open to the teachers.

Interest in a subject is the moving spring to action in most things. Pupils probably will not make much headway in doing work from a sense of duty or because the teacher suggests it unless their interest is enlisted in a way that makes them want to do it. Time and energy are usually both to be found to do the thing we really want to do. The problem becomes then primarily only one phase of the fundamental work of the teacher, in arousing and holding interest in her class. A starting place is through interest and enthusiasm on the part of the teacher. Half-hearted and ill-prepared teachers will always find their feelings reflected in the class. Enthusiasm even for Hebrew history, is contagious.

Certain devices and cautions may help the diligent and enthusiastic teachers to get results from classes. The following are suggested:

Be sure that the home work asked for is within the capacity of the class and that the references required are within easy access.

Be absolutely definite in the assignments of specific things to certain individuals.

Expect to have the work done, and give time to the consideration of the pupils' contribution.

General directions to all the class to read over the next lesson and know as much about it as possible when the class assembles, are profitless, easily given and easily ignored. Outside questions for everybody to look up, will be looked up by nobody.

Sometimes a volunteer to look up some reference material called for by the interest of the class will start the work.

In the main the assignments to individuals should be according to the direction of their interests rather than in accord with the teacher's plan to have a certain field covered.

In most cases, the plan of conducting the class should not include the reading of the lesson aloud during the class period. This omission will make it seem more worth while to read it outside of the class. When the reading is omitted and the preparation is incomplete, a clear cut summary either by the teacher or some member of the class at the close of the period, will remove the impression of a desultory and uncorrected discussion of a little understood topic.

With young classes it is advantageous to go over the advance lesson with the class pointing out things worth remembering. There are many things in every lesson that it is unnecessary and uninteresting for every class to remember. The way to study with interest and the use of discrimination in selection, ought to be taught in the class. In such classes rapid review should form a part of nearly every lesson. Written tests of proficiency are enjoyed by classes who have been taught to regard them as a means of friendly competition. They are very undesirable in a class that has not first learned to believe in them.

The offering of prizes for study the writer has no more sympathy with than any other form of bribery. Suggestions from teachers upon this subject are invited. JANE P. RUSHMORE.

Both for bodily and mental health, court the present. —*Henry D. Thoreau.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
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Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 8, 1910.

"RELIGIOUS" CONTROVERSY.

There is a feeling among Friends that it might be better not to introduce in our discussions such subjects as were treated of by William Jackson two weeks ago and by others this week in two communications on "Faith in Christ." The uneasiness is not lest wrong doctrine be put forth but lest controversy be aroused. It is not that we do not consider such questions of importance, for there is no subject more interesting to most of the members of our meetings. None of our preachers have been more gladly listened to and by greater numbers that those who have and those who now do speak plainly and fully on this very subject of the divinity of Christ.

When any of our speakers dares to treat of the subject and goes ahead and does it he is sure to have earnest listeners. Whenever any one writes of it he is sure to be read. But on the part of the rank and file of our Society there is a great reluctance to be outspoken in this matter. There is a strong tendency to defend ourselves as being as good "Christians" as our neighbors of the churches. We are not willing to stand up and be counted as on the side of heresy. We cannot accept the traditional views as held by our neighbors and so rather than stand for what we do think we take the attitude of considering matters of theology as of little importance. We insist that the important thing after all is divine living. We determine to live so that our neighbors can find no fault with us on that score, and to keep quiet as to matters of belief.

But belief and theology are matters of the greatest importance. What our belief is has much to do with what our life is. Holding a belief that we have not taken the pains to found in our own experience of life, has a most serious effect on our character. Professing to hold such belief, or even silently letting the impression go about us that we hold it, when we do not, is a still more pernicious influence on character. To read history, as that contained in the Gospels, without attempting to understand the truth as far as the history can enable us to get the truth and mechanically to accept an interpretation of it that has been handed down from another age is most demoralizing.

Were not our reasoning powers debilitated from lack of use and our characters stunted from being kept in an atmosphere of untruth, controversy would be impossible when such matters of vital interest come up for discussion. If we are truly seeking for light, and not seeking to maintain some favorite or time honored or authorized view, we would listen gladly to any thought presented and welcome any light that could be thrown on the subject. We could be impatient only when some partial truth is put forward boldly as the whole truth, or when a mere husk of appearance is put forward in such a manner as to impede the way to the real truth or the seeking of it. Even then this impatience would be not to suppress the misguided one, nor merely to present another view in place of his, but rather to make clear to ourselves and others just where the fallacy lies and so to clear the way.

There is nothing the members of our Society more need than frank and free interchange of view as to questions of divinity. We need to enter into our heritage as a body of free believers. Being free from all trammels of ecclesiasticism, we ought to be able with all our right living to make useful contribution to the theory of right living.

VOTES FOR WOMEN.

The attention of Friends' Equal Rights Association, and of all Friends interested either for or against Woman Suffrage, is called to the comprehensive series of lectures to be given under the auspices of the "Ward Equal Suffrage Leagues of Philadelphia," at the New Century Drawing Rooms, 124 S. 12th St., as follows:

Tenth month 17th, at 8 p. m., Prof. Charles Zueblin, of Boston, until recently Professor of Sociology at the University of Chicago, on "Equal Suffrage."

Tenth month 31st, 8 p. m., Prof. Earl Barnes, on "The Educational Value of Participation in Political Life."

Eleventh month 14th, at 8 p. m., Anna Garlin Spencer, of New York, on "Woman Suffrage—Why, When, How."

Eleventh month 28th, at 8 p. m., Stanton Coit, Ph.D., of London. Subject to be announced.

Twelfth month 12th, at 8 p. m., Mrs. Maud Nathan, of New York, on "Woman's Economic Independence and its Relation to her Political Independence."

Tickets on sale at 124 S. 12th St., and at Room 208 Hale Building, S. W. corner Chestnut and Juniper Sts.

It is much to be desired that members of the Society of Friends, which has always been regarded as standing strongly for equal opportunities for men and women, shall keep themselves informed upon the varying aspects of Woman Suffrage and its rapid forward movement in this and other countries.

No better opportunity for a broad and correct understanding of the subject could possibly be afforded than is now presented by this able corps of liberal scientific thinkers.

SOCIAL SERVICE OF FLUSHING MEETING.

The Friends of Flushing, Long Island, N. Y., are making history. In Third month they gave permission to the Playground Association of Flushing to use a large part of their spacious meeting-house grounds on Broadway, including a large shed and some fine old trees as a playground, on which there has been an attendance of 200-400 children each week day all summer under the leadership of Miss Ruth B. Howard, a lady with large experience in such work. The children have not only played on the apparatus set up by the Association, but by their craft work, taught by Miss Howard and by Anna M. Lay, a member of the meeting, who has devoted much time and energy, have earned for the support of the playground nearly $100, gained by the sale of brass work, Venetian iron work, Indian bead work and basketry.

At their business meeting in Tenth month the Flushing Friends made two more strides in the direction of Social Service. They gave permission to the First Unitarian Church of Flushing, which is without a building, to use a part of the meeting-house for worship (without music) on First-days from Tenth month to next Sixth month at a different hour from their own meeting.

At the same meeting they offered the use of the second story of their meeting-house to the Playground Association for use as a recreation room six days in the week, between the hours of 3 and 9 p. m., for the children under 15, who have been for the last few weeks anxiously inquiring whether the playground was going to close and what they would do if it did.

One of the members of the Monthly Meeting will make some necessary alterations and it is hoped that the running expenses of about $100 per month will be partially raised by the sale of craft work which the children will produce.

OLD KENNETT MEETING.

The enthusiasm of bicentennial preparations has seemed to arouse latent life in this meeting. On First-day, Ninth month 18th, there was an attendance of about one hundred persons. Mary Singley, of Norristown, was present with us and voiced a convincing, helpful sermon.

On Ninth month 25th, the day next succeeding the 200th anniversary of the Old Meeting House, a goodly number of interested people, numbering perhaps, that of the previous week, assembled at 10 a. m. in a worshipful spirit.

Sarah J. Cox, of Malvern, gave expression in profitable suggestions to mothers.

A member of the meeting and Elwood Nichols of Hamorton, each felt to have a message to give in grateful acknowledgment to the Giver of all good, and desiring to be truly his dutiful children, heirs in his kingdom of righteousness, which election rests with each individual. * * *

"BACK TO THE FARM"—FROM THE CITY END.

I am sure we must all agree that the "back to the land" movement must bear a large part in the solution of our present great social problems, and what we must all strive for is the way to increase this movement and make it really perceptible. One great difficulty is that the great demand spoken of in so many of the letters to the *Intelligencer* is for a different class of people from the great oversupply of the underpaid in crowded cities of which Dr. Nearing spoke. The farmer wants unmarried laborers and house servants. These never have any trouble getting places for themselves. The people Dr. Nearing alluded to are whole families and these are very difficult to place in the country. To illustrate, let me describe an experiment tried by the Society for Organizing Charity during the spring of the panic year 1908.

While the papers were full of stories of unemployment and distress a letter from a farmer came out in a leading daily denying the need of any distress or relief for it, and saying that he could place a hundred families at once in good sit-

uations in his neighborhood. The Society immediately sent an agent out there with a list of families with good records, all of some country experience and desirous of settling permanently. The man could not place a single family.

Notwithstanding this first failure, the Society decided the matter was worth pushing and engaged a special agent who gave his entire time for a month to placing families in the country. He advertised in farming magazines and country popers for miles around, and answered advertisements in them. He wrote to editors, grangers, store-keepers, postmasters and citizens and himself visited many neighborhoods where there seemed to be any opening, offering always to pay the travelling expenses of the family. At the end of the month he had succeeded in placing eight families! Dozens, almost hundreds, of letters were received asking for single men and women and these were all turned over to reliable intelligence offices. Nearly all the writers said they had no tenant house and too small a home to take in a family. These letters offered board and from $12 to $18 a month to a man. One man was placed as a laborer, his wife as a servant, and they got $18 a month between them. Both were experienced and competent. One offer, about the best, was house rent (no mention of land for garden), 15 bushels of potatoes, about the same quantity of apples, and $220 a year.

At the end of the month the Society decided that the results did not justify the expenditure, and discontinued the special agent, though still endeavoring to use the avenues he had opened wherever possible. Its annual report that year gave a brief account of this experiment, of which the following is the conclusion: "We believe, however, as a result of this experience that more could be done and should be done in normal times by all our charities to get the poor back to the soil." A CITY SOCIAL WORKER.

THE HIRED LABORER ON A VIRGINIA FARM.

Surely Chas. C. Jones, of Wilmington, has never been in the country, for he knows nothing of country life, or he would never have made such statements as are contained in his article, "Back to the Farm," in the *Intelligencer* of Eighth month 13th. It is amazing how people will attempt to write upon subjects of which they are totally ignorant. I was born and raised on a farm, and dairy farm too, where there is plenty of work which has to be done—and I feel that I know a good deal of the conditions existing among the farm laborers. 'Tis true he begins the day early and has only an hour for dinner, but by six o'clock everything is finished and the men have gone to their several homes to supper, and the evening is their own, to spend as they please. They do not expect to work after supper, nor is it expected of them. In a great many instances the farm hand or tenant has his own horse and carriage, and if not, he is allowed the use of a horse to go to the store or visiting. Here on my home farm a horse is kept solely for the use of the four tenants. The laborer is always allowed the use of a horse on Sunday to attend the baptizings and "turnouts" dear to his heart, and if Chas. C. Jones could see the pleasure on the faces of the farm laborer and his family, when, with well filled lunch basket, they start out to one of these all-day affairs, he could never have given such a gloomy picture of life on the farm. If "the farm laborer works all the time and has nothing to show for it," why would men be willing to remain at one place four, five or often ten to fifteen years, as some of our own men have done? I heard a farmer say, just a short time ago, that in the past twenty-five years he had only had three different men, one staying with him fifteen, one seven and one three years. The tenant has his garden and is given "time off" now and then to attend to it, his children go to school, and the country school is improving all the time, and though he does not get as high wages as the city laborer, he has much less expense, and in the past ten years wages have increased from fifty to one hundred per cent. 'Tis true he is nearer people in the city, but to life in its fullest sense, never. Only recently I heard a young man from the city, who works from seven in the morning to six in the evening, with only his evenings and Sunday to call his own, say how he longed to get back to the country where he could swing his arms, without fear of hitting some one. And I don't think he is an exception. The trend is from the city to the country and while conditions on the farm are far from perfect, as they are everywhere, it is not true of this section, at least, that, "Country dwellers take the first opportunity to go to the city, or seek this opportunity for their children." More effort is being made now than ever, to improve conditions on the farm and the farm laborer is by no means a creature to be pitied, neither does he look upon himself in any such light which is more to the point.

CAROLINE T. PANCOAST.

Forest Home, Purcellville, Va.

God dwells in the great movements of the world, in the great ideas which act on the human race.

—*Stopford Brooke.*

"FAITH IN CHRIST."

Though not a subscriber to your paper, some one has evidently kindly subscribed for me; as the paper has been coming to me very regularly for the past year, and I have greatly enjoyed very many of its articles, especially the account of the very interesting Conference lately held at Ocean Grove; but an article in Ninth month 17th issue, headed, "Faith in Christ," and signed by Wm. M. Jackson, presents a view of Jesus Christ from isolated texts that seems to me so misleading and so contrary to the general tenor of Scripture teaching that my heart has been stirred within me to present a view which I believe the whole tenor of Scripture upholds, and which I believe was revealed to me not by the Nicean or the Apostolic or any other man-made creed—but by the same Spirit which wrote the Scriptures. I was not brought up on creeds, for I was once a member of your branch of Friends and held the view given by Wm. M. Jackson, though now a member of the Orthodox branch; so do not know whether you will allow me to present in your columns the Scriptural view as it appears to me, but as seekers after the truth trust you will permit the liberty. It seems to me an important matter as to what we think of Jesus Christ. The voice from heaven on more than one occasion said of him "This is my beloved Son, hear ye him?" and he himself evidently thought the matter of importance as he pressed home upon his disciples the personal question, "Whom do ye say that I the Son of man am," and again he asked, "What think ye of Christ, whose son is he?" To the answer given, "Thou art the Christ the son of the living God," he replied, "blessed art thou for flesh and blood hath not revealed this unto thee but my Father which is in heaven," and he went on to say, "Upon this *rock* [this unchangeable truth] I will build my church." This is the foundation that God himself hath laid as spoken of by the prophet, Isa. 28: 16—"and other foundation can no man lay than that which is laid which is Jesus Christ," 1 Cor. 3: 11. To recognize Jesus Christ only as a man the Son of Joseph is to make him to my mind the worst of men, in, that he claims for himself, what no mere man *dare* claim, however good and exemplary he may be. He claims for himself much more in such expressions as the following, "Ye call me *Lord* and Master and so *I am*," John 13: 13. "*I am* the *Bread of Life*, he that cometh to me shall never hunger and he that believeth in me shall never thirst," John 6: 35. "*I am* the Resurrection and the Life he that believeth *on me*, shall never die," John 11: 25. "*I am* the good Shepherd, the good Shepherd giveth *his life* for the sheep," John 10: 11. "*I am* the door, by me if any man enter in he shall be saved," John 10: 9. "He that entereth not in by the *door* but climbeth up some other way is a thief and a robber," John 10:1. "*I am* the light of the world, he that believeth on me shall not *abide* in darkness—and he that followeth me shall not *walk* in darkness," John 8.12. "Except ye believe that *I am he* ye shall die in your sins," John 8: 24. Could a mere man claim so much for himself and be other than an imposter if it were not true? That the Jewish nation recognized he claimed more for himself—was their reason for saying, "he blasphemeth," and they were right, if he were a mere man. I note the writer of the article "Faith in Christ" says, "only two of the gospel writers give a biography of Jesus—and they are so contradictory in their statements as to be valueless." I don't quite see wherein the contradiction lies. That Jesus was *born* in Bethlehem, the city of David, is clearly stated—and the circumstances that led to this being his birth-place are also stated: "And Joseph also went up from Galilee out of the city of Nazareth into Judea to the city of David, which is called Bethlehem, *because* he was of the home and family of David, to enroll himself with *Mary*, who was betrothed to him," Luke 2: 4-5. It is also clearly stated, that Jesus afterward became a resident of Nazareth, hence was called a Nazarene, and spoken of as Jesus of Nazareth, Nazareth being his *adopted* city, as Joseph was his *adopted* father, and hence he is spoken of as the son of Joseph in the same sense that he was called a Nazarene though Bethlehem was his birth-place. We are told by good authority—though I can't quote the authority at this moment, that there is ground for the claim, that Mary was of the same family stock, as Joseph—this seems likely also from the fact that she went also to Bethlehem with Joseph, to be taxed—and while Matthew gives us the genealogy of Joseph as the *legal* father of Jesus, Luke, it is claimed, gives us Mary's line, which accounts for Matthew giving the ancestry through Solomon, son of David, and Luke through Nathan, another son,—Joseph and Mary being cousins. Son, as we know, does not necessarily mean a direct son, but offspring, a descendant, The writer also says, "No other of the New Testament writers gives any corroborative statement of the miraculous conception." Is that any reason for doubting it? We have *two* witnesses, were each gospel just alike, would men not say they were copied, the one from the other? Each gospel seems to have been written for a special purpose. Matthew presents Christ as the

Son of David, King of the Jews. Luke as son of man, the *Man* Christ Jesus; hence in this gospel his genealogy goes back to Adam. Mark presents him as the *servant;* and John as the divine *Son of God.* Hence this gospel goes back and beyond the beginning and opens with these words, "In the beginning was *the word,* and the word was with God and the *word was God,*" John 1: 1. "And the *word was made flesh* and dwelt among us and we beheld his glory the glory of the only begotten of the Father," John 1: 17. In this verse we have his humanity touched upon, but the particulars not gone into because the purpose of the writer was not to emphasize the *human* nature he had voluntarily taken upon himself, for the time, but the divine side. This agrees with Christ's own declaration of himself. "Before Abraham *was I am,*" John 8:58. We are told because (we) the children were partakers of flesh and blood, He himself took part of the same. For verily he *took not on him* the nature of angels, but he took on him the *seed of Abraham,* therefore it behooved him to be made like unto his brethen, Heb. 2: 14, 16: 17. And again we read, "He counted it not a thing to be grasped [or held on to] to be equal with God, but *emptied* himself of [laid aside] the glory which he had with the Father" and of which he speaks in John 17: 5; taking the *form* of a servant and being formed in fashion as a man he humbled himself and became obedient even unto death, the death at the cross, Phil. 2: 6-8.

With this view all Scripture agrees. It seems to me necessary to deny the New Testament if we deny the deity of Christ, as some one has said, "by this explicit claim to be co-equal with the Father, so that he could say, 'He that hath seen *me* hath seen the Father." "No man cometh unto the Father but by me," by the deeds displaying divine power, which he wrought; by his supreme claim to *forgive sin* and to give eternal life, the prerogative of Deity. I can say without reserve—with Thomas, "My Lord and my God," "truly God, and truly *Man,* con-substantial with the Father as to his deity, con-substantial with us, as to his humanity."

Darlington, Md. ANNIE D. STABLER.

II.

Having been much interested in W. M. Jackson's communication in the issue of Ninth month 17th, "Faith in Christ," I wish to add a few thoughts of my own on the same line, not with the intention of opening a discussion on the subject, knowing the tendency, in theological and religious discussions, to degenerate into controversy, at the close of which neither disputant has convinced the other of error, but often each is more firmly entrenched behind the bulwarks of his own opinions. Still, when religious discussions are entered into in the right spirit, with an earnest desire to know the truth, whether in consonance with preconceived views or not, they are really beneficial to those engaged therein, giving them a broader outlook, and a more charitable feeling toward those with whom they differ, knowing that every man's faith is sacred to him, and that no other man has a right to interfere with it, or to question it, with a view to changing it, the matter lying between him and his Maker. I have long felt it to be a good plan, "never try to tear down a creed, a faith, or a belief, unless we are *sure* we can supply something better in its stead," therefore, my reluctance, as a rule, to enter into such discussions.

Yet, when such articles do appear in public print, as our friend is speaking of, it is only right that we should endeavor to make ourselves understood in such matters. Some time ago, some articles appeared in our leading daily paper, from ministers of very widely different denominations, concerning "The Deity of Jesus," and I felt constrained to express my opinions, though feeling it was an act of temerity to enter the lists with *learned* men, who had made the Bible a study for years. The first one denied the *deity* of Jesus, but admitted his *divinity.* To me this seemed a *distinction* without a *difference,* as the definition of the two words is practically the same.

In the fourth chapter of Matthew, seventh verse, it would seem as if Jesus claimed the Godhead, for he says, in his hour of temptation to show proof that he is the "Son of God," "It is written, thou shalt not tempt the Lord thy God." But through all the gospels, and mainly in Matthew, he refers to himself as the "Son of man." In the twelfth chapter, he makes a distinction between himself and the Holy Ghost, when he says that a word spoken against the son of man shall be forgiven, but against the Holy Ghost, "It shall not be forgiven, neither in this world nor in the next."

Jesus was subject to hunger, pain and weariness, the same as his disciples and others. In the wilderness, where he had fasted, "he was afterward an hungered." At the well of Samaria, he was "wearied with his journey." On the cross he cried out in the agony of physical suffering. Can we imagine God, the Supreme Head, the Maker of all things, the Universal, the Omniscient, the Omnipresent, the Omnipotent Creator, as subject to these limitations of the flesh? Paul, who is considered good authority in theological matters (though only a mortal man, and as such

fallible like ourselves), says, speaking of Jesus, "Though he were a son, yet learned obedience by the things which he suffered." To whom should God, the "Most High," give obedience? That is exacted from an *inferior*, only. Again Paul says, "He humbled himself, and became obedient unto death, even the death of the cross." Can *God* die? Perish the thought!

Jesus said to the Jews, "Before Abraham was, I am," which saying incensed them highly, as they evidently thought he referred to his physical body, but that could not have been his meaning, for his age and nativity were known to those with whom he was talking. What, then, did he mean? Certainly, the spirit and power of God within him, by whose operations he was enabled to perform all those mighty deeds that made him the wonder of the world, and entitled him to pre-eminence among the "sons of God." (There are many places in both Old and New Testaments, where this expression is used towards the people addressed.) It was the same spirit that called unto Adam when he was in hiding (as he hoped), from the eye of an Omniscient Lord, after his disobedience to express commands. It was the same spirit which confronted Cain, when, his offering being not accepted he was "wroth." "If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door."

Thus Jesus could truthfully say, "Before Abraham was, I am," and yet not claim that he was "very God of very God." This same spirit actuated the prophets and all good men of old, and is still living and acting, in all good men and women of to-day, though in different ways. Jesus said, "I and my Father are one." He also said, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works," thus acknowledging sonship and obedience. How often have we heard similar utterances from our own galleries, by those professing to speak only as they are "moved by the Spirit."

There are many passages that refer to him as being "God," and many that call him the "Son of God," while himself mostly says the "son of man," so it seems to me there is room for great latitude of opinion on a subject so open to doubt, the records themselves so often seeming contradictory, it is no wonder there are divisions and dissentions among the bodies of professing Christians.

Our minister says he has counted over seventy-five passages in the New Testament, confirming the theory of the *Deity* of Jesus. In the four gospels alone there are sixty-seven times in which he speaks of himself as the "son of man," and but a few in which he calls himself the "son of God." When he asked the question of his disciples, who they thought he was, and impulsive Peter answered, "Thou art the Christ, the son of the living God," Jesus commended him for his answer, and did not claim that he was *God*.

I freely admit the deity, the divinity of the Christ, as co-existent with the Father, while I claim for Jesus that humanity which brought him in such close touch with all mankind, that humanity which characterizes all of God's children, but with Him was the dwelling place, in their fullness, such as has never been given to any other personage, of all the attributes of goodness, making of him, indeed, a Savior to us, if we but live in his spirit, following his blessed example of going about, doing good to the souls and bodies of our fellow creatures, thus proving ourselves worthy to be called his disciples (as much as those who walked with him personally), no matter what the denominational name, and to look upon him as indeed our worthy exemplar and our "elder brother."

Holder, Ill. ELIZABETH H. COALE.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—At the meeting held Ninth month 25th, Henry Wilbur and wife being present, the former gave a talk descriptive of a five weeks' visits among Friends and Friendly places in England, during the past summer. Anna Mullen read a beautiful selection from the "Potter's Wheel." Helen Thompson and Edith Warner each gave recitations. Elizabeth Comly spoke of current topics.

BIRTHS.

ZELLEY.—To Jane W. B. and S. Stockton Zelley, 6623 McCallum St., Germantown, Philadelphia, Ninth month 22nd, a son, who is named Fenimore Bacon Zelley.

MARRIAGES.

HURLEY—WALTON.—At the bride's home, near Wayne Junction, Philadelphia, on Ninth month 7th, 1910, by Friends' ceremony, under care of Horsham Monthly Meeting, Wallace Paxson Hurley, of Pittsburg, Pa., formerly of Solesbury, Bucks county, and Elizabeth Michener Walton, daughter of Comly Walton, formerly of Hatboro, Pa.

WORSTALL—COMLY.—At the home of Clarence and Anna Mode Mullin, Maple Glen, Montgomery county, Pa., on Third-day afternoon, Ninth month 6th, 1910, by Friends' ceremony, under care of Horsham Monthly Meeting, Willis G. Worstall, of Newtown, and Maude Elizabeth Comly, of Horsham.

UNDERWOOD—KIBLER.—At the home of J. B. Wright, officiating minister, by the Friends' ceremony repeated by their own lips, on Ninth month 28th, 1910, Joseph M. Underwood and Myrtle Jeannette Kibler, both of Wilmington, O.

DEATHS.

BECHTEL.—At Laurel Springs, Camden County, N. J., on Ninth month 3rd, 1910, of apoplexy, Mary H. (Roberts) Bechtel, wife of John H. Bechtel, aged 71 years, 2 months and 8 days.

EASTBURN.—At the home of her son-in-law, C. Frank McVaugh, Hockessin, Del., Eighth month 11th, Mary J., widow of the late Amos Eastburn, a member of Mill Creek Meeting, in her 97th year. She leaves about one hundred descendants, children, grandchildren and great-grandchildren, "who shall rise up and call her blessed." Born and having lived in the same community during her active life, she was well known as one ever ready to respond to the call of the sick and afflicted, her loving sympathy, her untiring patience, her gentle touch helped to soothe many a weary hour of suffering among her poorest neighbors alike with her dearest friends.

Although frail and delicate for many years, she possessed a strong intellect, a mind stored with useful knowledge, her mental powers holding good to a remarkable degree until near the close of her useful life, when she "laid her burdens at the Master's feet" and quietly passed to the other side, humbly asking "His pardoning grace" to bear her safely over, to meet the loved ones waiting there.

EASTBURN.—Ninth month 25th, at his home, Union, Del., William M., son of the late Amos and Mary J. Eastburn, in his 72nd year; a member of Mill Creek Meeting. He leaves a widow, eight sons and one daughter and fifteen grandchildren. He was a devoted husband and kind father. Not only in the home will his loss be felt, but in the passing of this worthy man the community has sustained a loss, a true citizen, a valuable friend and neighbor and a good man.

So we are gathering home one by one!
"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend—
And that, sometime, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key!
But, not to-day. Then be content, poor heart,
God's plans, like lilies pure and white, unfold,
We must not tear the close-cut leaves apart;
Time will reveal the calyxes of gold.
And, if through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think we will say, 'God knew the best.'"

ELY.—At Penn's Park, Pa., on Ninth month 29th, 1910, Florence L., daughter of Martha J. and the late Cyrus S. Ely, aged 17 years.

HAVILAND.—At her home in Brooklyn, N. Y., Ninth month 20th, 1910, Sarah M. Haviland, widow of Henry Haviland and daughter of the late Anthony P. and Anna H. Morris, in her 85th year; a member of New York Monthly Meeting.

KIRK.—At the residence of his son-in-law, Albert S. Worthington, Wycombe, Pa., on Ninth month 6th, 1910, Amos W. Kirk, aged 83 years, 7 months and 4 days.

LONGSHORE.—At the Wissinoming Home, Philadelphia, on Ninth month 28th, 1910, Sarah Ann Longshore, aged 85 years. Interment at Wrightstown Friends' ground.

MATHEWS.—Near Pineville, Pa., on Ninth month 1st, 1910, Sarah W. Mathews, widow of the late Charles Mathews, aged 87 years.

MICHENER.—Near Colora, Cecil County, Md., on Ninth month 17th, 1910, Aaron J. Michener, aged 80 years, formerly of Buckingham Township, Bucks County, Pa. Interment at West Nottingham, Md., Friends' Burying Ground.

SWAIN.—In Philadelphia, Pa., on September 25th, 1910, Warner McKechnie Swain, son of Joseph W. and Jessie McKechnie Swain, in the 25th year of his age.

WOOD.—Levi P. Wood, son of Jacob and Phoebe Pickering Wood, and the third white child born in the county, was born Fourth month 4th, 1823, and passed peacefully away Eighth month 24th, 1910, at the home of his son, C. S. Wood, where he was tenderly cared for, aged 87 years, 4 months and 20 days.

He was a life-long member of the Society of Friends and for many years an Elder of Duck Creek Meeting. Second month 21st, 1849, he was married to Hannah F. Heacock, who still survives him, and for 61 years has shared his joys and sorrows and has indeed been a helpmeet in the truest sense of the word.

To them were born six children, four sons and two daughters, all living to be grown and married. A son and daughter preceded him to their heavenly home. The widow, one sister, 4 children, 13 grandchildren and 14 great-grandchildren, with many relatives and friends are bereft of a loving husband, father, grandfather, friend and neighbor, who are comforted by the thought that for him the grave held no terrors and death no sting.

NOTES AND ANNOUNCEMENTS.

In Trenton, N. J., the hour of mid-week meeting has been changed from 10.30 a. m. to 8 p. m. The meeting is held on Fifth-day.

Nottingham First-day School Union will be held at Oxford, Pa., Tenth month 8th, at 10 a. m. Program: Three general questions for discussion and two addresses. A cordial invitation is extended to Sabbath School workers. Lunch served by Oxford school.

I have faith that the Editor of the forthcoming "Life and Labors of Elias Hicks" will be favored to give us a very valuable volume.

I have recently given the Journal of Elias Hicks (written by himself), and published by Isaac T. Hopper in 1832, a careful reading, and I am free to say that I never read a book to which I can give more complete assent. He surely was a teacher of pure Christianity.

On page 378 he appears to sum up the purpose of his ministry in this concise manner, "To gather the minds of the people to the light of Christ, or Christ the light in their own hearts; as the only sure guide to blessedness, and foundation rock on which to build all our hopes of redemption and salvation." What made him so conspicuous among men, as a leader, was evidently not so much his

natural endowments of body and mind, as his faithfulness to the convictions of his own heart.

Philopolis, Md. JEREMIAH J. STARR.

Several members of the Society of Friends were delegates to the recent Republican State Convention at Saratoga, New York. Hon. William W. Cocks, of Westbury, Hon. Frederick C. Hicks, of Port Washington, and Robert Seaman, of Jericho, with Frederick E. Willits, an alternate. To Frederick C. Hicks was given the honor of nominating Colonel Roosevelt for temporary chairman. Amid scenes of confusion and bitterness, he arose, and with eloquence and a dignity that was in contrast to the tenor of the other speakers, said, "In the spirit of that noble sentiment uttered a half century ago by Abraham Lincoln,—'With charity toward all—With malice toward none,' I nominate for temporary chairman, Theodore Roosevelt." The simple dignity and appropriateness of it made a great impression and by many it was considered one of the best speeches of the convention.

The illustration that accompanies the poem of J. Russell Hayes in this issue is the same that was printed on the Old Kennett Bicentennial badges. The cut was kindly loaned us by the Wm. H. Horstmann Company, 5th and Cherry Sts., Philadelphia.

The Circular Meeting at Birmingham, Pa., Tenth month 2nd, was very well attended. Some spoke of the advantage of keeping up our small meetings; this was very encouraging to those members of that particular meeting who were present. Others spoke of the advantage of being descended from Friends. Only two of the members of that particular meeting who were present, were descendants of Friends, the others came in by request. * * *

The Friends of Girard Ave., Phila., Meeting have sent out the following letter to their friends and neighbors:

"Girard Avenue First-day school will open on First-day morning, Tenth month 2nd, at 9.45.

"The small committee appointed by the Junior Conference to arrange for this year's work, desires to make the following report: That the study of the Gospel of John under the direction of George A. Walton will be undertaken; that George A. Walton will be present one First-day each month, while on the other First-days the leadership will fall on one or other of the members of a small committee which has been appointed to work with George Walton during the winter; that there will be the usual two committees to look after the interest of the Conference, Mary A. Gilby to act as chairman of the Committee on Membership and Entertainment, and Lucy C. Conard as chairman of the Program Committee; and that Shirley Spain has been appointed Secretary.

"The program for Tenth month is as follows:

"Tenth month 2nd.—Introductory talk on the Gospel of John, by George A. Walton. Beginnings of Belief (including John the Baptist, first disciples, woman of Samaria).

"Tenth month 9th.—Chapter 1.

"Tenth month 16th.—Chapter II.

"Tenth month 23rd.—Chapter III.

"Tenth month 30th.—Chapter IV.

"We have had no Bible study for several years, and the committee feels that the proposed work especially under the direction of George A. Walton, will be of unusual interest."

West Philadelphia meeting was well attended on First-day, Tenth month 2nd; the First-day school resuming its activity....Daniel Moore, with a message on Our Two Lives, Sidney Yarnall on The Value of the Individual in God's Sight, and other counsel from one that was present, aided in a meeting of divine leading.

The Membership Committee have issued the following notice. "On Sixth-day evening, Tenth month 7th, we shall hold a reception at our meeting-house, 35th and Lancaster Avenue, where it is expected we shall meet the members of our Society and their friends."

They expect a friendly response to their invitation. The evening will be of a social character, an opportunity to renew friendships. Some interesting exercises and refreshments, etc.

Friends' First-day School [of Swarthmore, Pa.] opened for the winter on First-day last [Ninth month 25th]. Eugene M. Chambers is Superintendent for this year. Helen Lukens is serving as Librarian. The First-day school meets at 10.15 A. M. —*The Swarthmore.*

SWARTHMORE COLLEGE NOTES.

On the afternoon of Ninth month 30th, President and Mrs. Swain held a reception for the students, faculty and friends, at their new home, "Ulverston," on the east campus. It was in effect a farewell party, for the host and hostess have been making arrangements to leave early in October for a six months' stay in Europe. Accordingly, the students of the College took this opportunity to present to them, through Dr. Battin, a handsome cut glass bowl, which should in a small measure express their love and appreciation for what President and Mrs. Swain have done for Swarthmore College. The President, to whom this action was unexpected, responded in a short speech of hearty thanks and appreciation. Both the President and Mrs. Swain depart on their tour with the sincerest wishes and regards of the College community.

The classes have elected the following class officers to serve for this semester: Junior class, Richard Murfit, President; Samuel Phipps, Vice-President; Alexander Rogers, Secretary; Harold Roberts, Treasurer. Sophomore class, James Schock, President; Albert Baker, Vice-President; Anna Oppenlander, Secretary; Alden Jones, Treasurer. Freshman class, Le Roy Durborow, President; George Griest, Vice-President; Jean Pennock, Secretary; William Soyars, Treasurer.

The football game between Swarthmore and Lebanon Valley proved an easy victory for Swarthmore. Score, 47-0. This was the opening game of the season and speaks well for the future success of the team. Durborow and Perkins each made two touchdowns, while Captain Eberle made the only spectacular play by running through the opponent's front from the ten-yard line and securing a touchdown. Gilchrist lead the cheering.

Dr. Wood, of the Philadelphia Y. M. C. A., spoke in meeting on First-day. He urged the cultivation of the habits of observation, idealism, invention or originality, judgment, action and appreciation as factors making for success in life.

The Swarthmore Young People's First-day evening meeting met this week at Mrs. Hull's. Dr. Holmes made some well chosen remarks. The meeting was one of marked benefit to all present.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., during the College vacation, will be held at 10.30 instead of 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

TENTH MONTH 7TH (6TH-DAY).

—At West Philadelphia (35th and Lancaster Ave.), reception, "where it is expected we shall meet the members of our Society and their friends." Interesting exercises.

TENTH MONTH 8TH (7TH-DAY).

—Abington First-day School Union at Plymouth Meeting House, Pa., at 10.30 a. m. and 2 p. m. "For what purpose should our meeting houses be properly used?" will be the subject for discussion.

—Purchase, N. Y., Executive and Preparative Meeting, at the Meeting House, at 2 p. m. Meeting for Ministry and Counsel at rise of meeting.

—New York Monthly Meeting in Brooklyn (110 Schermerhorn St.), at 2.30 p. m.

—Nottingham First-day School Union, at Oxford, Pa., at 10 a. m.

TENTH MONTH 9TH (1ST-DAY).

—At Ercildoun, Pa., Circular meeting, at 2 p. m., under care of Western Quarterly Meeting. Joel Borton expects to attend.

—Meeting at Old Radnor Meeting House (Ithan on Phila. & Western Electric Road from 69th and Market Sts., then 15 minutes' walk), at 3 p. m., under care Phila. Quarterly Meeting's Visiting Committee. It is hoped that many will feel interested to attend.

—Re-opening of First-day schools of New York and of Brooklyn.

—Girard Ave. (and 17th St.), Philadelphia, First-day school, at 9.45 a. m., Study of Book of John, under direction of George A. Walton. Meeting at 11.

—Meeting of Friends at White Plains, N. Y., at home of E. Komori, 3 Bank St., at 11 a. m.

—West Philadelphia (35th and Lancaster Ave.), First-day school, at 10 a. m. In Junior Conference, at same time; meeting at 11.

TENTH MONTH 12TH (4TH-DAY).

—Newtown, Pa., Friends' Association.

TENTH MONTH 15TH (7TH-DAY).

—Haddonfield First-day School Union, at Camden, N. J. (Market St. between 7th and 8th), at 10.30 a. m. and 2 p. m. Elisabeth Stover of New York will take part in both sessions.

—Concord First-day School Union, at Goshen, at 10.30 a. m. and 2 p. m. Discussion on "How can we best teach the Principles and Testimonies of Friends, as contained in our Book of Discipline, in our First-day Schools. To what extent can this be done in those which are largely Mission Schools?"

Friends going by West Chester trolley from either direction, will be met at Chester Road.

—Mansfield, N. J., Young Friends' Association, at the home of Amos E. Harvey.

TENTH MONTH 16TH (1ST-DAY).

—No-license meeting at Hockessin, Del., at 2.30 p. m., in charge of Philanthropic Committee of Western Quarter.

—At the County Home, Lima, Delaware Co., Pa., religious meeting under care of Friends, at 3 p. m. All persons interested are invited to attend.

TENTH MONTH 17TH (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y.

TENTH MONTH 19TH (4TH-DAY).

—Southern Half Yearly Meeting, at Camden, Del.

TENTH MONTH 22D (7TH-DAY).

—Western First-day School Union will be held at New Garden, Chester Co., at 10 a. m. Further particulars of program next week.

TENTH MONTH 25TH (3RD-DAY).

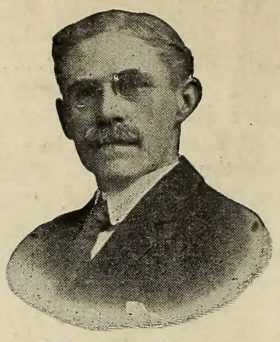
—Western Quarterly Meeting, at London Grove, Pa.

TENTH MONTH 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa.

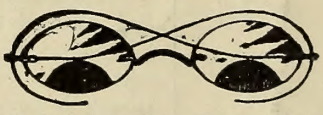
TENTH MONTH 29TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y.



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TENTH MONTH 31ST (2ND-DAY). —Baltimore Yearly Meeting in Baltimore, Md., at 10 a. m. Meeting of Ministers and Elders, Seventh-day before at 11 a. m.

BOUND VOLUMES

of the Proceedings of the Friends' General Conference at Ocean Grove may still be had for fifty cent, postpaid.

A copy of J. Russell Hayes' new book, "IN MEMORY OF WHITTIER" will be sent

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The last—and the most sensational, if one may use the word in that connection—of "The Holy Land" papers, which have been running through *The Century*, appears in the current issue. It describes Holy Week in Jerusalem and the wild ceremonies in the Church of the Holy Sepulcher. "Having watched the people on this extraordinary occasion at close quarters," writes Mr. Hichens, "I am unable to doubt that hundreds, probably thousands, of them, do believe they are assisting at a miracle. I cannot otherwise account for their frantic excitement—an excitement such as I have never seen in any other crowd not intent on violence or slaughter. After the working of the 'miracle,' delirium is the only word that accurately expresses the condition of the multitudes."

"Thirty Years of Pencraft," literary reminiscences of General Charles King appears in *Lippincott's Magazine* for Tenth month.

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In the *Atlantic Monthly* for Tenth Month:

The Cheapening of Religion, by James O. Fagan.

Reciprocity with Canada.

Aviation in Dreams, by Havelock Ellis.

The Law and the Indian, by Elliott Flower.

Intellectual Life in Japan, by Paul S. S. Reinsch.

The Gideon Wells Diary, IX., The Impeachment of the President.

The Commuter and the "Modern Conveniencer."

The Contributor Club has, On Names, Swashbuckling Days in Vermont, Them Yellow-Backs.

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Martha J Warner

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Continued on page iii.

For lodging accommodations at BALTIMORE YEARLY MEETING see page 635.

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*** TELEPHONE, SPRUCE 33-55.

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EDUCATIONAL

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, TENTH MONTH 15, 1910.

Volume LXVII. Number 42.

Others talk of Bibles, saints, churches, exhortations, vicarious atonements, the canons outside of yourself and apart from man, Elias Hicks to the religion inside of man's very own nature. This he incessantly labors to kindle, nourish, educate, bring forward and strengthen. He is the most democratic of the religionists, the prophets.

WHITMAN.

Complete Prose Works Vol. III, p. 242.

PROFESSOR WILLIAM JAMES.

Noble and kindly teachers have I known;
Their names I cherish in an honored roll;—
But none more friendly-kind than William James,
More noble or more reverent of soul.

J. R. H.

GOD'S GOTHIC.

Doth stately arch of stone-wrought temple, turn
Our thought toward high and holy things—toward God!
So, do these noble trees, builded of God,
Fringing our garden-skirted hillside, point
With archéd boughs—pure Gothic, to the skies!
No organ harmonies are heard among
These leafy aisles; but summer's rose-decked morn
And deepening twilight bring the thrush's song,
Tender and sweet, to voice our thankfulness,
And bearer be, of aspirations pure.
The Architect Divine meets every need!

Tenth month, 1910. —E. P. B.

A FIRST-DAY WITH ENGLISH FRIENDS.

While in England this summer my wife and I spent several days very enjoyably in the most interesting old city of York. This is a Friendly center of importance, as many of your readers know; and on First-day, when we searched out their Meeting House, we found a goodly number assembled. We felt it a privilege to worship here with these kindly English Friends, in this region that witnessed many of George Fox's own labors, and that has remained largely under the beneficent influence of his teachings ever since.

As we took our places, we were impressed by the large proportion of young people present, and by the way in which they were gathered into the centre of the meeting, the older members sitting in the gallery or occupying benches ranged along the sides, and in the rear of the room. We afterwards learned that there are two large schools under the care of York Meeting, one for boys and one for girls. This was just on the eve of their Summer vacation, and they were attending meeting for the last time before departing for their homes.

The principal speaking was by a woman Friend who had very closely at heart the efforts of the Christian workers in Korea. She dwelt at length upon the subject, and her words evidently carried weight. It was a new kind of sermon, to us, for a Friends' Meeting, and it strengthened the impression received on a previous visit, of the keen appreciation of our English cousins in the spiritual interests of their less fortunate fellowmen.

When the meeting was about half through, we heard a muffled sound of feet in the large overhead gallery, and turning saw a goodly number of the younger First-day school children coming in with their teachers and taking their places quietly for the rest of the meeting. We wondered whether this plan would not solve the question, whether to keep the young children through First-day school and the whole of a long meeting. Their quiet, orderly entrance interfered scarcely at all with the peace of the meeting.

BOOTHAM FRIENDS' SCHOOL.

After meeting we were cordially greeted by several Friends, among them Principal Rowntree, of the Bootham Friends' School, of York, who invited us to the closing exercises of his school, to be held the same evening.

This school is for boys only, ranging from perhaps ten to sixteen years of age. The exercises were opened with a hearty song, and were of more than ordinary interest. They were largely impromptu in character, consisting of questions asked and answered by Principal and pupils, upon the subject of their studies, and in the reading of essays which were called for at random. Some of the latter were entitled as follows: The Life of Paul, Wm. Penn, The England of Geo. Fox's Day, The Epistle to Philemon, and The Roman Empire in Paul's Time.

These essays showed very careful preparation,

and to my mind contrasted more than favorably with the work of parallel grades in our schools. I was impressed also by the excellent character of answers to the Principal's questions. He quizzed the boys on the subjects of their essays, and also in English and Roman History, the persecution of the Friends, etc. One boy was asked to name three Friends who suffered death in America for their faith. Another repeated the Lord's Prayer in Greek; and some of the younger ones repeated each a Psalm, a Hymn, or some poem. The meeting closed with prayer by an aged Friend, and then we were shown the large and well equipped building.

GEORGE FOX AND THE CATHEDRALS.

In the afternoon we heard the Even Song service in York Minster, to us the most beautiful and majestic of all the English cathedrals. Moreover, the excellence of the boys' choir here, and of the great organ, would give us the best religious music, we were assured, to be heard in the country. We shall not soon forget the angelic beauty of one particular boy's voice that soared clear and high above the others, seemingly far up among "the fretted vaults and long-drawn aisles" of the mighty structure.

And yet, as we sat there in that world-famous choir, with all its wonderful stained glass and carving, and the other manifold beautiful surroundings that art and faith could combine in appealing to the religious sense,—we could not but feel, with all this, that there was, for us, something wanting, that the simple faith of Geo. Fox supplied.

He appealed, not through any formally consecrated hierarchy or prescribed form, but directly to the Inner Light within each individual soul. He tried to call his fellowmen back from all this formalism that had grown up in the intervening centuries, back to the simple spiritual teachings and practice of Jesus himself. We could not but remember, too, that it was in this very cathedral that Fox made one of his most emphatic protests against the existing order of things.

The next day we visited the old Castle of Scarborough, high on a crag overlooking the magnificent North Sea. Here Fox was imprisoned for his teachings, and he records how during a great storm the spray dashed up in to his dark cold dungeon cell. We were again impressed with his sense of courage, his sublime faith in the truth of his teachings. To such sacrifices on his part and that of his fellow-workers, do we of to-day largely owe the precious heritage of our simple spiritual faith.

West Chester, Pa. J. CARROLL HAYES.

SIR WILLIAM TEMPLE: ANCESTOR OF AMERICAN QUAKERS.

Sir William loved his life of lettered ease
Among the shadows of his Surrey trees,
Among his gardens and his books and bees;—
I love his memory that he loved all these.

To go down into green Surrey to Farnham, sleepy old town on the pastoral Wey, and out to Moor Park and its old world felicities, is to gain an abiding interest in one of England's finest types of old-time country gentleman. Further, if it be one's fortnne, as it was mine, to find on a bookstall the four leather-clad octavos entitled *The Works of Sir William Temple, Bart.*, with Lely's handsome portrait of the author, and printed in London in 1757, by Lintot, Tonson, and others of those rubicund booksellers of Pope's acquaintance, —his happiness will be complete. Some pleasant hours have I spent over these *Works* beside the Brandywine, only a few miles up-stream from the farms and gardens where Sir William's American descendants still live. In this region of "blissful pastoral seclusion," as Bayard Taylor called his home-land, it seems fitting to say something of our noble author and his devotion to the country life.

I take it that your true book-lover extends his affection very easily to old red-brick country mansions, to fragrant box hedges and old-fashioned flowers; he holds dear the very locusts that hum so drowsily in warm August noons, the sigh of the light summer wind among the beeches and soft evergreens, the red cherry leaves drifting across the orchard grass. He need only look into his heart, in order to write, with Cowley,

"Ah, yet, ere I descend to the Grave,
May I a small House and large Garden have,
And a few Friends, and many Books, both true,
Both wise, and both delightful, too!"

To come upon Sir William Temple's essay, "Of Gardening," is like finding pale rose-petals between the pages of some cherished volume. This "sweet garden essay," as Charles Lamb called it, recalls half-forgotten days of long ago in our grandmothers' gardens; the songs of childhood, the spicy pinks beside the wall, the old formal portraits in the "best room"—such memories awake at the opening of one of these old books. And in our author's stately discourse, "Of Health and Long Life," I hear once again the staid Quakers—Temples and others—who around the "First-day" dinner exchanged advice on this same vital theme, seasoning their homely recipes with a certain flavor of old-time speech. To the boy beside them their words seemed formal and perhaps lacking in humor; but his reading in sundry journals and epistles of seventeenth century Quakers has since

convinced him that those grave but cheery country folk spoke and wrote a diction that has come straight from the days of Penn and Temple, a diction that is charming for its unfailing d gnity, mingled with affectionate friendliness. Almost can I hear again the old, broad-brimmed, drab-coated J—— W—— of my boyish reverence as I read Sir William Temple's opening observation on Health:

"Peace is a public blessing, without which no man is safe in his fortunes, his liberty, or his life. . . . Health is the soul that animates all enjoyments of life, which fade and are tasteless, if not dead, without it."

Very cheery and affable a host and table companion was good Sir William, delighting in making those about him happy and easy; very skilful in avoiding disputes and in turning his conversation, as his sister avers, "to what was more easy and pleasant, especially at table, where, he said, ill humour ought never to come, and his agreeable talk at it, if it had been set down, would have been very entertaining to the reader, as well as it was to so many that heard it. He had a very familiar way of conversing with all sorts of people, from the greatest princes to the meanest servants and even children, whose imperfect language and natural and innocent talk he was fond of, and made entertainment out of everyth ng that could afford it."

Such pictures rise as I turn the pages of these old volumes of Temple's *Works* here by the Brandywine; and I am happy in believing that such a type of conservative, affable, friendly, democratc countıy gentleman is not a lost type, and that in some of these long-settled families among the ancient farms up and down the stream these charming characteristics still survive.

—*From John Russell Hayes' forthcoming "Brandywine Days."*

IN SOUTHERN CALIFORNIA.

(*Concluded.*)

The Conservatives began with a family meeting, and have increased in numbers as stated. Our meetings began in the same humble way and have increased equally, and, they now have a permanent place of worship, with a recorded membership of twenty-seven and an attendance of thirty to fifty. There are a First-day school and Friends' Association connected with it, and it is alive with energy and welcome to strangers. And they have a meeting house they are well-deserving of. Built in cottage style, the interior is finished in white pine, clear of knots, oiled and varnished, including floors, paneled sides and the seats; the latter the gift of various Monthly Meetings in the East, the names of which are attached on metal plates. More seats were offered than the house had room for, and the suggestion has been made that, as the meeting is several hundred dollars in debt, the value of these be tendered in money.

By a pleasing fatality I found myself seated on a bench, neatly but unobtrusively lettered "Makefield Monthly Meeting of Friends." There are some twenty of these seats of mission style. The house has city water and is electric lighted; has a committee room and kitchen for the periodical lunches at business and social gatherings, and, taking it all in all I do not know which Orange Grove Meeting has most to be proud of, its congregations, meeting-house or an item unmentioned, a baby member recently joined without making application through the overseers.

The meeting has no regular minister, but sometimes there is informal vocal religious expression. When I thought of the six speaking at the little gathering at College Park I wished that favors might be more evenly divided. The Orthodox have several speakers at their little meeting but a square away.

It being the time for Monthly Meeting, a lunch was served to the members and several strangers who were within the gates. The routine business included one application for membership, the reception of letters from isolated members and reports from the late Conference.

Between the delightful ride to Pasadena, the attendance at meeting and our reception there, First-day, Eighth month 14th, 1910, was a day for pleasant memories.

A member of New York Yearly Meeting is Mrs. Phebe T. (Clement) Taber, a resident of Los Angeles, but who has a studio, being a painter, at Pasadena. We accidentally met her while making inquiry locating the meeting-house of Orange Grove. As we had spare time we were invited to see her painting, her place being but a few doors away. We were simply amazed at the character and number of the paintings of this unpretentious old lady, for she was in her late seventies, as displayed on the walls or resting on the floor. Portraits, flowers and fruit were her specialtes, but a copy of the noted painting, "Venus arising from the Waves," sometimes called the "Birth of Venus," was a remarkable work of art, if somewhat startling. The pose, the half opened eyes, as if just awakening; the long tresses, so redundant they seemed to make a couch on the waves are part of a wonderful picture, taking atmosphere, coloring and expression into account. The other pictures are not so impressive, but they are wonderful for their truth to nature, and are worth the

price she asks and gets. The Venus is sold to a Californian now in Europe, and is a $500 picture.

The artist is a relative of the late Phebe Thorne, a noted woman Friend of New York, from whom she takes her name. She received her education in France and is altogether a remarkable woman.

Newtown, Pa. THADDEUS S. KENDERDINE.

UNEARNED PARDON.

[Read at a meeting of the Young Friends' Association of Coldstream, Ontario, Canada.]

"Jesus Christ shed his blood on the cross, making a vicarious atonement, that is, suffering, in our stead, for our sins, gaining for the sinner unmerited and unearned pardon by appeasing the wrath of God, and satisfying divine justice."

The modern evangelical Orthodox church presents the foregoing as a premise for its members to deduce righteousness, character and salvation. Let us inquire if these all-important results are likely to flow from such a premise. Does the premise itself rest on right authority? Is it sound?

In the first place what character does it ascribe to God? It presents him as being angry, as entertaining wrath that must be appeased, and that was appeased, according to this scheme, by the death of his innocent Son. Now Jesus himself explodes that idea. By example and by precept he taught that "God is Love." The idea of an angry God, to be appeased by sacrifice, is of pagan origin and not at all in harmony with the thought of Jesus. He makes it plain in the parable of the "Prodigal Son." No intimation of an angry God there. No vicarious sacrifice demanded. Only the killing of the fatted calf that the returned penitent may have full assurance of the Father's love. By this parable Jesus typifies transgression, redemption and salvation, and God's love he represents as running through it all.

Orthodoxy says that God so loved the world that he sent his Son, and then demands this Son's death that his anger might be appeased. It is self-contradictory. One forbids the other. We can safely rest, I think, on the Apostle John's declaration that "God is Love." And "God is unchangeable; with whom is no variableness, neither shadow of turning." We mistake God's character to assume that he vacillates between love and anger. The element of anger was associated with the Almighty by the ancients and by heathen worshippers who believed their gods possessed of like passions with themselves. It was a part of Jesus' mission to correct that error, to teach, and to show by example, that our God is a God of Love, and that any hate or anger ascribed to him is a misconception.

Now as to the satisfying of divine justice. It is claimed that all men have sinned; that man can do nothing to atone for his own sins. Yet God must be compensated for his broken laws. Christ therefore by his death paid the penalty and the sinner gets free and enjoys salvation. This certainly is very ingenious. It shows great powers of originality and aptitude of invention on the part of man, for God never suggested it to him. How easy it makes the path for man! Another suffers for all his sins, and he has nothing to do, for he can do nothing. Was ever a creed or doctrine fabricated that was likely to do more harm to the human race? We can trace its baneful influence in the business world, in the social atmosphere, in the realm of morality, everywhere. It takes out of life, at one sweep, every motive to virtue, and justice and good deeds. Jesus spent his whole life in going about doing good deeds, and yet good deeds, they tell us, count nothing; wholly ignoring what it says in Matthew, "He shall reward every man according to his works," and in Revelation, "The dead were judged according to their works." This clearly indicates that man's deeds have something to do with his future condition.

Where again is the justice in the innocent suffering for the guilty? That theory subverts justice. It is a fruitful source of many of the wrongs and crimes committed in our land. Many reason in this fashion. I know this thing is wrong for me to do, but I wont have to pay the penalty. Jesus has paid that already, so what deters me. And the deed is done, dishonesty, theft, murder—it matters not what.

But the human law steps in. The man is tried in the courts; found guilty, suffers the penalty imposed as a wholesome remedial treatment. Does the court ever tell the criminal—"Well you can go. This innocent person will suffer in your stead." Is that your idea of justice? Would that tend to make good citizenship? What if it were the universal custom? Our prisons would be filled with innocent people, and all classes of the blackest criminals would be running at large with no fear of penalty to stay their infamous hands. Earth would soon be a veritable pandemonium.

But men have wiser laws. Are God's laws then less wise than man's? Let us use the same sane wisdom in understanding God's laws, and face the situation as it is. Sin is transgression. The soul that sins must suffer. It follows as surely as the night the day. It is the law of effect and cause, and while order stands, and God rules, it cannot be evaded. If the soul sin, besides suffering the consequence, it must repent of its sin, it must turn from the evil, and obey before it can

be saved, the Father's love continually wooing and restraining it the while. And all this is inward. No power outside of man can lose him or can save him. It must come and work within. Obedience is the price of our salvation; not another's obedience, but our own.

The only condition to salvation that Jesus made is, "Ye must be born again." This saying puzzled those of his time. They were looking to the outward. They said, "How can this be?" They failed to comprehend his spiritual meaning. Again he says, "whoso eateth my flesh and drinketh my blood hath eternal life." Many even of his disciples thought this an hard saying, and were offended, and turned away murmuring, when he hastened to explain: "It is the spirit that *quickeneth;* the flesh *profiteth nothing;* the words that I speak unto you, they are spirit and they are life." When Christ spake of his body, of his flesh, of his blood, in this way, he spake in parables. At one time he said, "Without a parable spake he not unto them." He did not mean the outward, the material but their spiritual counterpart. He mentions the outward merely as object lessons to simplify the inward. Take for example the familiar passage, "and the blood of Jesus Christ, his Son, cleanseth us from all sin." God is spirit, therefore his Son also must be spirit, if the Son is spirit, his blood must be spirit too.

It cannot refer to that material blood that was shed on Calvary. It is the living Christ spirit present in the heart that cleanseth from sin. Paul said that "Christ was the power of God, and the wisdom of God." Christ, our Saviour, is God's wisdom working with power in us to correct, to discipline, to purify our individual soul.

Jesus was constantly teaching by object lessons, but many in this day, as well as in that day, see no further than the object, and hence lose the spiritual lesson. This spiritual meaning is the Light that Jesus brought into the world, but "men still love darkness rather than light, because their deeds are evil." And rather than be saved by "ceasing to do evil, and learning to do well," they prefer to continue in the evil, trusting for salvation, in some mysterious way, through the cross of Calvary.

Let us look, for a moment, at that tragedy of tragedies. The pure, the innocent one, crowned with thorns, nailed to the cross, pierced by the cruel spear, a part of God's scheme of salvation! Is God, who made man, so impotent that he cannot save him without the aid of assassins? Who would wish to be saved by such a cruel process? Who is base enough to receive salvation at the hands of assassins? But, if it was foreordained, as we are told, that Jesus was to suffer death upon the cross, then the assassins were themselves overruled by God and therefore were innocent. Then the divinest anthem that ever rose to heaven's King was not that glorious melody that floated over the Judean hills proclaiming, "Peace on Earth, good will to men," but was rather that wild cry of the frenzied mob, surging through the streets of Jerusalem, demanding of Pilate, "Away with this man; Crucify him! Crucify him!" And, if we believe that salvation is purchased by the death of Jesus on the cross, then, my friends, we virtually join ourselves to this miserable rabble, and grow hoarse shouting out, "Free us our brother Barabbas, and crucify him who called himself the king of the Jews, Crucify him!"

So we see that at every point the scheme runs out into absurdities and unbelievable conclusions.

It is said that Jesus Christ offered himself a free sacrifice even before he left the heavenly courts, and that he came to earth for the express purpose of atoning, on the cross, for the sins of men. But that could not be, according to his prayer in the garden of Gethsemane. "O my Father, if it be possible, let this cup" (meaning his death) "pass from me, nevertheless not as I will, but as thou wilt." By this he could not have fore-planned it. He could not have known even that it was foreordained. He could not, even when the end was so near, have considered his death at the hands of violence at all necessary. It shows too his human will in opposition to the divine, and also his humble submission and obedience to the divine, as an example of the elements in salvation for all his would-be followers. He that loseth his life, in the cause of truth, by the divine will, shall find it.

But God did require his death, not for any vicarious virtue in it, but that men might know that what he had taught and lived were true. He came to bear witness to the truth; he died to seal that witness. Both his life and death are a perfect example for us.

The message that Jesus sends back from heaven to the children of men, all will admit, must be a very important concern. He either saw, or he foresaw, this misconception of himself creeping in and he sends this final statement to correct it. "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." Surely if it were so he would have said to St. John upon the island of Patmos to whom he entrusted this final word, write and tell the children of men that they are saved by my vicarious atonement upon the cross of Calvary. But he says nothing of the kind. Mark his words, the summing up, the crowning thought, of his whole life, "He that *over-*

cometh even as I also overcame, will be *rewarded even as I.*"

My friends, I have endeavored to be plain and honest. I have felt a word ought to be said on this point on which we hear so much that seems to us to be very erroneous and misleading. I ask you not to take me, or any person, or any body of persons, as authority. But I want you to do your own thinking, to be honest with your own souls, and with your God.

Coldstream, Canada. EDGAR M. ZAVITZ.

THE MINISTER AND THE NEED.

Not only among Friends is the subject of the Ministry receiving serious thought, but among so many separate individuals as well as bodies of people, and of such varied interests, that one feels that any light on the subject would be acceptable.

Among the various viewpoints from which the subject is being considered, there is one from which, it seems to me, more knowledge of the present situation is to be gained than from almost any other, namely, the *need of the people.* For *what* are we hungering to-day?

From the very earliest records that exist, even down to our present day, we see Man suffering loss, disappointment, bodily pain, death of the body, and what is even harder, death of his hopes and ambitions and efforts. And we see him crying out for a way of escape, a "plan of salvation." Who is able to minister to his need? What preparation shall be made for this ministry?

When Man believed that all his trouble was imposed by an angry God, whose anger must be averted, then the acceptable minister was he who could point to the acceptable sacrifice. When Man believed in a capricious God who could make the sun rise at midnight if such a rising would benefit a favored people, then the acceptable minister was he who could persuade this God to set aside nature's laws (so-called) for the individual benefit.

But Man has gradually come to accept our Master's conception of a loving Father, not an angry ruler; a Father of all, who could not favor one nation or individual at the expense of others; he has come to realize that this God's tender love is shown by the very invariableness of His laws —that the success of all men's work depends on the surety that the sun will rise with unvarying regularity. Man to-day is conscious of his longing and effort to do God's will, and he also realizes the importance, aside from any question of justice, of the invariableness of suffering following broken law—if pain did not follow thrusting the hand into the fire, what would keep us from being consumed?

But still, to-day, as strong and as full of agony as ever, goes up the cry from the heart of the world's misery, "How long, O Lord, how long?" War, death, disease, poverty, injustice, corruption, immorality—and the acceptable minister is he who tells us how in a universe of law, with a God of love, we are to avoid the cause, not escape the punishment, of sin. And what is the preparation for this ministry?

Far, far back in the youth of the world, we find Man searching for the cause of his suffering, and down to our own day his original explanation still lives and is accepted, namely, that when God created the world it must have been all good, all fruitful, all full of sunshine and joy, and that suffering and shame and separation from God came through Man's gratifying his appetite contrary to the will of God. What is the cause of the greatest misery we see about us to-day? What is at the bottom of the white-slave traffic, more potent by far than the money involved, what but humanity's failure to believe in a possible individual control of the most sacred and most powerful of appetites? Have our ministers a message on the subject? What was our Master's message and preparation? Alone in the wilderness, in his early manhood, and an-hungered and tempted, what was his weapon of defense? Not pardon if he should yield, no, but the ringing challenge to the temptation, "Man does not live by bread alone," and we to-day *do not need* to yield to our appetites in any manner contrary to God's will. He was able to go from his temptation and show the people the power of the Son of Man, "tempted like as we are, yet without sin."

And, again, to our Master, as to us, came the problem, will not a loving God in his love and mercy save us from harm by a special intervention, even if we do do what is contrary to law? The law of gravitation, invariable and sure, how kind it is when we live in conformity to it—will not God, in his mercy, send his angels to save us if we throw ourselves from the housetop in full faith in his care? And again, our Master's answer, "Thou shalt not tempt the Lord thy God." The true minister to-day will teach what are God's laws, not how to escape them; "Thy will be done *on earth,* as it is in heaven."

And, once more, shall we worship, or give our highest allegiance, to the temporal powers we see

spread in their might about us, shall we bow to aught lower than God, to gain the control of earth's kingdoms? And our Master met our problem, "Thou shalt worship the Lord thy God, and him only shalt thou serve." He did not try to overthrow authority; how nobly did he teach reverence and tolerance for anything good; it was he who bade Peter put up his sword; but even unto death, his *highest* allegiance, his *service* was to do the will of his Father.

So, for to-day's message, it must meet to-day's need. It will not try to prove to us that we are miserable sinners, in order to make us long for forgiveness; it will show us how to be saved from the suffering from which we are consciously crying out in misery. It will not set aside one jot or one tittle of the truth of the ages, but it will sum up every experience and every longing of the Universe, and will show the harmony, the universal law and universal love of the one God, the same yesterday and to-day and forever.

And for the preparation, the true minister is still the "man of sorrows and acquainted with grief," else how could he know the need? He must be "tempted like as we are, yet without sin," else how could he know the strength?

And for minor points of preparation, there cannot be too much study, too much knowledge of man, of history, of religious beliefs, or too perfect a power and control of language, but what would all these avail if there is no real message? The great matter of importance is to live a real, genuine life, and out of it to speak a message of life,—not of beauty or even of truth, though both will be in it—but a message of life to meet the need of the hungering, longing lives about us.

Darby, Pa. ELEANOR SCOTT SHARPLES.

THE SHAKERS.

[From the New York *Evening Post.*]

The transfer by the Shakers of 1,800 acres of "the best land in Mercer County," Ky., valued at $150,000, in return for support during the remainder of their lives, of the fourteen aged members of the society, who are all that are left, seems a natural concomitant of the movement for church union. What is true of the Shaker is, however, by no means true of many other tiny denominations, which hold their own in proportionate increase, at least, with their bigger brothers. Among these is the one from which the Shakers are said erroneously, to have sprung. All that the Friends or Quakers had to do with the origin of the Shakers was to furnish the minister, a woman, whose preaching converted, in the latter part of the eighteenth century, one Ann Lee of Manchester, England. "Mother Ann," to escape persecution, fled to this country, where, at Watervliet, she, with seven companions, formed the first Shaker settlement. The sect was never large, even in comparison with other small bodies, numbering less than 5,000 at its greatest. The Friends, or Quakers, on the contrary, have long counted over 100,000 members, notwithstanding an important division in their ranks in 1828-9. Confusion between the two sects is natural enough for any one who does not have the opportunity of knowing something about them at first hand or who does not read carefully. Yet there is very little in common between them. The Friends do not share the Shaker belief in the abolition of marriage, fortunately enough, since the former hold their number much more by accession through birth than through all other ways combined. Both abstain from alcohol and both refuse military service. Their real likeness is in the tendency of all small denominations to lay stress upon peculiarities rather than upon principles, to make outward and easily observable distinctions stand for the vital differences between themselves and those of other faiths. Thus many of the Friends, to use the name which they prefer, unconsciously give a factitious significance to such non-essentials as plainness of dress (a particular kind of plainness, be it observed, amounting in some cases to a uniform), and to the singular "thee" and "thou," unmindful of the changes that have rendered these matters largely anachronisms. Oddities of this sort are a reminder that ecclesiastical bodies are no less social than religious and governmental.

THE PSALMS FOR HOME READING.

That portion of the Bible for Home Reading by Claude G. Montefiore, mentioned by Elizabeth Powell Bond at the Conference at Ocean Grove (proceedings, *Friends' Intelligencer* Supplement for Eighth month 6th, page 34), which has to do with the Psalms, is to be had in a separate little volume. It contains 121 out of the 150 Psalms. The Editor's work consists in his selection of what he feels to be the best and noblest psalms, his introduction to the reading and use of the Psalms, and his commentary on those included. (To be had of Walter H. Jenkins, 140 N. 15th St., Phila., for fifty cents, postpaid.)

FRIENDS' INTELLIGENCER

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PHILADELPHIA, TENTH MONTH 15, 1910.

A DEFINITE FRIENDLY WORK.

Now is the time of year to take up in good earnest the work in the interest of our South Carolina schools for the improvement of the condition of the colored people. Our philanthropic work as mapped out by the General Conference and the yearly meetings now covers so broad a range that no one Friend can be an active worker in all the departments. It is necessary to specialize in this as in all lines of activity if our effort is to amount to anything. It is difficult even to keep well informed as to all the lines of philanthropic endeavor and to know just what we may do individually or through our meeting or other organized angencies to further all this humanitarian effort. It can be done only if all of us, selecting each our special department of work, keep active and do thoroughly our work, including the important part of it of keeping all the rest informed as to their opportunities of help along the line in which we are particularly interested.

There is one of our departments which claims especial attention at this time of year, which is definite as to the demands it makes on us and as to which our responsibility is very clear. The two schools for colored people in South Carolina in which we have taken an interest for many years are doing a work among this people that is recognized to be an important one. Visitors to the South have reported time after time the marked improvement of the condition of the colored people in the neighborhood of these schools and wherever their graduates have settled. Even though on a small scale, our work in support of these schools is a genuine contribution toward the solution of the race problem. These schools were pioneers in their field of activity and only after many years has the work of industrial education which they were among the first to undertake been taken up in many places throughout the South. Now there are such schools to which large sums are contributed. These, with Tuskegee at their head, are being kept before the public and the attention of those willing and in a position to help is turned toward them. Millions of dollars are being used to excellent purpose through them for the improvement of the colored people. It is a matter for rejoicing that so much and such efficient effort is being made in this direction that there are many schools now in many parts of the South on a far more extensive scale than that of the two little pioneer schools at Aiken and Mt. Pleasant. This is not a reason, however, for us to let these great undertakings so overshadow our schools that we neglect to keep up our support of them. None of these great institutions to which the funds are flowing are doing the work that our two schools set out to do in their respective neighborhoods and which they have been doing and will continue to do in as far as they are enabled to do it by adequate support from those who are responsible for them. The chief value of the great work at Tuskegee is not in diverting funds to itself that have been going to the smaller schools but in finding immense funds that were not before being used in this work; not in overshadowing and closing up such schools but in making their work more important than ever by stimulating the establishment of more schools in other neighborhoods and so covering the South with a network of them, by increasing their efficiency by furnishing them better equipped teachers than they were able to get before and by improving their methods.

Thus it is for Friends rather to increase than to slacken their efforts for the Laing and Schofield Schools. We would suggest that some Friend in every meeting make it a duty to take the matter up and see that every one of our members and every one within the reach of our influence knows what is being done at Aiken and at Mt. Pleasant, and be given the opportunity of contributing to the work. It is not a work that is discouraging because of its great demands. A comparatively small sum from each member or each family of our Society, especially if it were sent early in the school year would greatly lessen the burden of those who are so faithfully carrying on our work for the improvement of the colored people. If only a very few make money contributions then these contributions would need to be larger. But if the systematic effort is made in every neighborhood there will be no difficulty in getting a very general contribution.

In the maintenance of these schools we have a definite piece of work and one that we cannot have any doubts about the importance of, nor how to go about it.

THE PROPOSED DEPARTMENT OF PEDAGOGY AT SWARTHMORE COLLEGE.

At Friends' General Conference, held at Winona Lake, in 1908, a movement was made to endeavor to provide an endowment for a Department of Pedagogy at Swarthmore College. A committee was appointed to obtain contributions to such a fund.

It was understood that if that committee should obtain contributions to the amount of $35,000, the Managers of the College would see that an equal amount was provided, and would devote the income from the combined fund, say $70,000, toward the support of such a department.

The committee has succeeded in obtaining but about $15,000.

At the meeting of the Board of Managers of the College on the fourth instant, information was received of the willingness of several friends of the College to add to its endowment fund if the proposed department could be provided for; and the Board concluded to accept $15,000 from the General Conference Committee in lieu of the larger sum that had been aimed at, establish a Department of Pedagogy, and devote to its support not less than the income from $70,000 at the rate of 4½ per cent. per annum; the Department not to be established immediately, but when the College shall have succeeded in obtaining an additional endowment fund to the amount of $375,000. The General Conference fund will be counted as part of the $375,000.

FAREWELL TO PRESIDENT SWAIN.

President and Mrs. Swain left the College on Sixth-day afternoon, the 7th instant, and sailed next day in the Red Star steamer "Lapland," to remain perhaps six months abroad.

This trip has been contemplated ever since he came to Swarthmore in 1902, but the demands upon him have caused postponement from time to time until now, when with the College full with students to overflowing, and a finely organized faculty and corps of instructors, it would seem the right time had come. But one thing seemed to stand in the way, and that was the matter of the completion of the endowment fund; but as his work has been so well done, it would appear that that important work may well be left to others.

Swarthmore has been in various ways for several days ringing with farewells to the President and Mrs. Swain. On the thirtieth ultimo a garden party was held at their new home in commemoration of the twenty-fifth anniversary of their marriage, which was attended by managers, faculty, students and neighbors. At the First-day morning meeting on the 2nd instant, the departure of our friends was feelingly alluded to, which deepened and strengthened the service of the hour. When the last morning collection arrived it seemed as if everything had been said and done to wish the travellers God-speed upon their way, but this last religious service over which President Swain would preside before he left for his well-earned vacation proved to be a memorable one for all. The students joined in singing "America," after which the twentieth Psalm was impressively read by Dr. Miller, and President Swain followed with a brief message. He said that the Vice-President, Dean and the Chairman of the Faculty Committee on Student Affairs would form a Committee to be in charge of the executive duties, and that he left the College with full confidence in the desire of the large family of students to co-operate with the Committee and Faculty for their own welfare and that of the institution.

Each member of the Committee—Dr. Hoadley, Dean Meeteer, and Dr. Miller, made brief remarks, and the occasion closed with the singing of Alma Mater. But the last, and perhaps the most impressive farewell took place at the railway station, to which the entire student body, with members of the faculty and friends escorted the President and Mrs. Swain. Up to the moment of parting there were hand-shakings and saying goodbyes, and the President pleased his friends in the midst of all the personal attention which surrounded him, by a characteristic act of thoughtfulness, leaving the throng for a moment to shake hands with Michael, who guards the grade crossing of the railway, just before the train was heard coming across the bridge.

Amid songs and college cheers our friends boarded the train, but there was time for one last message of appreciation on the President's part from the platform just before the train moved. Surely he must have carried away very tender memories of the love and loyalty of students and friends, all of whom have pledged themselves in one form or another to help make his leave of absence pleasant and helpful by each one performing his or her part for the College which he loves so well.

On the next morning, about the hour of the steamer's sailing, each student found in his or her Post Office box a Garnet card with the inscription, "The last word of the President," as follows:

Honesty,
Simplicity,
Thoroughness,
A high life purpose.

Swarthmore, Tenth month 9th, 1910. H.

OLD PUPILS OF ABINGTON.

The second annual reunion of the Old Pupils' Association of Abington Friends' school will be held at the school building Seventh-day, Tenth month 22nd, 1910.

There will be field sports at 2.30 p. m., followed by a business meeting at 5, and supper at 6.

At 8 o'clock, in the meeting-house, Henry W. Wilbur will give an illustrated lecture, Miss Emily Kreider Norris, an elocutionist, will recite, and the school history will be continued by Miss Ella S. Mitchell.

All former pupils and interested friends who are not members of the Association can procure tickets ($1.00) by applying before the 18th inst. to ELIZABETH H. FETTER, *Sec'y.*

Jenkintown, Pa.

ABINGTON FIRST-DAY SCHOOL UNION.

The autumn meeting was held in Plymouth Meeting House, Seventh-day, Tenth month 8th. After a few moments of silence Francis C. Jones read the 19th Psalm. The reading of the minutes of the last meeting was followed by the reading of essay reports from six of the schools and a verbal report from the seventh. The reports were unusually interesting and in all of them were signs for encouragement. One school reported that they had an Executive Committee, one of whose duties was to visit systematically delinquent members and to encourage them to attend regularly.

The inadvisability of closing the First-day schools during the summer for a two or three months' vacation was considered at length. It is in the summer that the young people are home from the schools and colleges and could be of much assistance in the work.

The afternoon session was called at two o'clock.

All of the delegates were present except three, who were absent on account of illness.

Isaac Sheppard cordially welcomed the visitors to Plymouth Meeting.

The Visiting Committee reported that they had visited three schools and found them in a prosperous condition.

The Business Committee reported that the quota to the Philadelphia Association had been paid and that the next Union would be held at Quakertown.

Theo. Otis, from Quakertown, recited "I Promised Mother."

Delegates were then appointed to attend the Association for the promotion of First-day Schools, to be held in Philadelphia.

Helen Allen, from Gwynedd school, read that beautiful poem, "I was a stranger and ye took me in."

A class from Norristown gave an interesting object lesson. Mary Stannard recited "The Master is coming." Jane Jarrett gave an instructive object lesson from the trees. Several little girls from Plymouth school recited appropriate selections at different times during the day.

Ellen R. Phillips read an excellent paper in answer to the question, "For what purposes should our meeting-houses be properly used?" A paper read by John Harry was followed by a live discussion of the question by Charles Platt, Mary Ash Jenkins, and others. The general feeling seemed to be that our meeting-houses should be used for purposes that would build up character or any good purpose that will increase interest and growth in the Society. It was also felt that those not in membership with Friends should be permitted to use the buildings and grounds when Friends could not possibly use them; but Friends themselves should use them more.

George A. Walton gave an address in which he made an earnest plea for a deeper study of the Bible, especially of the Harmony of the Gospels.

"RELIGIOUS CONTROVERSY."

I have observed with concern the evidence of unrest at different times among some of our friends in relation to doctrinal matters, and in deference to the views of such friends I would recommend a careful and prayerful reading of that wonderful production, the 17th chapter of the Gospel of John.

In Renan's Life of Jesus he speaks of this apostle as "having especially a certain familiarity with Jesus," and he was thus able to record this wonderful prayer of the Master. As a somewhat critical judge of literature I will say that I regard this chapter as one of the finest pieces of writing extant and its claim to authenticity cannot be disregarded by any considerate person. The thought in this chapter so impressively expressed that Jesus was sent by his Father and our Father ought to suffice every sincere and inquiring mind, for the difference between him who sent his messenger and him who was sent is so plainly differentiated. I have no trouble on the subject of miracles, the longer I live the more of the miraculous and wonderful I see all around me.

Willow Grove, Pa. DAVID NEWPORT.

AN ANGRY GOD.

Without desiring controversy, but only that there may be more light, I am led to ask whether the religious world of to-day still believes in the ancient doctrine of an angry God. Only recently I have seen the statement made in an apologetic way that now the thought is that God hates sin but loves the sinner. Just how the two are separated is not explained, as no sin ever perpetrates itself. Without the sinner sin would be an impossibility. As both, however, still seem to be in the world, we cannot afford to be indifferent in the matter. Shall we affirm, deny or continue to evade it? Manifestly if there is any way by which the truth can be made manifest the human race will be benefitted and the cause of righteousness advanced in the minds of men. The belief in an angry God is as old as the race itself, and not a few Christian people continue to cherish it to-day as being a thing necessary for the salvation of men. To attempt to disturb or destroy this belief is condemned as unwise, not to say wicked. Men who are full of fear themselves of necessity rely upon fear to effect all their purposes, and men are only fearful when they know not God and Truth and themselves. But who is to teach me what I am if it be not the indwelling spirit of truth! No man can adequately estimate the value or the meaning of his own personality without the assistance of the Divine insight. The first question, therefore, for us to decide is whether this Divine enlightenment can be attained, and to what extent we can hope for it? That we should expect to receive it from or through outside agencies would hardly be reasonable. God *could* reveal himself outwardly but he has never done so in any age of the world. "No man hath seen God." Yet there is abundant testimony that in ancient days he did reveal himself to the children of men. Is it not true also, that he is a changeless being? If Divine revelation was ever a fact, can we say that it is not so now? The world has always needed it above everything else. May it not be true that it has always had it, and has it now? Of whom shall we ask but of the eternal one himself? Men talk lightly of keeping in harmony with the infinite, but this cannot be done without an inner spiritual enlightenment, which is the first and prime essential. With it we shall understand many things not now clear.

Among other things it will be made plain to us in a new and vital way that God is Love—wholly so—and that there is no anger in him and never has been, and that the old erroneous thought with regard to him was but a reflection or a product of our own human passions.

Finally, it must be understood that no argument is now being made and nothing more attempted than what may incite to inquiry and activity along lines that cannot be other than fruitful so long as they are kept alive.

There are only two religions in the world—the one is God made—the other man made. One is real, the other fictitious. One is concrete, the other abstract. One is substance, the other a shadow—and we glorify God and ennoble ourselves when we choose aright.

Philadelphia. D. F. M.

COUNTRY LIFE FOR FACTORY WORKERS.

In the recent communications in your paper concerning opportunities for employment in farm life, there has been diversity of opinion as to the desirability of such opportunities, but however attractive farm life might be, it would seem doubtful whether a sufficiently large number could enter upon it to materially decrease the number now employed under the conditions which Mr. Nearing described. These men are employed in useful industries, and these industries require approximately the number of hands they now employ to turn out sufficient products for the consumption of the people. The laws of supply and demand regulate approximately the number employed in agriculture, in the making of shoes, in the building of houses, etc., and although individual preferences of workers for some trades and dislike for others may influence the number in each, it is not likely that this could very largely alter the number.

Yet if not many, in proportion, can turn from manufacture, etc., to farming, yet intelligent effort could make it possible for many more to live in the country, and enjoy with the farmer the fresh, health-giving country air and the beauties of nature. Manufacturers should be encouraged to locate their plants in the country or small villages, but what shall we say of anything tending in directly the opposite direction? In the *World's Work* for this month, in an interesting article on railroad rates, we read, "The cardinal fact of our national rate structure is that the railroad rate schedules tend to centralize industries, manufactures, jobbing and even retail trade at these great centers (the large cities). If the railroads in this country were to adopt rates based on distance alone a decentralizing process would immediately begin and the great industrial cities would begin to slip backward at a startling pace.... The same is true of the large industrial companies as

against the small ones." The writer notes a tendency toward betterment of these conditions. Toward this betterment we cannot perhaps individually help much, yet an intelligent public interest in railroad legislation and its enforcement, and in any movements leading to country life for factory workers, may eventually greatly better the lives of these workers.

Swarthmore, Pa. BERTHA SELLERS.

FRIENDS' ASSOCIATIONS.

OXFORD, PA.—The meeting on the 24th was opened by the President's reading the second chapter of Timothy. William Pugh gave the life of John Brown. Henry Wilson, who had been with John Brown in Kansas, gave some interesting facts. Massey Wilson read an account of "The Underground Railway," which was greatly enjoyed by all. "The History and Growth of the Anti-Slavery Movement" was discussed by Granville Coates. Mercy Smedley read "The Yankee Girl." "Ruth, A Ballad of 36," was the subject of a recitation by Anna Smedley. Mary Toot gave the Life of James and Lucretia Mott. Evan Stubbs gave a sketch of the life of Florence Nightingale. Mary Way and Herbert Way gave an account of the Bi-centennial at Kennett Square. The program for next meeting was read and we adjourned to meet Tenth month 8th.

MARY E. POWLEY, *Sec.*

OXFORD, PA.—On Tenth month 8th, the vice-president, Benjamin Passmore, opened the meeting by reading the 26th Psalm. The following program was given: "Story of Hiawatha," by Melvin Reynolds; reading from "Hiawatha," Ella Thomas; "Story of Evangeline," Marian Sharpless; reading from "Evangeline," Ethel Reynolds; recitation, "The Children's Hour," by Ruth Taylor; "Story of The Tales of The Wayside Inn," by Herbert Way; reading, "Paul Revere's Ride," by Elizabeth Passmore. The meeting closed with sentiments from Longfellow.

ANNA SMEDLEY.

MT. HOLLY, N. J.—The meeting of Ninth month 20th was at the home of Ezra C. Engle, with 47 members and a few visitors present. The meeting was opened by the president reading the sixth chapter of St. Matthew. After a brief silence Alexander Thomson gave a few touching and interesting remarks on the chapter, followed by the reading of the minutes of our last meeting. The literary program was opened with a debate, "Should women vote in the United States?" Affirmative Hanna Engle, Dr. Prickett; negative, Geo. Bullock and Joseph Gillam. Ellie R. Atkinson read an interesting account of their trip to the mountains on Ninth month 2nd, followed by a recitation, "A Maiden's Psalm of Life," by Martin Engle. Kate Moore's selection, "Shadows of Life," was enjoyed. "The Story of Asbestos," by Miriam Hendrickson, was interesting and instructive. By request, Mary R. Engle recited "A Sisterly Scheme," followed by a recitation, "Corporal Ned," by Helen Hansell.

Adjourned to meet at the home of Henry and Laura Wright, Tenth month 20th, 1910.

MARY R. ENGLE.

MANSFIELD, N. J.—The Association met Ninth month 17th at the home of I. Biddle Black with thirty-one members in attendance. The President opened the meeting by reading from St. Luke. The topic assigned to Edith S. Gibbs was "Are present works of fiction as uplifting as those written fifty years ago?" She expressed the view that there was much written now that would compare favorably with works of fiction written fifty years ago, for doubtless much worthless fiction was written then, but we have only the best handed down to us.

Current topics were given by Anna Bunting and Mary R. Moore gave a recitation. "A Midsummer Idyl" was the title of a humorous reading by Laura Bowne.

At the close of the meeting the Entertainment Committee presented a short play entitled "A String of Pearls," which seemed to be much enjoyed.

The next meeting will be held at the home of Amos E. Harvey Tenth month 15th.

ANNA C. SCOTT,

CHAPPAQUA, N. J.—The Young Friends' Association was held at the Meeting-house on the afternoon of Tenth month 2nd. The session was opened by the vice-president, Ralph H. Sutton, reading the 12th chapter of Romans, after which Ethel Macy, secretary for the day, read the minutes of the last meeting. The topic for the day was "History of Germany." The first address on Geographical History was given by Ida Place, closing with a poem, "Our Father Land." The meeting closed with some current topics by Chas. L. Hunt.

BYBERRY, PA.—The meeting of the 2nd was held at the Meeting House, Alvan Walton acting as chairman and Anna Hawkins as secretary. Russell Watson read the 70th Psalm. A paper on "The Libraries of Philadelphia," by Anna Richardson, was read by Miriam Tomlinson. A paper on "Educational Institutions," by James Richard-

son, was read by Sarah W. Knight. "Government Buildings," a paper prepared by Charles Randall, was read by Rachel Knight.

The next meeting will be the last of the Philadelphia series, and will deal with "The Navy Yard and Shipbuilding," and "Art Work." A. C.

COLDSTREAM, ONT.—The Young Friends' Association was held Eighth month 13th at the home of Fernando Wilson. After the opening silence Ethel Shotwell read the 136th Psalm. Edgar Zavitz made a few remarks on the Scripture reading. The hymn, "Jesus, Savior, Pilot Me," was sung, after which Camilla Zavitz read a paper on the subject for the evening, "A Trip to Japan." This was a very interesting and instructive paper. She said an author had compared Japan and Russia thus, "One is a great oil-painting tragic, majestic, grand; the other an exquisite water-color, full of sunshine and flowers." Emily Mackellar read a paper also on the subject, which was much enjoyed. Flossie Brown then gave a few Current Topics, and after singing the hymn, "The Lily of the Valley," and observing a few moments of silence we adjourned to meet in two weeks at the home of Samuel P. Zavitz.

FLOSSIE BROWN.

UNCERTAIN PATHWAYS.

Art thou afraid of that which lies before,
Where tangled shadows play athwart the trail?
Confusing the dull lights with which they war
And hiding all things in a mystic veil?

Obscure and dim the distant pathway seems,
But, drawing near, there is no mystery.
The shadows flee away like troubled dreams,
And leave the course untenanted and free.

Be patient, anxious heart, and be content
If but one pace before thee lies revealed,
Should Faith and Hope's companionship be lent,
Thou needst not fear whatever is concealed.

Like ships that glide into their waiting berth
Through mists that swallow up the light of day,
Thy forward steps shall press the solid earth,
And know it is their own appointed way.

Bristol, Pa. ELMA C. WILDMAN.

MARRIAGES.

BEARDSLEY—MUSCHERT.—In Friends' Meeting-house, Swarthmore, Pa., on Tenth month 4th, 1910, William M. Muschert, of Trenton, N. J., and Ethel Beardsley, daughter of Arthur Beardsley, of Swarthmore.

LEVERING—DIXON.—On the sixth inst., Florence Amoss Dixon, daughter of Robert B. and A. Amanda Dixon, was married to Frederick A. Levering, Jr., of Baltimore, at the home of the Dixons, North Bend, near Easton, Md. The groom is a nephew of Joshua Levering, who was the Prohibition candidate for President in 1896, and who was present at the wedding.

The marriage was performed strictly in accordance with the discipline of the Society of Friends, although all of the family of the groom are church people. Those not acquainted with the Friendly ways pronounced the ceremony the most impressive they had ever witnessed. About one hundred guests were present, mostly from Baltimore. There was no general reception, owing to the recent death of Robert B. Dixon's brother, Isaac.

The youngest and most interesting guest present was Mary Palmer, niece of the bride, a little more than a year old, daughter of A. Mitchell and Roberta Dixon Palmer. She is entered at Swarthmore College, Class of 1928.

The bride and groom sailed on Seventh-day from New York on a trip to Bermuda. They will reside in Baltimore.

SEAMAN—BOGART.—At the home of Dr. and Mrs. Joseph H. Bogart, Roslyn, N. Y., Seventh-day afternoon, Tenth month 8th, 1910, Samuel Jackson Seaman, Jr., of Glen Cove, L. I., and Ethelena Townsend Bogart.

DEATHS.

HALLOWELL.—Suddenly, on Second-day, Ninth month 19th, 1910, Elizabeth A. Hallowell, daughter of the late Yarnall and Mary A. Hallowell, in her 85th year. She was a life-long member of Abington Monthly Meeting of Friends, but for the last fifteen years of her life she made her home with her niece, Susan H. Jarrett, and when able, attended Horsham Friends' Meeting. A devoted daughter and sister, in earlier days, she was much beloved by a large circle of friends, as well as admired for her bright mind and correct literary taste. Her interest in the young and in all the questions of the day knew no dimunition during the passing years. In possession of all her faculties and enjoying to the full what life had to offer, so far as physical weakness would permit, this dear friend was yet ready for the great change and was fully conscious of it, for she said, "Can this be death?" Her last thought was of a dear friend who had lost her companion and an expressed desire to send a message of love and sympathy.

"A beautiful ending to a beautiful life."

S. H. JARRETT.

HOWELL.—At Honolulu, Ninth month 6th, 1910, after a brief illness, Phoebe H. Howell, a member of Orange Grove Monthly Meeting, wife of the late George F. Howell, of Pasadena, Cal., and daughter of Henry and Hannah W. Sutton, of Croton Valley, N. Y.

FROST.—Eighth month 19th, 1910, at the home of her sister, Caroline Frost Pond, Tenafly, N. J., Maria Frost, in the 89th year of her age, daughter of Henry and Elizabeth Clark Frost, of Poughkeepsie, who for many years were residents of Crum Elbow, Dutchess County, N. Y. She was laid to rest in the "Rural Cemetery," Poughkeepsie, N. Y.

JAMES.—At his home, near Pendleton, Ind., Ninth month 25th, 1910, Edward James, aged 41 years. He was a member by convincement of Fall Creek Meeting. The funeral was one of the largest ever held in our meeting-house. He was truly a consistent follower of God and the principles that go to make a useful member of a community. He was for years a teacher in our First-day school and seldom absent from meeting.

JOHN L. THOMAS.

PRATT.—At her late home, in Marple Township, Delaware Co., Pa., Tenth month 9th, 1910, Mary G. Pratt, widow of Randal Pratt, in her 96th year.

For many years an Elder of Goshen Monthly Meeting, a faithful and consistent member of Newtown particular meeting, which she attended as long as her health permitted.

It may well be said of this dear friend that none knew her but to love her; striving to be a strength and a comfort to those around her, to maintain through all the trials of life, that Christian spirit, which endears others to us. It has told in her ripened years by the very atmosphere that surrounded her; by the Christian home she established, and assisted in maintaining.

How often she expressed the feeling of thankfulness for the many blessings which that home brought her; while we her friends, could plainly see they were the sweetest of blessings because she had earned them.

A pleasure to minister unto the last; her faculties undimmed, the life ebbed away "as one who wraps the drapery of his couch about him and lies down to pleasant dreams."

STABLER.—At "Holly Cottage," Sandy Spring, Md., in the 79th year of her age, Cornelia Stabler, widow of the late Francis Stabler and daughter of Robert H. and Anna Miller, of Alexandria, Va.

The passing from "works to rewards" of this rarely good woman leaves a blank in the hearts of her large family connection, and numberless friends, that may not be measured. To many of these she had often extended the loving sympathy of which they now so deeply feel the need; and the "stranger within her gates" was not forgotten by her large and loving heart.

Her life had been a checkered one, and in many and various places she had made a bright and happy home for those about her. Indeed we rarely meet with one to whom the name "homemaker" more fitly applied; while her faculty for creating and retaining friendships was remarkable. For several years before her death she had been much of an invalid, not able to assume life's duties, but, except when confined to bed, her hands were ever busy in work for some one else. Her patience in renouncing the many pleasures denied her—chief of which was close companionship with her children and grandchildren, was a beautiful example. Fortunately her love of reading was an unending source of pleasure, while in all these years of invalidism she was upheld by the untiring care and devotion of her youngest sister, the emptiness of whose heart and arms at this time of bereavement can only be realized by those who have passed through such an experience.

Beside her husband, four sons preceded her to that "better land." Her eldest son, Walter Stabler, and her only daughter, Anna Miller Whittingham, both of New York, still survive.

She being dead yet speaketh;
All may hear the lesson left us by her lovely life,
In words that live, in actions that endure,
As friend, and sister, daughter, mother, wife.
Then let not her going persuade us she is dead,
She has but left us for a fairer shore—
And though her spirit heavenward fled,
Her influence remains forever more.

NOTES AND ANNOUNCEMENTS.

The last meeting to be held this season for religious worship, under the care of Friends, at the County Home, Lima, Delaware Co., Pa., under the care of the Society of Friends, Tenth month 16th, 1910, at 3 p. m. Friends who expect to visit Providence Meeting and First-day school at Media that morning and wish to attend the meeting at the County Home in the afternoon will please notify Anne J. Darlington, Media, Pa., by Sixth-day, Tenth month 14th.

Providence First-day school opened for regular work Tenth month 9th at 11 a. m., with a good attendance. Edith M. Winder has consented to assist with the work of the Conference class, which will be a review of Elizabeth Emmet's book on "The Story of Quakerism." The class expects to take up the outlook of the organization of the Society of Friends.

At the Firemen's parade in Wilmington, Del., last week Dr. Jesse Green, of West Chester, Pa., who is 95 years old, rode in one of the automobiles. He was a member of the first fire company formed in West Chester. A Wilmington paper spoke of him as "the only Quaker in the procession."

The Friends' Year Book for 1911 is under way. It should have a wider circulation among Friends, as it gives information of importance to all who wish to know about date of meetings, and other matters. The price is only ten cents.

Only a minority of quarterly meetings have given asked-for information to be incorporated in the Year Book. We trust that clerks will forward matter at once.

Send for Year Book, and direct all information to Walter H. Jenkins, 140 N. 15th Street, Philadelphia, Pa.

Sarah B. Flitcraft returned to her home in Chester, Pa., on the 12th, after an absence of several weeks, during which she attended the meeting of the Committee on Isolated Friends at Lincolnville, Ind., Ohio and Illinois Yearly Meetings, and visited relatives in Pittsburgh and Chicago. On First-day, the 1st, she attended Friends' Meeting in Chicago; John Wm. Hutchinson, of New York, was present on the same day.

During her trip she travelled 2,500 miles, by all kinds of conveyances, stayed over night in twelve homes, and met many new as well as old faces.

The London Grove Young Friends' Association will meet at London Grove Meeting House, First-day, Tenth month 23rd, at 2 p. m., to be addressed by Jesse H. Holmes, of Swarthmore, on Religious Education in the Public Schools.

The reception at West Philadelphia Meeting House, 35th and Lancaster Avenue, on Sixth-day evening, Tenth month 7th, was a successful and encouraging beginning of the Fall's activities; it was a social friendly occasion. Arthur C. Jackson, clerk of the Membership Committee,

gave an address on the value of friendly work in our meeting centers as now conducted. Then a recitation was given by Elizabeth Troth Eckard, entitled "Sally Ann from Kentucky," followed by a short selection as an encore. Russell Hagner then gave "The Modern George Washington," and a short selection as a response. The social hour which followed and the refreshments, served by the ladies, Helen Bunting, chairman, were enjoyed by all. These social events are proving of much strength in the up-building of this meeting centre.

Wilmington Meeting and First-day school are in a healthy condition. On First-day, the 9th, there was an attendance of over seventy at the First-day school and of a hundred at the meeting. Two enthusiastic teachers' meetings have been held recently, and the result is manifest in increased interest in the classes. The Junior Conference Class is studying the Discipline; the subject on the 8th was the Meeting for Sufferings. In the meeting there were two messages, one from a visitor and one from a regular attender. E. L.

Anna M. Longshore-Potts, a Friend, who is a practicing physician at 1914 Buena Vista Avenue, Alameda, Cal., is about to issue a book of essays entitled "The Logic of a Lifetime." It will contain about 300 pages, bound in cloth, gilt lettered on side and back, with portrait of the author. The price of the book will be $1.00, postage 12 cents. Those who send their dollars before the book is out of the publisher's hands, which will be about the first of the year, will receive it postage free.

SWARTHMORE COLLEGE NOTES.

A Young Men's Christian Association has been definitely organized at Swarthmore College. The movement was started some time ago and has been discussed among the students, but no definite action was taken until last week. At a mass meeting of the young men held then a constitution was adopted, and the following officers elected: President of the Association, Charles Smith; Vice-President, James Schock; Secretary, Raymond Denworth; Treasurer, Alister Jones. If the spirit so far manifested continues, the organization ought to be a decided advantage to Swarthmore.

At the regular meeting of the Senior class the following officers were chosen to serve for this semester: President, Wallace Darnall; Vice-President, Joseph Willets; Secretary, Mabel Whitehead; Treasurer, Whitmer Atkinson.

A most interesting lecture was given in Collection Hall under the auspices of the Joseph Leidy Scientific Society on the evening of the seventh. Mr. George A. Richardson, President of the Intercollegiate Aeronautical Association of America, lectured with lantern slides on the subject of "Flight." He traced the development of the Arts of Aerostation and Aviation from their earliest history to the present time. The value of the lecture was enhanced by several moving pictures representing air ships and aeroplanes in flight.

Swarthmore has no reason to be discouraged over the result of last Saturday's football game, when her team was defeated by Lafayette at Easton by a score of 6-0. The strong defense of the Garnet team in the first part of the game looked as if the opposing team would be held to a tie. As it was the score at the end of the first half stood 0-0. During the last quarter, however, Lafayette secured one touchdown, winning the game. Miller and Tarble did the best all round playing for Swarthmore.

Last First-day night, quite a little excitment occurred when the College gas house was discovered to be on fire. By the prompt assistance of the Swarthmore chemical engine and College hose, the fire was confined to the shed. The tanks were not destroyed. It is not fully known at this time just what the loss will be. The fire started about nine-thirty, but was over within a half hour.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., is now held at 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

TENTH MONTH 15TH (7TH-DAY).

—Haddonfield First-day School Union, at Camden, N. J. (Market St. between 7th and 8th), at 10.30 a. m. and 2 p. m. Elisabeth Stover of New York will take part in both sessions.

—Concord First-day School Union, at Goshen, at 10.30 a. m. and 2 p. m. Discussion on "How can we best teach the Principles and Testimonies of Friends, as contained in our Book of Discipline, in our First-day Schools. To what extent can this be done in those which are largely Mission Schools?"

Friends going by West Chester trolley from either direction, will be met at Chester Road.

—Mansfield, N. J., Young Friends' Association, at the home of Amos E. Harvey.

TENTH MONTH 16TH (1ST-DAY).

—No-license meeting at Hockessin, Del., at 2.30 p. m., in charge of Philanthropic Committee of Western Quarter.

—At the County Home, Lima, Delaware Co., Pa., religious meeting un-

Baltimore Yearly Meeting 1910

Lodging Accommodations at Park Ave. Meeting House, Baltimore

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting House, are informed that the rooms will be ready for occupancy on Sixth-day, the 21st of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations. Address, *Sarah S. Corse,* 2640 N. Calvert St., Baltimore, Md.

In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

THOMAS B. HULL, *Chairman,*
3510 Duval Ave., Station F., Baltimore, Md

BERTHA JANNEY, *Secretary,*
1923 Park Ave., Baltimore, Md.

der care of Friends, at 3 p. m. All persons interested are invited to attend.

—No-license meeting at Hockessin Meeting House, Del., to be addressed by Caleb E. Burchenal, of Wilmington, at 2.30 p. m., under care of Philanthropic Committee of Western Quarter.

—At Cornwall-on-the-Hudson, Robert Barnes and daughter Amy expect to visit the meeting.

TENTH MONTH 17TH (2ND-DAY).

—Easton and Granville Half Yearly Meeting, at Easton, N. Y.

TENTH MONTH 19TH (4TH-DAY).

—Southern Half Yearly Meeting, at Camden, Del.

—Monthly Meeting of Friends of Philadelphia, at Race St., at 7.30 p. m.

TENTH MONTH 20TH (5TH-DAY).

—Monthly Meeting of Friends, at Green St., Philadelphia, at 7.30 p. m.

—Mt. Holly, N. J., Young Friends' Ass'n, at home of Henry Wright.

TENTH MONTH 22D (7TH-DAY).

—Meeting of Philanthropic Committee of Philadelphia Yearly Meeting, at Race St., at 1.30 p. m. All those interested are cordially invited to attend.

—Western First-day School Union at New Garden Meeting House, Pa., at 10 a. m. It is expected that Daniel Batchellor of Philadelphia will be present and give a talk on Teaching Boys.

TENTH MONTH 23D (1ST-DAY).

—Conference under care of Concord Quarterly Meeting in the Meeting House of Concord, Delaware Co., Pa., at 2.30 p. m.; to be addressed by Henry W. Wilbur.

—London Grove Young Friends' Association, at the Meeting House, at 2 p. m. Jesse H. Holmes, of Swarthmore College, will speak on Religious Education in the Public Schools.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 2 Bank St., at 11 a. m.

TENTH MONTH 25TH (3RD-DAY).

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m. There will be an afternoon meeting to be addressed by Horatio W. Dresser, Ph.D., of Harvard University; subject, "Health as a Spiritual Attainment." Friends from other Quarterly Meetings will be met at Avondale at 9.15 a. m., and at Willowdale on arrival of 8 o'clock car from West Chester. Those expecting to attend will please notify Edward A. Pennock, Chatham, Pa.

TENTH MONTH 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa.

TENTH MONTH 29TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y., at 10.30 a. m. In the afternoon, under the auspices of the Philanthropic Committee, Charles B. Stover, President of the Park Board, will speak on "Parks and Playgrounds." We feel very fortunate in securing him and hope for a large attendance.

TENTH MONTH 30TH (1ST-DAY).

—Hockessin, Del., Young Friends' Association, at the Meeting House, at 2.30 p. m.

TENTH MONTH 31ST (2ND-DAY).

—Baltimore Yearly Meeting in Baltimore, Md., at 10 a. m. Meeting of Ministers and Elders, Seventh-day before at 11 a. m.

ELEVENTH MO. 4TH (6TH-DAY).

—Diligent Circle of King's Daughters, Philadelphia, will hold a cake and candy sale at Glenn Hall, 555 N. 17th Street.

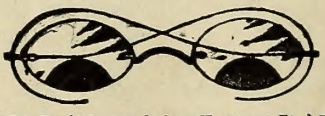
Friends' Literature Free

Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It—Elizabeth Lloyd
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The Encyclopedia Britannia has been taken over by the University of Cambridge and the new edition which is the 11th, will be issued from the University Press. Unlike previous editions, the volumes will all be issued at one time, about the end of the present year. India paper will be used so that the whole 28 volumes will occupy a space of only two feet on the shelf and the weight of the entire set will be only 60 lbs.

The *Twentieth Century* (Boston) completes its first year with the September issue. In no other magazine probably are complete reports to be found, which are as continuous and trustworthy as those given monthly in the *Twentieth Century's* departments on Woman's Progress, Direct Legislation, Land and Taxation, Public Ownership, Conservation, city activities, Industrial Co-operation, and Proportional Representation. The pages of editorials by B. O. Flower sweep the news of the world every month, lucidly and with radical observation. His leading editorial in the current issue is on the labor victory in Australian politics.—The first year of this magazine, Mr. Flower's revival of his old

Arena (vol. xii, pp. 819, 1006), closes with every indication of continuous improvement in attractiveness and quality, and of service to American democracy.—*The Public (Chicago)*.

BOOK NOTES.

John Burroughs' "In the Catskills," with photographs of the farms and country-folk of his native region, is a pleasant and wholesome book. It takes the reader out into the fresh, breezy hills and among the odorous hay-fields. The old veteran author loves to discourse of farm sights and farm customs. "All the ways and doings of cattle," he says, "are pleasant to look upon, whether grazing in the pasture, or browsing in the woods, or ruminating under the trees, or feeding in the stall, or reposing upon the knolls. There is virtue in the cow; she is full of goodness; a wholesome odor exhales from her; the whole landscape looks out of her soft eyes."

It would touch the heart of anyone who spent his boyhood on the farm to read old John Burroughs' genial eloquence about the nobility and happiness of life on the farm. Some of his passages are poems in prose, as where he writes of the country-dweller's "close acquaintance with the heart and virtue of the world," and says that "the farmer should be the true naturalist; the book in which it is all written is open before him night and day, and how sweet and wholesome all his knowledge is!"

Clifton Johnson, who made the pictures, writes a preface, in which he tells of John Burroughs' affection for his home-land in the Catskills: "how ever widely he journeys and whatever charms he discovers in nature elsewhere, *still the loveliness of those pastoral boyhood uplands is unsurpassed.*" (Houghton, Mifflin Co.)

In the twenty-one chapters of his book, "English Literature during the Lifetime of Shakespeare," Prof. Felix E. Schelling, of the University of Pennsylvania, tells the story of books and authors in the glorious Elizabethan era. It is no new story, but it is told in a fresh way, and with enthusiasm. The Bacon fallacy Prof. Schelling dismisses with disdain,—

"Of all the men of Elizabeth's reign, great and little, gentle or common, poets or none, there is not one so infinitely removed, so absolutely alien, in character, spirit, and nature, in qualities of mind and of heart from the author of Shakespeare's plays, as Francis Bacon."

Prof. Schelling seems at his best in his characterizations and in his illustrative figures. Thus he writes of Edmund Spenser's muse as comparable to "some stately galleon of the age, built high above the water, bearing on in stately course, her billowy sails all set and gay with a thousand floating pennons. She needs the broad ocean for her course, but she is a gallant sight to behold, and little pinnaces shrink before her royal progress." (N. Y.: Henry Holt & Co.)

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Continued on page iii.

For lodging accommodations at BALTIMORE YEARLY MEETING see page 652.

BOUND VOLUMES

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EDUCATIONAL

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, TENTH MONTH 22, 1910. | Volume LXVII. Number 43.

All the faithful are not called to public ministry; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various; but whenever any are true ministers of Jesus Christ, it is from the operation of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the conditions of others.

—John Woolman.

THE POET.

He took his heart and broke it,
That the World might heed his Song—
It was only a heart, what matter?
And the World was rife with Wrong.

What is a heart for a cause?
Thousands have fallen in War.
Is a life more than a life? Ah! no.
Ten thousand had died before.

Yet we miss the words he spoke;
We find we have need of him.
The song of the birds is hushed to-day,
And the World somehow seems dim.

Heart, that paid for our sinning
While singing a song for Right,
We are the losers: the Dawn is yours,
While ours, the dark of the Night.

In Book-News Monthly. EDWARD H. S. TERRY.

BALTIMORE YEARLY MEETING—A VISIT IN 1909.

[The Yearly Meeting this year will be held from the 29th of this month to the 3rd of next.]

With our three eastern Yearly Meetings in such proximity, the outlying ones not a hundred miles from the central one, and with hospitality, religious, intellectual, social and material, in abundance at their disposal, it seems strange that there is not more commingling at the annual gatherings at New York, Philadelphia and Baltimore. With this feeling in view, and wishing to combine pleasure with duty, I attended Baltimore Yearly Meeting, the week beginning Tenth month 23rd, 1909.

On my journey to Baltimore, and my reception there, I cannot help making comparisons with what happened forty-seven years ago. The travel then was in box-cars, the ferries and bridges guarded by troops, my night in Baltimore spent on the street from the railroad congestion ahead and the impossibility of moving forward until relief came; and when daylight appeared, and we could pass through the town to take another train, it was to pass the gauntlet of scowling faces, and where women did their share of such inhospitality. This time it was a journey with pleasant car service, over a smiling country, and with a welcome at the end.

The house wherein Baltimore Yearly Meeting is held is an imposing structure, with its ivy-grown walls and tall arched windows, in pairs, which mark this place of worship. L-shaped, and including the school building, it is 300 feet around the outside, while the wings are 50 feet across. In the angle connecting the meeting and school-house are the reception and assembly rooms of capacity for the social hours of the annual gatherings, with their reading and writing tables; their book-cases and cabinets, and their high walls hung with pictures of Quaker worthies; Lucretia Mott, John J. Cornell and others. In the basement are the dining-rooms and kitchens, where annually from 3,000 to 4,000 meals are prepared freely for visitors, and in the two stories above are the dormitories where they are lodged to the number of 100 or more. Those who canont be thus accommodated are lodged with their friends or with neighbors with whom arrangements are made by the reception committee, but which lodgings are paid for by those occupying them. The dormitories are used for the rest of the year by the schools for gymnasium. Under the school-building is a swimming-pool, while in the upper story is a special gymnasium. These last were installed this year at a cost of $12,000, the last requiring an additional story. The school, under the care of Edward C. Wilson, is very successful, the pupils numbering over three hundred, the largest since its start. The fly in the ointment is that only twenty of these pupils are the children of Friends.

The meeting place is an inviting room, accommodating about 400 persons. The seats are of modern construction, the floor pleasantly carpeted. The gallery has a rise of two benches, with a railing in front. The ceiling is thirty feet high, and in the loft above are stored the cots and bedding after the annual assemblage is over.

The cost of entertaining Friends comes from the annual quota, raised and forwarded by the

Quarterly Meetings. The tables are waited upon by young men and women who volunteered for the service from sections far apart, from below Alexandria to central Pennsylvania, among the Alleghenies, for Baltimore Yearly Meeting has a generous scope.

The meeting-house was built in 1888, to succeed one on Lombard Street, dating back to 1804, which replaced others, for the Yearly Meeting itself was set up in 1672, antedating that of Philadelphia by nine years. The Lombard Street location was so noisy, that it was sold, the price being such, $55,000, that it went far towards building the new one at the corner of Laurens Street and Park Avenue, in the residential part of the city, then quite open. The lot was bought at a low figure, $6,000, the location being an ideal one, on high ground, and fronting a wide street, so wide that it admits of two roadways, between which are rows of shade trees lining path-intersected lawns wherein are flower-beds and shrubbery and an occasional fountain. I suppose the cost of this property would range from $150,000 to $200,000, based on present rates for building; the generous contributions of a few Baltimore friends, two of $30,000 and $35,000, added to the sale proceeds of the Lombard Street property mainly doing the work. The only debt is $2,000 on the school property.

There are five Quarterly Meetings belonging to Baltimore Yearly Meeting; Fairfax in Virginia, made up of the Monthly Meetings of Hopewell, in the Shenandoah Valley, Goose Creek and Waterford, in Loudoun County, and Alexandria, which now has no meeting, composed of Woodlawn, just down the Potomac, and Washington, which alternate in holding the Monthly Meeting.

Baltimore Quarter is made up of the meeting of that name, Gunpowder (what a name for a Friends' meeting), Sandy Spring and Little Falls; Nottingham, composed of meetings in lower Lancaster County, Pa., and the adjoining part of Maryland; and Center, which has four monthly meetings, distributed in Center, Clearfield and Bedford Counties, Pa.; and Warrington, made up of Menallen, in Pennsylvania and Pipe Creek in Maryland. Two of the meetings in Center are 70 miles apart in the extremes and a distance of 40 miles between two of them. It was related in the meeting of the faithfulness of one First-day School Superintendent, that he never missed a week in one year of driving twenty miles a day, to and from his meeting to perform his service.

I have an old record of the Friends in America, their meetings, Yearly, Quarterly, Monthly and Particular (the latter numbering nearly 600), and time and hour of holding. It was gotten up by Emmor Kimber, and the date was 1812. I give an abridgement of the section relative to Baltimore Yearly Meeting. This had three Quarterly Meetings at that time, Baltimore, Warrington and Fairfax. Baltimore had five monthly meetings (I give the Particular meetings in parenthesis); Eastern District (Eastern District); Western District, (Western District, Elk Ridge); Indian Spring, (Indian Spring, Sandy Spring, Washington City, Clift); Deer Creek (Deer Creek, Abington, Fawn); Gunpowder (Gunpowder, Little Falls).

Warrington Quarterly Meeting, Warrington (Warrington, Newberry); Pipe Creek (Pipe Creek, Bush Creek); Menallen (Menallen, Huntingdon); York (York); Dunnings Creek (Dunning's Creek); Center (Center).

Fairfax Quarterly Meeting: Hopewell (Hopewell, Middle Creek, Back Creek, Berkley, Upper Ridge, Center, Dillons Run); Fairfax (Fairfax); Goose Creek (Goose Creek, South Fork); Alexandria (Alexandria).

This shows three Quarterly Meetings, fifteen Monthly Meetings and thirty-two Particular Meetings. The Monthly Meetings, in south Lancaster County, now joined to Baltimore, then belonged to Philadelphia. The Pennsylvania meetings at that time with Baltimore, were Menallen, Huntington, York, Dunning's Creek and Center. Some of the meetings now belonging to Baltimore, as Bedford, and others, were not mentioned in this ancient catalogue. In the modern list there are five Quarterly and seventeen Monthly Meetings belonging to Baltimore Yearly Meeting. Some of the Particular Meetings are quite weak.

A few words about Woodlawn, the most easterly of the meetings in Virginia and which replaces Alexandria, long since laid down, although the last name designates the Monthly Meeting composed of Woodlawn and Washington City. About 1850, Chalkley Gillingham, a minister among Friends, then living near Moorestown, N. J., in conjunction with his uncle, Joseph Gillingham, bought 2,000 acres from the Mount Vernon estate, below Washington, with a twofold idea; first, that by forming a colony of Friends then living around Moorestown, who were likely to emigrate separately to distant parts, and by locating it in available part of the East, where land was low, and establishing another meeting, they would further the interests of our Society; that by forming a settlement devoted to free labor, in a slave state, they would give an object lesson to the neighboring holders of unpaid labor which

would show philanthropy of a practical character, compared with the at-arms-length work of Northern Abolitionists. Of the tract mentioned, 1000 acres, which was tillable, was to be sold to the colonists at cost, the remainder, which was wooded, was to be deforested of the saw timber, and the lumber shipped North for ship building purposes. For this a saw-mill was built on a good water power on the premises. This part of the experiment was not a success, and the whole was not as the promoters fancied it would be, although from no fault of their own. The unsettled condition of affairs as the clouds of Civil War gathered in the political sky was against this second "Holy Experiment," but the agricultural section of it held on sturdily, and is a force to-day, where there is a Meeting, First-day school and Friends' Association in prosperous evidence.

The pioneers sent south were Lucas Gillingham and Thomas Wright, and they were followed by the families of Troth, Roberts, Ballinger, Lukens and others, whose names, through themselves, or their descendants, are in evidence to this time, even to the fourth generation. There was much suffering among them during the Civil War, some of the young men being forced into exile, but the need for the care of their property interests, to say nothing of their families, and the increasing protection afforded by the Federal Government, inured to their returning.

They, from their location, bore the sufferings of their Society at large during the Civil War. At Woodlawn, along the southern border of the Potomac westward into Loudoun County, and up the Shenandoah Valley, the tide of invasion ebbed and flowed. What the Confederates left after satisfying their hunger, or greed for horses and cattle, the Federals took or destroyed for fear the enemy might come again. Then, on the four lines of advance, retreat and pursuit, in the campaigns of 1862 and 1863 into Maryland and Pennsylvania, the Friends caught it "coming and going," from the Virginia line to points north of Gettysburg, where they had settlements, and where they were harassed by the rebel vanguard on their way to Carlisle. Many of these are still living, and it was interesting to listen to their uncomplaining recital of what happened their way in the early sixties of the last century.

A Friend's family in Loudoun County, whose head was a widow, Rachel Hoag, was the means of restoring to his home a brother of the writer, who, sick and left behind our advancing army, on the roadside, was captured by guerillas and paroled. The Hoags, hearing that a young Friend was in dire need, brought him to their home and nursed him to such health as enabled him to be taken North, where from a hospital he again went South, again to return northward to meet his fate at Gettysburg. These sad events brought our families together, and it was a pleasure to meet a connection of this family at this meeting, as well as neighbors who remembered the circumstances narrated, and happening over forty-seven years ago.

Strikingly anomalous was a condition in the men's gallery at Baltimore, although there was an exact similarity at Philadelphia Yearly Meeting last spring; three recommended ministers who had served in the late war. Two of these had served three years, the third from the time of his enlistment to the end of the struggle.

Of one of these I must make mention: Jeremiah J. Starr, now 83 years old, but with active mind and sound body. In his early days he studied on the lines of school-teaching, law and medicine. In 1852 he crossed the Plains to California. After gratifying his desire for travel, he returned, and for a while practiced law in the west. And here he came across Abraham Lincoln. Having occasion to transact some business before the Illinois Supreme Court, he attended one of its sittings in the northern part of the state where an important trial was pending between the Illinois Central and the state in reference to disputed land claimed by that railroad, an interesting incident of which was that Abraham Lincoln and Stephen A. Douglas were on one side and John A. Logan on the other. So busy were the Court officials that they could not promptly take up our friend's application. Hearing his urgency, as he was short of money, and anxious for an early return home, Lincoln told the Court he would examine the young lawyer, and taking a quill pen he wrote down a series of questions. These being satisfactorily answered, Lincoln told the Court he "guessed the young man would do," and the affair was closed. These papers have been saved and are naturally treasured by their owner. Subsequently our friend engaged in school teaching; twice in Friends' boarding schools, while he lectured before others. A practical Abolitionist, when the Civil War broke out he enlisted in Kane's Bucktail regiment, with which he served until incapacitated, when, putting his medical education to use, he performed hospital duty, an incidental line of which was a preparation for the National War Museum, at Washington, of sections of patriotic anatomy where bullets had done peculiar work, that future wounds on those who might think it "sweet and glorious to die for one's country," according to the ancient Latin motto

could be the better treated. In this connection the lines oft quoted are recalled:

"And thus imperial Cæsar, turned to clay,
Might stop a hole to keep the wind away."

Friend Starr survived the dangers of war to return home to ways of pleasantness and paths of Peace, and to be again the consistent follower of Fox he had been in Ante-bellum days.

In the Yearly Meeting's audience were several other Friends who had thought through a matter of conscience to for awhile depart from the peaceful traditions of our Society. One of these was of six brothers who left their Indiana homes in a military company, in which there were seventeen Friends. I know it seems inconsistent to exploit these cases, but, as after their duties were over, they were Friends again, I think I am justified in recording them.

To us few Friends from the North temporally abiding among these Baltimoreans, what a pleasure it was during the recesses of their Yearly Meeting to listen to their representative men and women, as, on request, be it understood they gave their experiences in the second series of "days that tried men's souls."

Space will not allow me to touch on the proceedings of the Yearly Meeting which will doubtless otherwise come to your readers. I will only say that the General Nominating Committee's services fit in well there, and save valuable time; a fact that our own Yearly Meeting will do well to make note of, and that the discussion was earnest when a further annual numerical decline was announced, wherein it was realized by Friends that optimistic avoidance would avail nothing, and that to admit conditions and work for their reversal was the only remedy for the salvation of our Society.

Newtown, Pa. THADDEUS S. KENDERDINE.

THE FUNCTION OF A RELIGIOUS SOCIETY.

I believe the Society has a mission to cultivate spiritual vision. The history of the Society of Friends shows that as an organization it has never done much in the world. We have had recounted here the achievements, the great reforms Friends have led and the good effect we have had on the world, but think how little has been done by the Society as an organization. What we have done chiefly is to raise up men and women with sensitive souls and with spiritual vision. These have looked out in the world, have seen its wrongs and iniquities, and have thrown themselves into the task of righting its wrongs and healing its sores. After such movements are well started, Yearly Meeting committees are often appointed to carry them on. But the great reforms were almost always started as the work of a single individual who got the conscience, the spiritual sensitiveness, the spiritual vision other men lacked, through the training of Friends. That has been our great function, to raise men.

—Elbert Russell at the Whitewater Centennial.

THE NEGRO IN THE NATIONAL CAPITAL.

[Being present at a monthly meeting of Friends in Washington we were much interested in what the Head Worker of the Colored Social Settlement had to say of her work, she having been invited to bring this settlement to the attention of the meeting. The meeting made an appropriation to it. The following account was written at our request by the Head Worker, Eloise Bibb.]

While the minds of men are concerned about *many* intricate problems, the chief thought of the world to-day is the betterment of social conditions.

There are about 100,000 colored people in the city of Washington, many of whom are ministers of the gospel, school-teachers, physicians, lawyers and government employees. But there are 14,237 of them who live in the alleys, and almost as many thousands who live in the streets with conditions similar to the alley-dwellers. It is to these that we wish to draw attention.

The report of the "President's Homes Commission," tells us, that the acute stage of over-crowding by colored people in the National Capital was reached during and immediately after the Civil War. It is estimated that from 30,000 to 40,000 Negroes from neighboring states came to this city at that time. "These unfortunate and ignorant people," it continues, "were obliged to avail themselves of any kind of shelter they could find. In many cases rough board shacks with leaky roofs were occupied for years by growing families, and rents were paid out of all proportion to the value of the property, or the means of the tenant. Industrious colored men, whose labor would only command from a dollar to a dollar and a half a day, and hard-working colored women, whose lives were spent over a wash-tub, have been obliged to pay, year after year, for shelter of the most indifferent kind, an amount which has yielded the landlord twenty per cent. or more on his investment."

"Our experience," reads the report of the Board of Health for 1877, "in dealing with filth, crowd-poison and disease among these people during the past four years has taught us that the greatest pubic economy, viz., the preservation of public

health, is defeated by allowing these filthy, worthless, dependent classes of humanity to congregate in the alleys and by-ways, out of sight, and, therefore, out of mind, until direful epidemic, incubated and nourished among them, spread its black wings over the homes of the whole city."

I think it was Owen R. Lovejoy who said, "We put people in brutalizing conditions and expect them to maintain respectability. Good healthy *home* conditions are necessary for wholesome living."

Carl Kelsey, of the University of Pennsylvania, affirms that "better care, better food, better environment produce a better civilization." He reminds us that "only within the last ten years have we discussed the matter of standards of living." "Morality for instance," he assures us, "does not depend on civilization, on education, on advanced circumstances, but is a result of *condition of living*"

Because of the conditions in the National Capital, the colored boys and girls in the Reform School of the District number 310; in the work-house at the present time the colored men and women number 259; in the district gaol, 395; the total number of offenders 964.

The tremendous death-rate of infants and children in the city of Washington, which amounted to 550 last summer, is accounted for by Mr. Chas. F. Weller in his "Neglected Neighbors" in the following words: "More unfortunate than the alley children whom their mothers rear, are those, who are boarded or farmed out with strangers. Their name is legion. These babies are kept in a dark, unventilated room where they lie always in an uninterrupted, heavy slumber produced by opiates. The babe's weak voice is rarely heard, and its bottle of diluted condensed milk, offered at irregular intervals, arouses only a languid interest, On each such successive call the visitor finds that the infant's unnatural color is enhanced, and its stick-like arms more wasted. In many of the better homes, even, nursing bottles are found lying on the floor, or anywhere else partly filled with souring milk, and *black* with appreciative flies!

"To have swarms of children and let them die." he quotes from an investigator, "is characteristic of the alleys I have studied. An ignorant woman's weakness, a bad man's passion, flint and steel, and the flickering flame flashes into existence. A few short months and the flame is extinguished, the little spark of unloved, unwelcomed life goes out. Here two great alley problems are presented: First, the irresponsibility and lack of self-control which characterize the relation between the sexes; second, the ignorance of the most elementary principles of hygiene which results in a tremendous infant death-rate and also warps or stunts the fittest who survive this struggle for existence.' "

After considering the existing conditions and their causes in the city of Washington, it can readily be seen that there is "great need for the effective teaching of morality, improved home-life, industry, thrift and wholesome self-support. These lessons, we believe with Mr. Weller, "are taught by the Social Settlement method *more effectively* than by any other."

For the last seven years the Colored Social Settlement has been to the full extent of the powers it could command, doing this constructive work in a section of Southwest Washington where it is greatly needed. During the past year, by the action of generous friends, it has had provided for it (although not yet free from debt) a most efficient plant for the carrying on of its work, consisting of a commodious brick and stone two-story and basement building, containing fifteen rooms, with accommodations for a gymnasium with shower baths, an office, library, free dispensary, day nursery, manual training, sewing and cooking classes. A system of friendly visiting among the families in the vicinity, and a saving agency by means of the sale of stamps are also maintained. The work of the Settlement goes on day and evening and its influence not only supplements that of the public schools, but reaches many who are not able to attend them. It is needless to enlarge on the possibilities for good in its effect on the lives of the colored boys and girls of that section and indeed of the whole city that are latent in this unique institution.

If well-equipped and given adequate support, by the public-spirited and philanthropic citizens of Washington, this Settlement would go far toward removing many of the unwholesome conditions that exist in its vicinity; and if Settlements of a similar nature were placed in proximity to the alleys in all sections of the city, they would be the means of improving, in a great measure, the condition of the *Negro in the National* Capital.

There is also the question of woman suffrage. The experiment will be made, whatever our theories and prejudices may be. Women are the most religious, the most moral, and the most sober portion of the American people, and it is not easy to understand why their influence in public life is dreaded.

—*Bishop Spalding* (*Roman Catholic*).

THE DEATH OF GEORGE FOX.

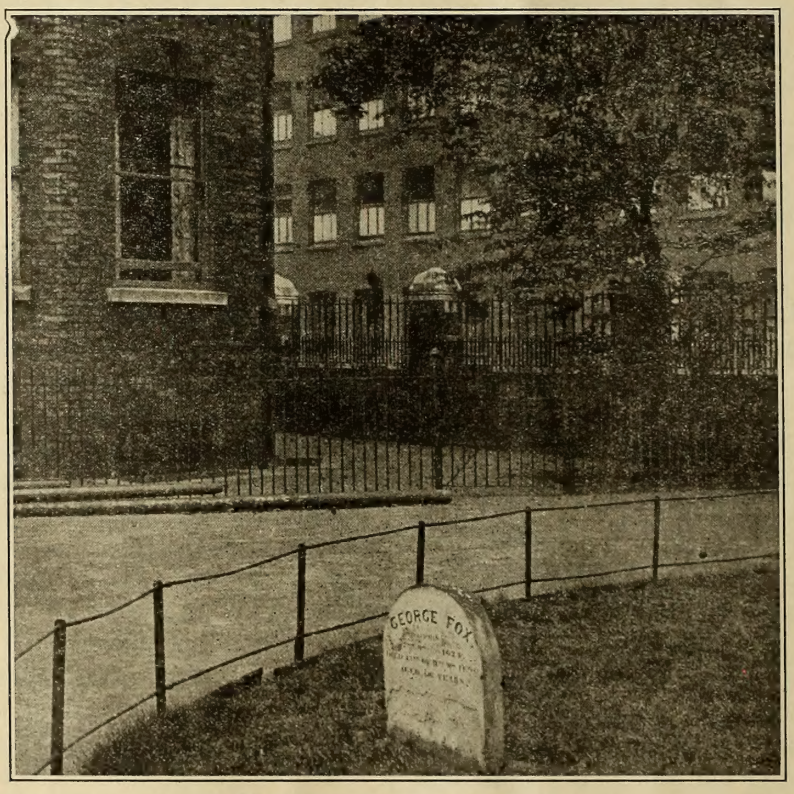
[From "George Fox," the first number of "Friends Ancient and Modern," published for London Tract Association by Headley Brothers. Price five cents.]

On January 11th, 1691, Fox went to the Meeting at Gracechurch Street, and preached a long and wonderful sermon, after which he told his friends that "he felt the cold strike to his heart," but he added, "I am glad I was there; now I am clear, I am fully clear." He went to the house of a Friend, Henry Goldney, not far from the Meeting-house, and there lay down, but soon found he must take to his bed, which he did, and lingered in much weakness till Tuesday, when he quite peacefully fell asleep. During the last two days of his life he was so taken up with exalting truth and righteousness, and sending for Friends to whom he wished to entrust certain duties, that, as William Penn says, "he triumphed over death, and was so even in his spirit to the last as if death were hardly worth notice or mention." As John Bunyan says of Mr. Valient-for-Truth, he was "sweetly talking as he went, being, as it were, in heaven before he came to it, carrying his marks and scars as a witness that he had fought the good fight of faith, and come off more than conqueror through Christ, who loved and upheld him to the end"....

The gathering at the funeral was very large. The meeting at Gracechurch Street lasted two hours, and was of a deeply solemn nature. William Penn was present, and addressed a crowd of two thousand persons at Bunhill Fields Burial Ground, where the body was laid to rest. Many testified, after the manner of Friends, to God's guiding hand through all the vicissitudes of this good man's life, and to the great work he had been permitted to accomplish.

It is impossible to estimate how far the teaching of Fox has influenced the character of the various Christian communities of to-day. Carlyle wrote, "No grander thing was ever done than when George Fox went forth determined to find truth for himself, and to battle for it against all superstition, bigotry and intolerances." The early Quakers did not rest their faith on a Church or on texts of Scripture. They made practical experiment of Christianity from the inside. Many stand outside to-day because they do not listen to the voice of God speaking directly to the heart of man. George Fox bade his hearers have faith, not in a scheme or doctrine, but in God, who has revealed himself in Jesus Christ. They acted on the principle, "He that doeth the will of God shall know of the doctrine." Those who are obedient to the light they possess will grow to an ever widening perception of the truth.

A writer who has recently joined the Society of Friends says, "Quakerism has now a message for the world. Many very sincere souls are chafing



THE GRAVE OF GEORGE FOX.
[This cut was furnished us by James M. Davis of St. Louis, Mo.]

against the limitations that encircle them in creed and ritual, in form and symbol, and if they but knew of the glorious liberty they would find in the infinite possibilities of Quakerism, they would hail it with delight."

SHOULD BOYS AND GIRLS BE SEPARATED IN FIRST-DAY SCHOOL CLASSES?

The question was among the numerous ones raised in the informal First-day school meetings at Ocean Grove, and was perhaps adequately discussed there, but many of the interested First-day school workers in the Society were not present and for their benefit we pass on the trend of thought.

In most Sunday-schools the custom is to separate boys and girls after they pass the primary stages. In our First-day schools this course is unusual. So far as we know there is no sufficient logical basis for any hard and fast rule on the subject. The tendency which we have to combine boys and girls in the same class is economic so far as the capital stock of the school, viz: the good teachers is concerned. In schools where classes are small, as in most of our schools, the interest is increased by the larger attendance thus assured. In general the same subject matter and methods are equally applicable to boys and girls, but this is not invariably true. All the arguments which have been sufficient to make co-educational secular schools the order of the day among us, apply with considerable, but not necessarily the same force to First-day schools. If no special circumstances seem to suggest the wisdom of division on the basis of sex, the writer would certainly maintain boys' and girls' classes together.

Some of the special circumstances that may influence the application of the general rule are as follows:

A teacher may have special adaptation for interesting either boys or girls who cannot do her best with a mixed class.

If a class is found difficult to discipline, separation by sexes will allow methods especially applicable to each to be used.

Boys sometimes develop a desire to argue practical matters which is tiresome to the girls, and yet may eventually be a help to the boys under wise guidance.

In the evolution of moral consciousness, boys are sometimes best led by a man, while the girls' needs at the same period are better understood by a woman.

Sometimes the individuals who would naturally form a class are not sufficiently homeogeneous in interests to make a pleasant social combination. Division by sex may help in securing working interest.

The writer has seen classes of girls only, quite frequently, and boys only occasionally develop naturally, counter to the policy of the school which planned for mixed classes. Common sense, expediency, and a close and sympathetic observation of conditions in each instance are necessary in applying any general rule.

140 N. 15th St., Phila. JANE P. RUSHMORE.

FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING.

The Annual Meeting of the First-day School Association will be held at Race Street Meeting House, Philadelphia, on Seventh-day, Eleventh month 12th, at 10 a. m. and 2 p. m. The membership of this meeting includes all First-day school workers of Philadelphia Yearly Meeting.

Each Union appoints delegates to this meeting and sends in a report of the work of the Union and of the Schools under its care for the past year.

Besides the consideration of these reports and of other matters of interest to First-day schools, as Lesson Leaves, *Scattered Seeds*, the work of the Friends' Conference Committee on First-day schools, there is a program made up of papers and discussion of matters pertaining to the organization and management of our schools, in order to make them more efficient and of more value to the communities in which they are located. Clerks of Unions should send reports and lists of delegates to the Clerk of the Association—Louis B. Ambler, Jenkintown, Pa.—in ample time before the meeting.

THE BIBLE IN LITERATURE.

The fountain head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intensely; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values. It is this vital quality in the narratives, the poems, the allegories, the meditations, the discourses, the letters, gathered in this book, that give it first place among the books of the world not only for currency, but also for greatness.

—*Henry Van Dyke in The Century.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER, ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 22, 1910.

PREPARING SERMONS FOR MEETING.

As regards the ministry of the word in our meetings our dogma is that there can be no previous preparation for true ministry; no preparation that is, in the way of writing out or even thinking out a discourse with a view to delivering it in the meeting when meeting time comes around. To the modern world such a view on the face of it seems absurd. It seems absurd to many Friends. By many it is explained away in one way or another. As a matter of practice those who deliver discourses in our meetings do prepare their discourses before hand, if the discourse is worthy of the name. Some frankly say that they do so, others, on whom the dogma has a strong hold, interpret to themselves and to others what they have done in the way of preparation in such a way as to make it pass as not a violation of the dogma.

In this way the dogma does not serve well as a working principle of our meetings. It grew up during the dark age of our Society and does not apply to our times. But the principle upon which the dogma grew was sound and is as sound now as it was in the older time when Friends' meetings began to be held in accordance with it.

The principle is not that sermons of more or less finish and length may be delivered without any previous preparation. This is absurd. It can not be done by any ordinary preacher.

What was meant by those who made up our early meetings was that there was no place in a meeting for worship for sermons or discourses of this kind.

The meeting is a gathering together of people who have been living true lives and any who are interested in living lives that are worth living. The people come together that they may come into communion with one another and with their common source of life. Nothing is in place except what will make more perfect this communion. Many forms of intellectual and other activity would not only not help to make more perfect this communion but would make it impossible for the time. Speaking on the part of some of those assembled is usually a part of such meetings; it is impossible to hold them without some such interchange of thought. But any discourse that has not its origin in the actual pulsing life of the moment is out of place and makes the meeting impossible in its real purpose for the time being.

We shall not solve the problem of reviving our meetings by making them opportunities for discourses however well or poorly prepared. We should have opportunity for such discourses, and the better they are prepared before hand the better they will be for us. But we shall not have solved our problem until we find ourselves going to our meetings with such an experience of life that is of real worth and rings true that we shall be able by spoken word if it may be, but by our presence at any rate, to help others and get help from them in such communion as will make our lives in the days to come richer, and better founded in truth.

In view of what we find every morning when we pick up even the best of our daily papers, the creed for the newspaper craft as given by Henry Watterson, of the Louisville *Courier-Journal*, gives one an odd impression of delving in things of a time that is past:

> To print nothing of a man which we would not say to his face; to print nothing of a man in malice; to look well and think twice before consigning a suspect to the ruin of printers' ink; to respect the old and defend the weak; and, lastly, at work and at play, daytime and nighttime, to be good to the girls and square with the boys, for hath it not been written "Of such is the kingdom of heaven"?

SWARTHMORE FOUNDERS' DAY.

The Second Commemoration of Founders' Day at Swarthmore College will occur on Seventh-day, Tenth month 29th, at 2.30 p. m., on the College Campus near the Library Building and the West House.

It has been aranged that the custom inaugurated last year of commemorating the date of the landing of William Penn at Chester shall continue as an annual event at Swarthmore, and it is expected that this Second Founders' Day will be of unusual interest.

The program, so far as arranged at this writing, is as follows:

Procession of Students and Faculty to the College Campus.

Opening remarks by the Chairman, Isaac H. Clothier.

Address by the Governor of Pennsylvania, "Wm. Penn, the Founder of the State."

Address by Harrison S. Morris, Commissioner General of the United States, to the International Art Exhibition at Rome. Subject, Benjamin West. Tableaux representing scenes in the life of Benjamin West.

Reception to the guests of honor and tea served in the Library Building.

All Friends and friends of the College are invited.

FAITH AND CONTROVERSY.

The new-born concern of many Friends as to doctrinal matters impels one to take a slight review of the general matter of the central dogma of so-called Orthodoxy, the deity or divinity of Jesus. In speaking as a Friend or in positions wherein my views might be taken to represent those of the Society, I make it a practice to refrain from anything like statement or discussion; but in this forum, it seems to me that some expression is permissible.

The church has differed from the earliest times on this question of the personality of Our Blessed One; why keep up a centuries-old schism? The early missionaries, led by Bishop Ulfilas, who converted the Germanic tribes, were Arians, or as we would now say, "Unitarians." Arius himself, from whom the movement took its name, was a bishop, necessarily having received his position from those in authority in the church. The council of Nice, 325 A. D., which is generally taken to have settled the question, was badly divided, though on the final decision, the minority yielded to the *vis major* of the body and made little showing in the vote. With the facts before us, why keep alive or seek to perpetuate this ages-old question?

A historical parallel may not be without interest and instruction, contained in the old schism of the "procession of the Holy Spirit." I venture to say that aside from specialists, not one educated person in ten has ever even heard of the question or knows that it related to the question as to whether the Holy Ghost proceeded from The Father or from The Father and The Son. Most of them would find it difficult to imagine that any question could arise upon it, or that there was any evidence whatever upon which to found a difference of opinion; but in the early church, it divided Christendom and is to-day one of the chief differences between Greece and Rome. Yet among all the progressive and vital portions of the Church, it has been utterly forgotten. Is it not likely that the old schism as to the personality of Our Blessed One will have the same fate? I think it is; and I feel that we do ill to attempt to keep it alive, even by the faintest indirection or discussion.

The attitude of Friends on this great question is identical with that of many other religious bodies: All of them, even those positively bound by formal written creeds, contain many earnest, thoughtful souls who no longer accept the old theology. It may also not be out of place to note the historic fact that no body claiming the name of "Friends" has ever disavowed or denied the old formulas. To do so would be as great a violation of private judgment and of Christian liberty as to insist upon doctrinal tests for Christian fellowship, the proposition which led to the schism of 1827.

Philadelphia. D. G.

THE DIVINITY THAT DWELLS IN CHRIST.

That Christ was and is the divine nature that may dwell in the hearts and electrify the souls of men making them one with the father is now an accepted fact, and it was not until the man, Jesus, had tasted suffering, conquered sin and rose from the dead that the world realized his Christship or oneness with the father.

It would be easier for me to have handled the topic had it read, The Divinity of Jesus Christ and I shall so interpret its meaning.

That Jesus was divine (that is God like) we know by the fruits of the spirit that dwelt within him, tempted in all things, like us, yet without sin and there is where the human becomes subservient to the divine. The divine in him was greater that the human and we of the real friends' faith believe him to be divine in a degree never attained by a human before and yet his divine sonship was not attained at once and the Jesus who scourged the money changers out of the temple and overthrew the tables of those who sold doves, was not the perfected Christ who exclaimed upon the cross "Father forgive them, they know not what they do."

We are told in the Scriptures of truth that he was tempted in all things like us yet was without sin, and there is where his strength lay.

Sin is a destroyer of life of all kinds of life, especially spirit life, and as he was without sin his spirit was "one with the father" of spirit who creates, controls and sustains all life, therefore when he commanded the lame to walk, the blind

to see, and the dead to rise, he only drew his power, his trength, from the real fountain of all life that was being manifested in him, and I believe it was only in degree that he differed from the Sons of God that are drawing life and power and inspiration daily from the great fountain of all miracles.

If you make a God out of the man Jesus, you take away all the example, all the glorious possibilities of his teaching, he is to me no longer a pattern by which I may fashion my life, for if he were God then there was no human in him whereby he could know and feel our limitations, the temptations that beset the human. He could not have been the pattern, the perfect example to the people of his day if he were more than human for then he had greater advantages, but if tempted in all things like ourselves yet "without sin," then indeed is he the perfect, complete, victorious Saviour and redeemer of men, for his life proved beyond a doubt that the divine could and did so purify, sanctify and absorb the human that he could exclaim, "I and my father are one," and this is my Savior, my redeemer and my Lord, for I can trust, believe and adore this Christ of God that shows me how he could and did take away the "Sin of the world." This spirit of truth, this soul love that can and does dwell within the human heart, making it gentle, merciful and forgiving, tender and loving, for it is alone the Christ spirit that enables humanity to love your enemies, bless them that curse you and pray for them that despitefully use and persecute you that ye may be children of your Father in Heaven.

And this Jesus who dwelt among men only to bless and help and teach the "better way" became the son of God by faithful obedience to the divine voice of God within him. This son of man who, by loving service by redeeming love, gave to the world a perfectly redeemed and crucified Saviour is indeed the divine Christ that is in the hearts of all Christian people everywhere, and by which and through which the "Prince of peace" is enabled to ascend the throne of Grace and hold supreme sway in the hearts of the children of men.

This Christ power that is able to save to the uttermost, all who come to him in singleness of soul, recognizing the divine in him as the speaking trumpet, the electric fire that quickens and makes akin the divine that lives, that controls, that absorbs all that is at variance with the God like nature that dwells supreme in this Jesus of Nazareth, and is the only object lesson upon the page of history that will forever defy the "rust of time and the canker of neglect." If such life is a divine one, if such fruit is in deed and word the fruit of the spirit of divinity that actuated, that controlled, that redeemed the life and teachings of Jesus, if such were the lessons he taught by his life that purified, that sanctified, that redeemed the man Jesus, until upon the cross he could pray "Father forgive them, they know not what they do," then I ask no stronger evidence of redeeming love, I accept no less sacrifice at his hands than that this Christ of God glorified his life work by sealing it with his blood by giving the example of faithfulness unto death, "greater love hath no man than this, that a man lay down his life for his friends." This is the kind of divinity that dwells in Christ and when the Christian world recognizes the truth that, "To seek first the kingdom of God and its righteousness and all things will be added unto you" is a "Divine law" that cannot be broken and no one can be true followers of Jesus Christ until they do recognize and obey this law which is as immutable and unchangeable, is as eternal as God himself.

Richmond, Ind. ESTHER S. WALLACE.

OUR HEREDITARY SECRET SOCIETY.

Thomas Lloyd, in writing a letter to the Friends' Meeting at Dolaran in North Wales, dated the 2nd of Sixth month, 1684, says that there were then 800 people at Friends' Meeting in the City of Philadelphia. As first settlers and makers of the Province no doubt the population of William Penn's city was at that time nearly all Friends. In 1712 there were 20 of them to one Churchman in Chester.

In 1766 Benjamin Franklin stated before a Committee of the House of Commons that there were 53,000 Quakers in Pennsylvania, one-third of the total population; and at this time they formed one-seventh of the inhabitants of Philadelphia according to Proud, there being between 60 and 70 Meeting Houses in the Province. The inhabitants of the city were about twenty thousand in all.

In this year of 1910 the membership of our Yearly Meeting is 10,841, and of the Yearly Meeting, held at 4th and Arch Streets, 4,200, making a total of 15,041. These meetings include the States of Pennsylvania, New Jersey and Delaware, whose combined population, according to this year's census, is 6,918,744.

The membership of Philadelphia Quarterly Meeting of our branch of Friends is 2,536, and of the other branch 1,200, making a total of 3,736. The population of Philadephia is 1,549,008.

There is not a single Meeting House of either branch of the Society in the City of Philadelphia south of 12th Street near Market.

Although we have seven and the other branch six Meeting Houses north of Market Street and including Germantown and Frankford there are but six of the thirteen that are fairly well attended and the combined attendance hardly equals the one of which Thomas Lloyd writes in the early days.

These facts are not pleasant for us to contemplate, but they are important in our outlook for the future. Either the trouble is with our doctrine or with ourselves. Either it does not work or we are not in earnest.

There never was a time when our truths were more precious or more certain. The average enlightenment and culture is high and there is a general uplift and seeking after truth. The time is a receptive one. Empty forms and old dogmas are loosing their hold upon the people and the simplicity and sufficiency of our faith appeals now as never before, when it is taught and explained through spiritual guidance. Breaking laws and customs are not now necessary for its spread. Religion is looked upon not so much as a matter of creed or dogma as of right living and the question is how best to attain right living. With open opportunity and the path made easy for us is it not therefore our fault that the facts as to membership are what they are?

If our faith is the saving one which we profess it to be is it not our manifest duty, as well as our privilege, to teach it to others and to see to it that it is spread? Have we not become a hereditary secret society, flocking by ourselves in an exclusive and passive way with little or no effort to make members of even those who happen to visit our meetings through some initiative entirely their own? The Master did not sit down quietly with a few chosen disciples to worship in spirit and in truth but went constantly up and down teaching and beseeching all to join in the spiritual communion of which he was the living and enthusiastic example. So also did George Fox, William Penn and their contemporaries, the founders of our Society. To quote from our Discipline, "Our Divine Master encouraged his disciples to stand as a city set upon a hill, which could not be hid. They were to let their light so shine before men, that others seeing their good works, might glorify our father who is in Heaven."

It seems that in taking in new members we have been more concerned in erecting barriers than in eagerly seeking them out in order for their help and a sharing in our blessed heritage. They are put through a continued and searching inquiry and must be very good in every particular, according to our standards, to join with those who are professedly following the teachings of Jesus Christ in the uplift of mankind through a direct communion with his Maker, the Universal Father.

A lot of saints worshiping together can do very little good except to their individual selves. The doctor comes to heal the sick, not the well, and the great lesson of the prodigal son was that the father ran to meet him while he was yet afar off. He did not stay at home and wait for him to knock or batter down the door in order to gain entrance nor did he walk to meet but *ran* while the prodigal was far away and led him in triumph back to the faith. And there was great rejoicing.

The chief use of any religious organization is in the opportunity which it presents for service and not in what we can get out of it. The service of the early friends was to spread the faith and it is time we got some of their zeal in this regard to mix with our pride in them. This seems to be a time for breaking away from old rules in politics, social conditions and religion. It would seem that in the matter of results to be attained our best breaking away would be toward those of the old ways which made us a democracy with Toleration as one of our watchwords. Let us not be Pharisees or as those who passed by on the other side.

L.

FARMINGTON HALF YEARLY MEETING.

As the rapidly recurring year brought around the time for the assembling of our semi-annual gathering, five of the six resident members of the Society [Farmington Meeting, in the neighborhood of Rochester, N. Y.] were in their seats in attendance, accompanied by a few others residing from six to ten miles away; also several Friends from one of the most distant branches of the meeting (Buffalo, N. Y., and vicinity), some of whom had never been in the locality before. The grand old Meeting House, nearly a century old, with its unpainted seats and entire interior woodwork, galleries extending the length of one side and both ends, the hand wrought hinges and nails holding them in place, on many of the doors, two plain box stoves of a very ancient pattern, from which a very comforting and cheerful heat was given forth from a fire from wood brought in by one of the Friends, was an object of interest to some of those who had never before seen them. But very few meetings had been held in the house since the Half Yearly Meeting a year ago.

One of these had been the Executive Meeting, held there a week before, at which were just three persons, two of whom rode six miles to be present.

One can imagine the contrast of the capacity of the building and the size of the meeting, the seating capacity of the house being about 600.

The meeting of Ministers and Elders convened at 10 a. m. of Seventh-day, Tenth month 1st. Nearly all the members were present; also several more who had come to attend the next session of the meeting came in early and were welcomed.

Our Friend, Isaac Wilson, of Bloomfield, Ontario, who had frequently attended at previous meetings, was again with us. The reading of queries and their answers called forth some expression; in a particular manner the answer to the second query, showing there was not any recorded ministers in our meeting. The thought was expressed that there might be a silent ministry more powerful than the spoken word.

At eleven o'clock the meeting again gathered into silence, after which our visiting Friend gave a brief and expressive testimony.

The business meeting, which followed, was of a somewhat routine character, the reappointment of the clerks, the reading of the queries, reports of representatives and committees.

On First-day, at 11 o'clock, there assembled quite a large number of those who in this locality are termed "Friendly People," that is those whose ancestors, one or both parents, were Friends and are themselves Friends in everything but membership, have never affiliated with any other religious denomination, and yet enjoy attending a Friends' meeting, where the practical truths as Friends see them, are expressed in their hearing.

A peculiar wording of the deed of this property was given to the Society of Friends in 1817 by one Darius Comstock to "Friends and Friendly People of the town of Farmington, N. Y."

Isaac Wilson was favored to give at length a clear view of the teachings of Jesus as he viewed them to an attentive and I believe appreciative assembly, who went to their homes with the desire if life and health is spared them to again be enabled to attend a Friends' Meeting. W. G.

Not only must millions of women now earn their living outside the home but the housekeeper, as well as they, is more and more dependent upon outside conditions which only a voter can efficiently control, and which every women who loves her home ought to desire to help control.

—*Lucia Ames Mead.*

A REUNION AT MAPLE GROVE.

Margaret M. Younkeman, of Denver, Col., and Ellen P. Hiatt, of Indianapolis, Ind., sisters, both members of Maple Grove Monthly Meeting, Huntington, Ind., in the past, but now Margaret a Christian Scientist and Ellen a member of the Methodist Church, and both married in Maple Grove meeting-house, having been separated for forty years, met in this neighborhood to visit together, and with their relatives and their old friends. A reunion of these was planned and carried out at the meeting-house on First-day, the 9th. On assembling, all with one accord visited the cemetery, where the sisters were much impressed by the number that have gone to the great beyond in forty years.

Next was the picnic dinner and the social commingling, and then all seated themselves and became silent. Prayer was offered by James P. Plummer, after which "Old Kennett Meeting House," by John Russell Hayes, was read, it being very applicable in many respects to Maple Grove Meeting House. There then followed a discourse by J. P. Plummer.

Feeling remarks appropriate to the occasion were made by our guests of honor and others. Margaret Younkeman requested a few moments be devoted to silent prayer, which is customary in her church, which was complied with, followed by a brief audible prayer by herself. Then after silence the service closed by singing the hymn, "God Be With You Till We Meet Again."

The harmony and fellowship of this union service of three faiths, in which no vital principles were compromised, cemented us in the love of our common Father.

Huntington, Ind. REBECCA J. MASON.

INFLUENCE OF OUR WAR WITH SPAIN.

The Civil War lasted four years. The number of those enlisted in the Union army was 2,113,000. The number killed in action was 67,000. Died of wounds received in action, 43,000; while the total number of deaths from all causes was 359,000. I have no statistics of the Confederate Army, but certainly they would largely increase the total casualties of the war. On the other hand, the Spanish War lasted but a few months. The total number of men mustered in was 223,000. The number killed in action was only 218—not as many as have been killed in many a single mining catastrophe. The number of those that died from wounds received in action was 81; the number dying from disease, 3,848. The total casualties during that war were less than the

number killed in railroad accidents in this country during a single year. According to the report of the Interstate Commerce Commission, the number killed on our railways during the year ending June 30, 1908, was 3,764; the number injured, 68,989. Other years show a greater fatality. In the Civil War were some of the greatest battles of history and a terrible loss of life on either side. In the Spanish War, outside of two brilliant naval engagements, there were only a few skirmishes. The two wars taken as a whole compare about like a 12-inch rifled gun with a small pistol, and yet, as we have been, after the Civil War there was no cry for increase in armament, no call for a navy to challenge the fleets of the world, a steady payment of the national indebtedness, a devotion to the pursuits of peace and a magnificent enlargement of our industries and business, while after the Spanish War we increased our army and we have been steadily building ironclad after ironclad until now our navy stands second among the navies of the world.

—Justice David J. Brewer.

MAKING JESUS REAL.

They say to us of the Unitarian faith, "Ye have taken away my Lord, and I know not where ye have laid him." How often they say it! If they had ever had him, no one could have robbed them. Does anybody who loves another, and who is loved in return, complain, when they are made more real, that they have been stolen away? We have taken away the tawdry vestments of theology which infolded Jesus, the costume in which the peasant leader of the common life has been made to masquerade before the ages. We have stripped it off, and taken it away. It is laid where the tooth of time may well consume it, for it is not his seamless garment in which, as in an unbroken tryst with truth, he went to his crucifixion. But if there is any test of revelation coming with devotion, if there is any test of revelation in the passionate desire to know God's Christ, and to reconceive his life among men, then we have restored him to the world and made him real. Such tests we claim to have used, and in their practical use vindicated our faith.

—Thomas R. Slicer.

I would never choose to withdraw myself from the labor and common burden of the world; but I do choose to withdraw myself from the push and the scramble for money and position.

—George Eliot.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—The Associaton met at the Meeting House on First-day afternoon, Ninth month 18th. The meeting was opened by a reading of Scripture by the President, Blanie E. Brown. Ebenezer Bull, of Campbell Hall, made an interesting address on the subject of "Peace." Miss McCurdy, formerly of Philadelphia, now the head of the Charities Association of Newburgh, N. Y., gave an interesting talk on the work in which she is engaged. A spirited discussion of the two subjects mentioned was participated in by the members. Sentiments on the subject of "Peace" were given by nearly all of those present. E. K. S.

MICKLETON, N. J.—The meeting of Eleventh month 9th, was opened by a reading from the Bible by Prof. Paul Pearson. Prof. Pearson made an address on "The Poetry of Life."

CORA D. HERITAGE.

NEWTOWN, PA.—At the first fall meeting of the Friends' Association the following program was rendered: 1. Religion: Its Nature and Its Relation to Science and Philosophy, Evan T. Worthington. 2. Vivisection, Geo. H. Nutt, Dr. E. Wallace Hamilton. The meeting closed with roll-call and sentiments. MARY G. WILSON.

THORNBURY, PA.—The regular meeting of the Young Friends' Association was held at the home of Jacob and Kathryn Styer, Concordville, Pa., on the evening of Tenth month 15th. After a period of silence the Chairman, Jacob J. Styer, read a selection from "The Gate Beautiful." The members and visitors responded to the roll call with sentiments and after the regular business had been transacted, the program for the evening was opened with a piano solo by Mildred Styer. It being the purpose of the Association to take up the papers read at the Ocean Grove Conference, Frances W. Broomall read selections from the one written by Dr. Scott Nearing on Social Religion. The discussion was opened by Horace Darlington and taken part in by those present. Longfellow's "Old Clock on the Stair" was given by Franklin Styer and after more music the Association adjourned, with a few minutes' silence, to met at the home of George and Mary Cheyney, Cheyney, Pa., Eleventh month 11th, 1910.

If you live in a boss-ridden state it is just as futile to ask the support of individual members of the legislature in that state as to ask the aid of the Mikado of Japan.

—Lawrence Veiller in "Housing Reform."

MATERIALISM.

A faith that grasps the outer shell
But never seeks for hidden fruit,
And to explain the soul of song
Would weigh and measure pipe and lute.

—*Theodore Rowland Marvin.*

HERE AND NOW.

"What is a ghost?" inquired a little child:
I gently pressed its trembling hand,
And softly whispered, "You behold a ghost,
And this bright world is spirit-land."

—*Theodore Rowland Marvin.*

TRANSCENDENTALISM.

A dark abyss where nothing is;
Adown whose silent spaces deep,
From naught to naught, with wild delight,
The modern saint and sibyl leap.

—*Theodore Rowland Marvin.*

BIRTHS.

WALTON.—Tenth month 12th, to Howard Tyson and Rena Heisler Walton, a daughter who is named Ruth Heisler Walton.

BRANSON.—At "Greenwood Farm," near Hopewell, Va., Ninth month 14th, to William E. and Florence Dell Branson, a daughter, who is named Ann Bailey Branson.

MARRIAGES.

HALL—FREEDLY.—At Swarthmore, Pa., Ninth month 27th, 1910, Margaret Hall, daughter of Caroline E. and the late William J. Hall, of Swarthmore, to Paul Freedley, of Overbrook, Philadelphia.

PYLE—HOPE.—At the home of the bride's parents, John and Leni L. Hope, near Parker, Kan., Ninth month 27th, at noon, Harry Q. Pyle, son of B. L. Pyle, of Marietta Friends' Meeting, Iowa, and Lucy A. Hope. The marriage ceremony was solemnized by Nathan Edsall, a minister of the Marietta Executive Meeting of Friends in Marshall Co., Ia. Those in attendance from Iowa were B. L. Pyle and daughter Clara, also Minnie P. Nichols, an adopted daughter, and little son, and Nathan Edsall and wife, grandparents of the bride, all of Marietta.

DEATHS.

BRIGGS.—On Ninth month 11th, 1910, Wm. T. Briggs, son of Albert G. and Elizabeth C. Briggs, of Hartford, N. J., aged 31 years.

GRIFFIN.—At her home, 735 North Seventh street, Philadelphia, Ninth month 1st, Lavinia L. Griffin, widow of George Griffin. Interment took place with her husband at East Aurora, N. Y. She was a member and an attender at Green Street Meeting. She was singularly destitute of any near kindred, but had a large circle of friends and was loving and beloved.

S. M. C.

GRISCOM.—At Salem, N. J., on Tenth month 8th, Sarah Ann Griscom, wife of Barclay Griscom, in the 79th year of her age. She was a faithful and consistent member of Salem Meeting.

PHIPPS.—On First-day, Tenth month 2d, 1910, Tacy, daughter of Charles and Hannah Styer, and wife of Samuel E. Phipps, of Concordville, Delaware county, Pa., in her 81st year.

After a life of untiring devotion to loved ones, the cheery, buoyant spirit outgrew the tired body, weary with the toil of the years, and the life lived so unselfishly ended in the same peace that has characterized these months of patient waiting.

To have been mother to one's own children is a life-work, but to have "mothered" one's brothers and sisters, and one's grandchildren as well, is more than most of us can put into a lifetime.

For over forty (40) years she has been a most faithful reader of the *Friends' Intelligencer*, but while interested especially in what pertained to the welfare of the Society of Friends—in which she held a birthright membership—she was also alive to whatever efforts were being made for the advancement of truth everywhere. The words of one who knew and loved her, spoken at the funeral in the quaint old meeting-house at Concordville, where she has been a truly faithful attender these many years, find answering echo in the hearts of all who knew her.

"When one we love slips from out our sight the heart strings tug and strain with the memories of the years, and the share that loved one had in the duties, the aches, the happiness that came.

"Years ago, a group of merry children, brothers and sisters, romped and played and worked in and about the old homestead. Suddenly, in the midst of their childish pastimes, the shadow of the Angel of Death hovered over them, and the loved wife and mother left her place by the fireside vacant. *Vacant* and yet *well filled* that place came to be, for the oldest daughter suddenly developed into womanhood by the need of those about her, became as a mother to her brothers and sisters, helping in tender, loving way to ease the lonely, aching heart of the father, and making for them all a home!

"Later, having done her duty bravely and gladly in her childhood's home, she placed her hand in his unto whom she promised to be a loving and faithful wife, and willingly faced whatever might come of sun or cloud, to make with him another home!

"Unto him, unto their children and unto their children's children, she has indeed been faithful! And now, no longer young in body, but still glad of heart and young in spirit, she has slipped into that other Home where have already gathered nearly all of the first household she 'mothered,' and where, with those loved ones she waits the coming of the dear one with whom she shared the joys and sorrows of the years.

"Truly the sheaf of golden wheat, the full grain in the ear, is a fitting symbol of her loving, faithful life!

"There is no longing for her sake! but we would that the heart that is so lonely in her absence may be comforted, and that the memory of her cheery, willing spirit may abide with us all to help us to be more truly 'loving and faithful' as she was."

STABLER.—At "Willow Heights," Sandy Spring, Md., Cornelia N. Stabler, wife of Philip T. Stabler, in the 71st year of her age. This dear Friend (Orthodox) was deeply religious by nature, and her firm faith in the leadings of the Spirit, and in prayer, was her leading characteristic. Such a life leaves in a community a blank not easily filled.

S. T. M.

WOLLASTON.—Sarah M. Wollaston, daughter of William P. and the late Anna S. Booth Wollaston, in her twentieth year.

NOTES AND ANNOUNCEMENTS.

I am indebted to the publicity given by your journal to a concern of mine published Fourth month, 15th, respecting a short statement of the belief of a Friend. I am in receipt of much that I consider of value, as follows:

THE BELIEF OF A FRIEND.

Friends believe in GOD, the Father of all mankind, the giver of life natural and spiritual, and everything that is and that maketh for good; they acknowledge the gift of free agency and personal responsibility; they accept, as a divine gift, the Light that is within, through which they receive Divine Inspiration, and are enabled to interpret all questions that concern the soul, by a personal conference with the Father, thereby enjoying a personal communion with their Creator.

Most Friends believe that a righteous life is of more importance than a denominational profession, "the life is more than raiment." Some Friends believe in the doctrine of "a personal view-point," that belief is governed by knowledge, "as a man thinketh so is he." A Creed: The Friends, as a society, have no written creed and do not endorse man-made creeds; therefore if any member feels in need of a creed, it must be a personal one, a personal concern, with which the Society does not interfere.

Baptism: . . . This is taken in a purely spiritual sense, neither outward sprinkling nor immersion being considered essential.

The Atonement: . . . Personal interpretation covers this, as well as all other doctrinal points. Some Friends accept Christ as an atonement, while other Friends accept the Life of Christ as an evidence of our at-one-ment, with the Father, we being joint-heirs with Christ to God's kingdom.

Membership: . . . A clean moral life is an essential. Those seeking membership with the Society are expected to comply to their rules known as principles and testimonies. . . .

In conclusion: . . . The writer hopes that Friends will feel free to offer suggestions or amendments, such constructive criticism that will work for a clearer understanding of what we as a Society stand for.

WILLIAM J. MAC WATTERS.

West Philadelphia.

Sarah Griscom, clerk of the Women's Branch of Philadelphia Yearly Meeting, who has lived for many years at 622 Marshall street, Philadelphia, has sold her house in the city and will now make her home in Newtown, Pennsylvania.

In the advertisement of Baltimore Yearly Meeting last week, by mistake, the time when the rooms at the meeting house would be ready for occupancy was given as the 21st. It should have been Sixth-day, the 28th. The Yearly Meeting sessions begin on Second-day, the 31st. Most Friends would wish to arrive in time for the meetings of First-day, the 30th. On Seventh-day, the 29th, the meeting of Ministers and Elders hold a morning and afternoon session.

Darby Monthly Meeting makes a good move by changing the time of meeting from a week-day afternoon to First-day immediately after morning meeting. The first monthly meeting under the new plan will be next First-day, the 23d. Darby is within seven miles from the center of Philadelphia. There is a fine old meeting house and grounds in the midst of a somewhat crowded and growing community of working people. The meeting maintains a day school with two teachers and has a large First-day school mostly of non-members.

For the benefit of the Diligent Circle of the King's Daughters, Philadelphia, a cake and candy sale will be held Sixth-day, Eleventh month, 4th, from 3 until 10 o'clock p. m., at Glenn Hall, 555 North Seventeenth street. Homemade bread, cakes and candies are solicited. Packages left at any of the following addresses on Fifth-day, Eleventh month, 3rd, will be taken to the hall: 1420 North Bouvier street, 2444 North Seventeenth street, 1938 Mt. Vernon street. Any not ready until the day of the sale should be taken to the hall, No. 555 North Seventeenth street.

GEORGE SCHOOL NOTES.

The Senior Class has organized and elected the following officers: President, Wyatt Miller; Secretary, Carrie M. Webb; Vice-President, Arthur L. Smith; Treasurer, Mahlon Dunn. The Third Year officers are: President, Kenneth Haviland; Secretary, Beatrix Moore; Vice-President, Ralph Hicks; Treasurer, Maurice Conroe. The Junior and Second Year classes have not yet organized.

The Students' Christian Association has now held several regular weekly meetings. This year, in addition to the four sections, there are two sections composed entirely of the younger people—one composed of boys, led by Edwin C. Zavitz, and one of girls under the leadership of Emma G. Walton. The four section leaders are, Jennie Twining, Hadassah Moore, Miss Wildman and Mr. Harry. The central committee, composed of the leader and one other from each section, is arranging for the monthly public meetings.

The Girls' Debating Society, the Agra, has already held two meetings with the new officers, Emma G. Walton, President; Helen C. Wilson, Secretary; Tacy E. Clark, Vice-President; Helen Farley, Treasurer. So far the work has been impromptu debate and extemporaneous speeches. A formal debate is planned for the 21st of this month.

An exciting game of lacrosse was played between the Penns and Whittiers last week, resulting in a score of 3-1 in favor of the Whittiers.

In the boys' tennis tournament the championship in doubles was won by Arthur Smith and Wyatt Miller, and in singles by William Brown.

The College Settlement Sub-Chapter has organized and planned work for the year. The following new officers were elected: President, Miss Miller; Vice-President,

Emma G. Walton; Secretary, Athalia Evans; Treasurer, Ruth M. Chandlee.

On October 1st Miss Kirk gave an illustrated talk about the Passion Play and Miss Adams gave some English slides. Both these were very interesting to the Student Body, as were also the George School scenes, given by Mr. Pancoast.

The Penns held a public meeting October 8th and the following program was rendered: Piano Solo, Helen Farley; Recitation, Hannah Hendrickson; Vocal Duet, Rachel Hoopes and Helen Rich; Recitation, Alice Lukens; Piano Solo, Ruth M. Chandlee; Penn Paper, read by Arthur L. Smith; Recitation, Rachel Conrad.

Play—Two scenes from "A School for Scandal," given by Marion John and Wyatt Miller.

On Seventh-day evening, the 15th, the members of the Students' Christian Association were addressed by John R. Cary, of Baltimore, who talked of the need of men and women leading pure, honest, upright lives and who are not ashamed to own it. The main thing we can do now and always to help lead this sort of life is service.

Mr. Cary addressed the school assembly First-day morning, and took part in one of the classes in the First-Day school.

SWARTHMORE COLLEGE NOTES.

Swarthmore has numbered among its various activities two musical organizations. The young women's Glee Club has begun practise under the directorship of Roy Bennet Pace. The annual concert will be given in the spring. The young men have organized a musical association with Glen Earl Miller as president and Mr. Pace as leader. They hope to hold a concert not only at the college, but at one or two places outside of Swarthmore.

A most interesting and instructive meeting of the Delphic Literary Society was held last week. The subject for the evening was Walt Whitman. William Price opened the program with a talk on the poet's life. William Hill and Arthur Latimer each read one of his poems. Harold Roberts then gave an appreciation of the man and of his works. Political current events were given by Preston Roberts, and scientific news by H. Elliott Wells. Earl Miller and Horace Jenkins were critics. Gurdon Jones, '10, a former member of the Eunomian Literary Society, was present, and congratulated the Delphics on the spirit they manifested in their work.

The first of the series of foot ball games between the sopohmores and freshmen was won by the former. Score 9-0. The freshmen displayed remarkable team work which constantly improved as the game advanced. They are expecting to make it much harder for the sopohmores to win the next game. The varsity foot ball team met the Rutgers team at New Brunswick, and were defeated by the score of 6-21.

Next week, October 29, the students and faculty and friends of the college will celerate Founders' Day. Arrangements are being made by the committee to make this year's celebration a most enjoyable one. The celebration of Founders' Day, an event which was inaugurated last year, is now one of the red-letter days on the college calendar.

On next First-day, Dr. Horatio W. Dresser, of Harvard University will attend meeting. W. R. T.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—Meeting at Newtown, Bucks Co., Pa., from 6th Mo. 15th to 9th Mo. 15th, will begin at 10 a. m.

—The First-day meeting at Swarthmore, Pa., is now held at 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

TENTH MONTH 22D (7TH-DAY).

—Meeting of Philanthropic Committee of Philadelphia Yearly Meeting, at Race St., at 1.30 p. m. All those interested are cordially invited to attend.

—Western First-day School Union at New Garden Meeting House, Pa., at 10 a. m. It is expected that Daniel Batchellor of Philadelphia will be present and give a talk on Teaching Boys.

TENTH MONTH 23D (1ST-DAY).

—Conference under care of Concord Quarterly Meeting in the Meeting House of Concord, Delaware Co., Pa., at 2.30 p. m.; to be addressed by Henry W. Wilbur.

—London Grove Young Friends' Association, at the Meeting House, at 2 p. m. Jesse H. Holmes, of Swarthmore College, will speak on Religious Education in the Public Schools.

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 2 Bank St., at 11 a. m.

—Swarthmore Meeting, Swarthmore, Pa. Horatio W. Dresser, of Harvard University is expected to attend

—Norristown Friends' Association in the Meeting House at 3 p. m. James H. Dix superintendent and secretary of the Vacant Lots Association, of Philadelphia, will address the Meeting. Friends are cordially invited.

—West Philadelphia (35th and Lancaster avenue) First-day school and Conference class at 10 a. m. Meeting at 11.

—Girard Avenue, Philadelphia, First-day school and Junior Conference at 9.45 a. m. Meeting at 11.

—At Darby, Pa., monthly meeting, at close of Meeting for worship. This is a change in the time of holding monthly Meeting.

TENTH MONTH 25TH (3RD-DAY).

—Western Quarterly Meeting, at London Grove, Pa., at 10 a. m. There will be an afternoon meeting to be addressed by Horatio W. Dresser, Ph.D., of Harvard University; subject, "Health as a Spiritual Attainment." Friends from

Baltimore Yearly Meeting 1910

Lodging Accommodations at Park Ave. Meeting House, Baltimore

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting House, are informed that the rooms will be ready for occupancy on Sixth-day, the 28th of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations. Address, *Sarah S. Corse*, 2640 N. Calvert St., Baltimore, Md.

In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

THOMAS B. HULL, *Chairman*,
3510 Duval Ave., Station F., Baltimore, Md.

BERTHA JANNEY, *Secretary*,
1923 Park Ave., Baltimore, Md.

other Quarterly Meetings will be met at Avondale at 9.15 a. m., and at Willowdale on arrival of 8 o'clock car from West Chester. Those expecting to attend will please notify Edward A. Pennock, Chatham, Pa.

TENTH MONTH 27TH (5TH-DAY).

—Caln Quarterly Meeting, at Christiana, Pa., at 11 a. m. Ministers and Elders, same day, at 10 a. m. Joel Borton expects to attend, and to address a meeting in the evening on temperance and good citizenship.

—Horatio W. Dresser, Ph. D. of Harvard University, will address a meeting in the Young Friends' Association room of High Street Friends' Meeting House, West Chester, at 8 p. m. Subject, "Our Energies and How to Control Them."

TENTH MONTH 29TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y., at 10.30 a. m. In the afternoon, under the auspices of the Philanthropic Committee, Charles B. Stover, President of the Park Board, will speak on "Parks and Playgrounds." We feel very fortunate in securing him and hope for a large attendance.

TENTH MONTH 30TH (1ST-DAY).

—Hockessin, Del., Young Friends' Association, at the Meeting House, at 2.30 p. m.

—At Home of Aged and Infirm Colored People, 44th Street and Girard Avenue, meeting for worship, attended by Friends of both branches, at 3 p. m.

TENTH MONTH 31ST (2ND-DAY).

—Baltimore Yearly Meeting in Baltimore, Md., at 10 a. m. Meeting of Ministers and Elders, Seventh-day before at 11 a. m.

ELEVENTH MO. 1ST (3RD-DAY).

—Concord Quarterly Meeting at Darby, Pa.

ELEVENTH MO. 2D (4TH-DAY).

—Purchase Quarterly Meeting at Chappaqua, N. Y. at 11 a. m. Meeting for Ministry and Counsel the same day at 10 a. m. Friends' Association in the afternoon, subject "The International Congress of Religious Liberals." Jesse H. Holmes expects to be in attendance. Trains will be met leaving New York 7.55 and 8.49 a. m. also train from the north reaching Chappaqua 9.15 a. m.

ELEVENTH MO. 4TH (6TH-DAY).

—Diligent Circle of King's Daughters, Philadelphia, will hold a cake and candy sale at Glenn Hall, 555 N. 17th Street.

WANTED—A COMPANION FOR A NERvous distraught woman and to help with the housekeeping menage. Tact, cheerfulness and ability to quietly control are requisite. Address L., INTELLIGENCER OFFICE.

WANTED—WOMAN TO ASSIST WITH housework and mending in Friends' family of three adults where servant is kept; 18 miles from Philadelphia. Friend who has lived in country preferred. Address No. 82, this office.

WANTED—YOUNG MAN TO WORK IN Receiving Department and Stock Room of laboratory apparatus business. Must be of good character and sufficiently educated to advance in the business. Graduate of Friends' Central or George School preferred. Write, fully stating business experience and reference. Arthur H. Thomas Chemical Co., 12th and Walnut Sts., Phila.

ENGINEER, THOROUGHLY EXPERIENCED in operating steam and electrical machinery would like a situation beginning 11th mo 1st. Philadelphia license. Walter S. Griscom, Buck Hill Falls, Pa.

YOUNG MAN OF GOOD FAMILY DESIRES to work about seven hours a day in or near country in return for board. Knows modern languages; has also had greenhouse experience. Will do anything. Address R. S., this office.

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ROOMS, PERMANENT OR TRANSIENT. 150 North 15th Street, Philadelphia, adjoining Friends' Meeting House. Address, Benjamin Walton.

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and Sisters. 1827 "I" Street, N. W., Washington, D. C.

FOR SALE OR RENT

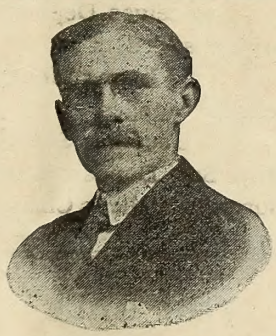
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ELEVENTH MO. 5TH (7TH-DAY).

—Stillwater Half yearly Meeting at Richland Meeting house, Quaker City, O.

ELEVENTH MO. 7TH (2ND-DAY).

—Nine Partners' Half Yearly Meeting at Moore's Mills, N. Y.

ELEVENTH MO. 10TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, Philadelphia, Pa.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND ... STREETS, TENTH MONTH 29, 1910.

Martha J Warner

For lodging accommodations at BALTIMORE YEARLY MEETING see page 665.

YEARLY MEETING WEEK

is a good time to get new subscribers to the *Intelligencer*. Friends of Baltimore are reminded that our rate to new subscribers is $1.50 for the first year, and that any old subscriber who sends a new subscriber will receive free a copy of J. Russell Hayes' new book, "In Memory of Whittier." See elsewhere in this issue a notice of this book from the *Boston Transcript*. This offer holds good only during Eleventh month.

New subscribers whose names are sent in at once for 1911 will receive the last two months of this year free. Persons whose name are sent later will receive the paper free for what is left of the year after the order is received. We cannot promise to send any back numbers, so all who wish a full report of Baltimore Yearly Meeting should let us hear from them promptly. Address *Friends' Intelligencer*, 140 N. 15th St., Philadelphia.

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WANTED—POSITION BY A YOUNG MARried man (a Friend) who has had several years experience as bookkeeper and shipping clerk. Address P., this office.

WANTED—BY A FRIEND, A POSITION AS companion and reader for invalid and elderly lady. Philadelphia preferred. Address No. 83, this office.

ENGINEER, THOROUGHLY EXPERIENCED in operating steam and electrical machinery would like a situation beginning 11th mo. 1st. Philadelphia license. Walter S. Griscom, Buck Hill Falls, Pa.

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Continued on page iii.

The Annual Meeting of the Stockholders of the Buck Hill Falls Company, will be held Eleventh month 16th, 1910, at 2 o'clock p. m., in the Auditorium (3rd Floor) of the Young Friends' Association Building, N. W. Cor. 15th and Cherry Streets, Philadelphia.

MORGAN BUNTING, *Secretary.*

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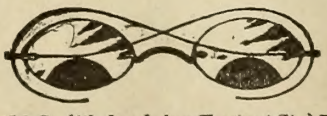
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PHILADELPHIA, TENTH MONTH 29, 1910.

Volume LXVII. Number 44.

The acceptability of what is spoken does not consist in the weaving of words, but derives its power from the fact that it is the utterance of a devout habit of life. JOHN WILLIAM GRAHAM.

THE MESSAGE OF PEACE.

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love,
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and Kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—
Hope that quickens, prayer that lifts,
Honor's meed, and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand;
Let us pledge, on nature's book,
Heart to heart and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law!
Fellowship for all the world!

—*Julia Ward Howe.*

"IN MEMORY OF WHITTIER."

[An appreciation from the Whittier region.]

A dainty little volume dedicated to the memory of Whittier, the good Quaker poet, comes to us from its author, another Friend of delightful pastoral mood—John Russell Hayes. In simple flowing blank verse tribute is paid with loving and tender hand to the master of tranquil expression whose poems have inspired the genius of Mr. Hayes.

"Quaker Voluntaries" this booklet should have been called, which is replete with lines of simple beauty. "The fine benignity of gray old men," as the poet calls it, is in this verse, and it is with a dreaming pencil that he sketches the scenes which Whittier knew and loved so well. A very real and personal affection for the poet has come to Mr. Hayes across the years, and I think we may say without fear of misinterpretation, that the kindly soul of Whittier through love has come to dwell in Swarthmore.

"Would I had seen our saintly Whittier,
The noble, gray old Poet, face to face;
Would he had come to Swarthmore now and then
In his ripe years, as in old days long past
He came to these old Pennsylvania hills
And visited in ancient Quaker homes!
Those deep, dark eyes, those firm sweet-smiling lips,
That gracious aspect of benignity—
How they had blest our youth! O I must grieve
To think we of the younger Quaker line
Have never looked upon his kindly face,
Heard his sweet words of peace and friendliness,
Or felt his cordial hand-clasp. It had been
A consecration to remember him,
The great and simple Friend, the Quaker Seer."

Peace to this tranquillity, born of high thought and a simple life. This volume contains more than a reflective gleam of the poet's master.

—*The Boston Transcript.*

THE LARGER LOYALTY.

[Read by J. Russell Smith at an evening meeting of Philadelphia Yearly Meeting week, 1910.]

Paul of Tarsus harried many Christians and in his enthusiasm persecuted them to death. Judas Iscariot betrayed Jesus with a kiss and caused him to be led away to death. Paul, loyal to one cult, persecuted the members of another and destroyed greater numbers than did Judas, but he was a loyal member of the cult of his youth until by a revelation his loyalty was transferred to those whom he had persecuted and then he stood by them until finally his loyalty led him to the martyr's death for which he has been revered for centuries and will be revered for centuries to come.

Poor Judas caused but one to be led away to the death but that one his master. Judas gave up his one all inclusive loyalty. He lost one master and got not another. He cashed up his loyalty for the benefit of his own miserable person, then standing alone with his cash he realized its worthlessness, he realized that he had been disloyal to the whole world and had reached such depths of prostitution that he must remain a pariah, isolate, cut

off from all groups, incapable of loyalty, the prince of quitters, and he very properly went out and hanged himself.

Loyalty is the most important thing about a man after we grant him normal powers of mind and body. Loyalty consists in feeling and acting as though we are a part of something. It is the first step up from isolate savagery, and each advance in civilization marks the acquisition of some higher and broader loyalty. Loyalty makes the wolf a good member of the pack, the dog the truest of friends, the savage a good member of the band, the tribe. Finally, after long tutelage of generations, he is developed to the point where his expanding loyalty can make him a real part of a church, a school, a guild, a state, a nation—the man who can support those loyalties is civilized and a prop of civilization in that he is a person who pushes civilization along rather than holds it back. On his weaker and sensuous side man is ever tempted to take things without paying for them. Thus theft is the bane of savages and one of the forces that keeps people savage. Men will persist in trying to get the fruits of toil without furnishing their share of the labor, although *in the case of old-fashioned stealing* there is a general consensus of opinion that it is a bad policy. As some men try to take property, the fruits of labor without giving the labor, so a vastly more numerous group try constantly to partake of the fruits of loyalty without furnishing their share of the loyalty. The improvements of civilization are largely the result of new loyalties.

Every social good thing that is worth having is the result of the work of many people who have conceived some ideal and in their loyalty to it have worked and brought some good thing to pass, or some good institution into being. But the good thing or the good institution can only be kept alive by the same loyalty that brought it into being, and the disloyal are those who take the fruits of loyalty without giving the loyalty that is due. Thus the hobo is a man devoid of loyalty to society because he insists upon eating its bread and will not give his share of work for it. He neither feels nor acts like a part of society nor will he withdraw from it. Like him, other chronic idlers are similarly disloyal.

The disloyal friend is the one who quits us with the passing of our prosperity.

The disloyal school boy is the one who undermines the solidarity and efficiency of the group.

There isn't a teacher who doesn't despise the school boy who comes stealthily and tattles on his fellows about minor and non-moral matters, concerning which students prefer to keep the teacher uninformed. It may be a great aid to discipline to have such a Judas among the boys but we despise him for his disloyalty to them. But on the other hand we all respect and admire that boy who, when ethical standards are at stake, lets his loyalty to principle and ideal out-rank his school boy loyalty that would make him so valiantly hide the culprit who performed mere mischief.

We can count up our loyalties by the things we really stand for and our disloyalties by the things from which we get benefits but do not stand for. I know a good woman who is very loyal to all members of her family, even distant connections. They are not always kind to her but if they are criticised in her presence she will point out reasons why the criticism may not hold. If they are attacked she will defend them. If some one started out to do them injury she would raise heaven and earth if possible to save them from injury. She is a member of that family. She has family loyalty.

When that same kind of devotion is applied to abstract ideals we progress in civilization, for it gives us such things as religious liberty, the emancipation of the slave, equality before the law, the public school, factory legislation, child labor laws, the juvenile court, public playgrounds, tenement house inspection, woman suffrage, and many other devices and methods to help bring about the great but yet remote ideal of the ages—equality of opportunity.

Each step in the direction of this goal is made as the result of consecrated loyalty that has usually cost its originators dear. George Fox and some thousands of others were loyal enough to that form of religious liberty which we call Quakerism to stand for it, to the point of going to prison. Upon what can we establish our claims of loyalty to the church? John Woolman in his loyalty to spiritual grace and the service of his fellows sacrificed the larger profits of a growing business, and went forth to serve and to preach. Fortunately to-day we have thousands who are essentially like him. But inasmuch as social progress is the flower of loyalty to some form of truth, we really are woefully in need of more loyalty at this moment.

The question for each of us then is, What benefits are we taking from the loyalty of others without giving our loyalty in return? What good things are we really a part of, for what good things do we really stand?

The 20th century man must have many loyalties. It is not enough that he be loyal to his family, to his friends, for he is inevitably a member of many groups, each dominated by an abstract or spiritual concept. Thus we are members of the nation to which, let us hope, our loyalty goes out

as it does also to the state, the country and the school district. Mankind advances through the onward push of many betterment movements from the anti-slavery society to the anti-saloon league and the church. Unless we are mere dead-weight pull-backs, our loyalty is felt somewhere in this long advance line of uplift.

THE PREVENTION OF WAR.

[An address to English workingmen by Maurice Hewlett; copied in the *Australian Friend*, having been inserted by request and not as the view that would "most strikingly appeal to members of the Society of Friends."]

You have, and you only have, in your hands a terrific, paralysing weapon, never to be used but in dire necessity, but, when used, never to be coped with by any. That weapon of yours is a General Strike, and with that weapon you can bid war to cease. That is a fact as plain to me as the sun in heaven; and yet I don't know that it has ever been said before. There's not the slightest doubt of it, however. If the Labour parties of Europe agreed that, upon any declaration of war in Europe, there should be a simultaneous General Strike, not only that war, but all war, would cease. It would never be tried again. I believe myself, that the mere threat of it would be enough, so risky a business, so terribly expensive a business, is modern warfare. Now, gentlemen, if that is true—and of course it is—it seems to me a cause in the promotion of which any decent man would willingly work until he died. It is a cause in which I myself am prepared, without question, to spend the remaining years of my life. I can imagine no greater.

Let me examine into the matter a little more closely. Wars, you will agree, are engineered by financiers and their newspapers; and we, in England, have good reason, and some of us only too much reason, for knowing that. Yes, they are so engineered; but they are fought by the likes of you and me. If we, as men, with more serious things before us, refuse to work out these sordid and disgraceful schemes, it's quite certain that nobody can make us; and it is equally certain that warmongers, jingoes, scheming journalists, with their hirelings and renegades, are then thrown back upon either horn of a dilemma. They must themselves fight—which they will never do—or submit their bickerings to arbitration. The spectacle of Lord Northcliffe and Mr. Maxse, with Mr. St. Loe Strachey at hand (to throw up sponges at a moment's notice), stript for mortal combat, and face to face with two pan-German champions of equal disinterestedness and common sense, will never be ours. It will then be arbitration; and arbitration at this time of day is the only possible way in which men who are at once serious and decent can settle national disputes. Not at all to the taste of our war-mongers that, you may well believe. Let me now state the thing once more in the terms of a plain and single issue. The great matter is to prevent any money-lender, newspaper owner, or interested politician from sending the flower of our manhood to a shameful death, or shameful death dealing, from condemning our women and children to miserable bereavement. That's the crux of the matter; and to me it is as plain as a pikestaff that you can prevent such trafficking with human life if you are a united party—as you surely will be.

And you probably know as well as I do that this holy work of prevention has started. It has been begun in Germany, in France, in Russia, and in Italy. To the eternal honor of Russia, it was started there by Count Tolstoi. Has it started in England? I hope so. But we ought to have led the way—and certainly we haven't done that.

Let me, therefore, put that before you as a responsibility which is wider than the privileges and needs of your own class. It is indeed a world-wide responsibility, which I don't think you will care to shirk. I do asure you that if you can, as a great party, further that sublime policy; if you can ensure (as you only can) that henceforth there shall be an end of war-mongering in Europe, every man of you can go to your grave thanking his God that he has been allowed so proud a privilege as to have had a share in it. I can imagine no greater since Christianity was first ushered into the world.

There, then, it is. I have said my say. I have painted you deliberately as masters of England, and I now adjure you, in the name of England's honor, to join your fellows oversea, and be, with them, saviours of Europe.

Ealing, Bournville, Port Sunlight, the Letchworth Garden City, Harborne, Hampstead, each of these settlements contains many of the elements of the ideal garden city. Of this list, two, Bournville and Port Sunlight, owe their existence to the public spirit of two men, Bournville to Mr. George Cadbury, Port Sunlight to Mr. W. H. Lever. Rivals in a worthy strife, the cottages at both Port Sunlight and Bournville are models of architecture and sanitation. Plenty of sun, air, and water, gardens and garden allotments, gymnasia, children's playgrounds, open-air swimming baths, social clubs, good schools, and neat, well-ordered shops managed by employees on co-operative lines make both these villages models of their kind. —*Hollis Godfrey in The Atlantic.*

JOSEPH BOSLER'S FUNERAL.

[At Ogontz, Pa., Ninth month 15th, 1910.]

It was not at the Abington Meeting House, although his body was to be laid in the burying ground there, but in the homestead place of his father and of himself and of his children, where the solid walls stand with their heavy mantle of ivy that we assembled on this never-to-be-forgotten occasion.

In the many years gone by, countless calls had been issued for various gatherings under that hospitable roof; and were responded to.

Glad feet and glad hearts crossed the broad threshold, and the host and hostess unfailingly gave cordial welcome.

This day it was God who called us through one of his sudden and mysterious Providences, and there was a response incredible in numbers.

We will not call it a "throng" of people, for that term might seem to imply an eager crowd, perhaps pushing and curious. We must call it a "multitude" who passed reverently through those wide-open doors in the hush and awe of one great loss and sorrow.

He—the Lord who had summoned us—seemed to welcome us in sweet solemnity as if he were the host of the occasion; and we can but believe he secured opportunity to speak unto each through the impressive silence and the three earnest addresses which marked the funeral service.

Also, he who had never before failed to give the hearty hand-clasp, now failed not to receive these relatives and friends and neighbors, and these colleagues in official and in business life, as he lay there in the calm dignity of his last rest.

Though it were the quiet sleep of death, yet through it did he speak unto each one—as the procession in most seemly order, came in at one door of the spacious hall, passed on in to where the casket was placed, and on out through the other doors. Hundreds of young men, of elderly men, and of men in the prime of life, could not fail to be impressed by this peaceful ending of a life which had no blight nor shadow resting on it.

As the journey thither had brought us all to our destination, there stood facing us, the noble business structure of the Cheltenham Flour Mills, whose enterprising work has had a name and fame in three centuries, and which is towering higher in its success and usefulness since this only son resolved to have the business perpetuated after Charles Bosler's death.

The broad lawns sweeping all around in velvety greenness, with grand old trees, shrubbery, and brilliant blooms, showing as yet no sign of failing strength nor decay of powers, seemed typical in a measure, of how the opening autumn had been with the honored Master of the home.

Oh, surely all will come to see what it was for him to realize no diminution of his powers. If it must needs be so, surely it was beautiful and grand to go out from among us when at the very zenith of noble attainments and honors!

With strength of a splendid physique holding out wonderfully until just as the sudden call came, with strength of intellect, strength of life-purpose and of integrity, with strength of a genial social spirit, and strength of loyal, loving friendships all undiminished—he ended his well-rounded noble life.

It was Joseph Bosler, who, as time had passed on, was increasingly valued, trusted, admired, loved and honored! and we will never need to have any other memory of him in our loyal, bereaved hearts. E.

JOSEPH T. McDOWELL.

In the death of this beloved Friend, New York Meeting has sustained the loss of one of its most loyal and zealous members, and it seems fitting that a brief account of the life of one so well known throughout the Society of Friends, should be placed upon record.

He was born at Cornwall, New York, on the 16th day of Eighth month, 1825, and when about nine or ten years of age, removed with his parents, to New York City.

Throughout a long business career, starting in very early life, he manifested an uprightness of character, which was an inspiration and strength to many.

Ever kind and sympathetic, it was to him a pleasure, as well as a duty, to visit his friends, and he was always a welcome visitor. At the time of his funeral in Brooklyn Meeting House, it was said that the words of the Apostle James, "Pure religion and undefiled before our God and Father is this: to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world," particularly typified the character of Joseph T. McDowell.

He was always faithful in attending meetings and in encouraging others to do the same. Always interested in the young, he drew them to him by his sympathy and cheerfulness.

He was one of the Pioneers in the First-day school work in the Society, and continued to the end, an earnest advocate of every movement for the advancement of Friends' Principles. In his ministry he had not many words, but they were always fervent and breathed the spirit of devo-

tion and life. He often quoted the 23rd Psalm, with such simple earnestness, that it had a very impressive effect upon his hearers....

The following lines, by F. L. Hosmer, seem fitting to close this brief tribute of affection:

Thy work abides: tho' thou hast passed from sight—
Unconsciously hast thou thy monument
From year to year, built fair and permanent,
In lives to which thine own were cheer and light,
Wisdom and meekness clothed thee with their might:
Indeed the sage and saint were equal blent,
Strength, courage, tenderness dwelt in thy tent,
Thou soldier of the everlasting Right!

By so much as we mourn thee we rejoice,
That we have known thee in these earthly ways,
And with thee striven for the things unseen;
Still in our silences, will speak thy voice,
And thy dear memory inspire our days,
Till we, too, pass the veil that hangs between.

E. E. H.

NOTES BY THE WAY.

The writer of these notes was "elderized" over in New York the other day, where it is supposed some authority to so deal with him exists. The subject of the concern was not anything that had been said, but something that had been left unsaid in the *Intelligencer*. This Friend thought that in speaking of the recent meeting in the old house in North Adams, Mass., we should have particularized regarding what was said and done. In the other batch of notes, we should have said that our Friend Henry M. Haviland, of Brooklyn, read, with an appropriate introduction, the Advices from the New York Discipline, something that had not been done in the venerable building for sixty years. A granddaughter of Hannah Hoxie, the last minister of East Hoosick meeting, made appropriate remarks, and the large audience lingered long to rehearse reminiscences, and talk about memories which the occasion inspired.

On the 6th inst. a pilgrimage was made to Easton, Md., to attend the wedding of Florence A. Dixon, daughter of Robert B. Dixon. The interesting event has already been reported in these columns. We remained until First-day afternoon visiting Friends, and on that day attended the Third Haven meeting in Easton. It may be stated that what was then Southern Quarterly Meeting looms up large in the controversy over Elias Hicks in 1822. The Friends in that section were, in the main, friends of Elias, and came to his rescue when the traducers were making trouble for that venerable preacher. On the 22nd we were again in Easton. This time to attend the funeral of S. Amanda Dixon, the wife and mother in the Dixon home. On the 19th she passed away suddenly, and as gently as her spirit was kindly. It was an unusual illustration of the way household gladness may be quickly turned to grief.

On the 16th we had a rather unusual experience. At ten in the morning the pleasure of addressing the men's class in the Swarthmore Presbyterian Church was enjoyed. This company of business and professional men meet together an hour each First-day to consider in the main religious phases of current problems. It was a mentally and morally alert company, good to meet and mingle with. At 11.30 the increasingly interesting Swarthmore meeting was attended, and the evening found us at Ercildoun, when the vigorous Fallowfield Young Friends' Association met, and considered the local option question.

On the 18th an interesting and helpful meeting of the New York Advancement Committee was held. Possible missionary opportunity, some of it in New England, was considered. There are evidences of an upward tendency in some of the meetings within the bounds of New York Yearly Meeting.

Seventh-day last, the Old Pupils' Association of Abington Friends' School held its annual meeting, at which the writer delivered the address. There was a nice company present, only a few of them, by any stretch of the imagination, being "old."

The 23rd a visit was made to Concord. After the meeting for worship the Preparative Meeting was held. It was far from a sleepy gathering. There was interest and encouragement in the fact that young people occupied the clerk's desk. In the afternoon a large company assembled at a Philanthropic Meeting presided over by Charles Palmer, of Chester. The meeting considered "Two Friendly Testimonies," which being interpreted, amounted to the peace and liquor problems.

H. W. W.

If things are ever to move upward, some one must be ready to take the first step, and assume the risk of it. No one who is not willing to try charity, to try non-resistance as the saint is always willing can tell whether these methods will or will not succeed, When they do succeed, they are far more powerfully successful than force or worldly prudence. Force destroys enemies; and the best that can be said of prudence is that it keeps what we already have in safety. But non-resistance, when successful, turns enemies into friends; and charity regenerates its objects.—*William James.*

PHILANTHROPIC INTERESTS, PHILADELPHIA YEARLY MEETING.

[As reported in the *Public Ledger*, Phila., for Tenth month 24th.]

The Temperance Committee of the Philadelphia Yearly Conference, at its session yesterday morning at Fifteenth and Race Streets, considered at length the question of temperance reform, and the members manifested much interest in the subject.

The following Friends were appointed to look after temperance legislation at the coming sessions of legislative bodies:

Joel Borton and William C. Coles, for New Jersey; Joseph Flowers and Charles Palmer, for Pennsylvania; Benjamin F. Smedley and Horace Dilworth, of Delaware.

Joel Borton, in his talk on the subject, said: "The church needs arousing in this matter, not only individually, but collectively," which opinion was concurred in by many of those present.

Smoking came in for its share of denunciation, and its great prevalence at present was greatly deplored. The committee decided to publish a pamphlet on the subject, setting forth the numerous evils of the habit.

Reports were read on the work accomplished for peace and arbitration, proper publications, purity, work among women and children, prison reform, temperance and tobacco.

It was decided to send a communication to Director Clay, asking for the appointment and maintenance of more police matrons.

The meeting was presided over by Dr. Nathan Thorne, of Moorestown, N. J., and Jane Atkinson acted as secretary.

MEETING OF AMERICAN WOODBROOKERS.

The Woodbrookers in America held a meeting at the Friends' Institute, No. 20 S. Twelfth St., Philadelphia, on the evening of Tenth month 15th. The purpose of the meeting was to welcome the newly returned Woodbrookers, Walter W. Haviland, of Lansdowne, Pa; Carrol T. Brown of Westtown, Wm. J. Bradley, Jr., of Camden, N. J., and Louis J. Coffin, of Swarthmore, Pa. Caroline F. Washburn, who has also returned recently, was not able to be present.

At a business session held before the general meeting, the following officers were elected: Robert Pyle, president; James S. Hiatt, vice-president; Sarah T. Marshall, secretary, and Cassandra Platto, treasurer. The most important business was approving the report of the Social Service Committee, who since their appointment on Woodbrooke Day at Haverford School, have collected $235 and yet need $65 to carry on the work now planned. They have secured the services of Lydia C. Lewis, of Lansdowne, Pa., as paid secretary for the coming three months, and look forward to making a survey of present conditions, studying what is being done and what there is to do in the social field among Friends. The work will be started in Concord and Western Quarters.

The business being over the invited guests, who had been enjoying themselves in the Reading Room joined the Woodbrookers in the auditorium making perhaps forty in all. The speakers all bore testimony to the helpfulness of the social and spiritual atmosphere at Woodbrooke, of the inspiration they had received from Dr. Rendel Harris, the director of studies, and the happy way in which the wardeness, Mary Snowden Braithwaite, made them all feel at home.

Louis Coffin spoke of the large number of those not Friends who come to Woodbrooke for the Social Course. Carrol Brown spoke of the enthusiasm manifested in the World's Missionary Conference at Edinburgh, which it had been his privilege to attend. He said the two thoughts that dominated the Conference were unity and service; dropping doctrinal questions out of sight all the denominations were united in their desire to serve the world by spreading the Gospel message. Brief remarks were made by Wm. J. Bradley, and by Miss Ashford, an English Woodbrooker who has entered as a student at Bryn Mawr College,

Walter W. Haviland said that the same spirit prevailed at Edinburgh as at Woodbrooke; this could best be expressed in the words used here in Philadelphia by Dr. Harris a year ago: "The things that separate us are temporal, the things that unite us are eternal."

The formal exercises closed about nine o'clock and the rest of the evening was spent in social intercourse, light refreshments being served. The Woodbrookers found this the most enjoyable part of the evening, as they had so many things to talk over. Other Woodbrookers who could not be there were commiserated because they missed this good time.

The Americans now at Woodbrooke are all Pennsylvanians: Marguerite Bye of Germantown, Elizabeth Hicks of Goshen, Lawrence Birdsall of Philadelphia, Alice and Edith Jackson of Swarthmore; in addition to these who have just entered upon their studies is Margaret Jenkins of Germantown, who was at Woodbrooke last term.

ELIZABETH LLOYD.

Democracy was not predicated upon a country made up of tenement dwellers nor can it so survive. —*Lawrence Veiller in "Housing Reform."*.

HOW SHALL WE KEEP FIRST-DAY SCHOOL PUPILS INTERESTED DURING VACATION.

This question was propounded at Ocean Grove but not discussed. The easiest and most natural answer is, to dispense with vacation, but the writer knows that this is not always best. The inquiry, however, gives her a chance to express the feeling that vacations are often too long and at inopportune times. The basis of determining time and length of vacation should always depend upon the best interests of the school as a whole and not the convenience of a few individuals. If First-day schools are worth having at all, they are worth continuing during the portion of the year that an attendance can be secured. Scarcely any of the arguments which establish the wisdom of long vacations in secular schools have any bearing upon the First-day school. In the country, summer is an illogical time to close the schools. The number of available attenders is usually largest at this season, and roads are good. In some sections there is never any reason for closing, except the desire of the teachers for rest. A few places have come to this decision and hold all the year sessions. Others will do well to consider whether their vacations are well timed and of suitable length, and if the consideration opened new views of a case that has been for a long time settled, it will be well to be guided by the present day light in changing the order.

Some schools must have a vacation, others will be benefited by it, so that the question that heads this paper remains valid. There is no doubt that some kind of touch with the members of the school can often advantageously be kept. If the teacher of a class is spending time away from home, she can turn the souvenir post card craze to practical use by sending cards to her pupils from time to time. Real letters are better, but these cards require no expenditure of nervous energy. If, on the contrary, the teacher is at home and many of the class are scattered, she may invite the home-stayers to a picnic or to take a tramp with her from time to time. One man of our acquaintance took his boys to camp for a week in midsummer. Country schools, closed in winter, may have one or two socials during the vacation.

Classes may have a circulating letter begun by the teacher and sent in turn to each member of the class to add his contribution and pass on to the next. Calling at the homes of pupils to keep up intimate personal relations is good where practical. All this is troublesome, but what is not that brings continuous and satisfactory results?

The most common wholesale method of keeping up interest during vacation is to have a general picnic in midsummer, and an entertainment of some kind to fill in the space occasioned by winter vacation. This method is all right if these things are not substitutions instead of additions to more direct and individual means of holding the interest over.

It is difficult to generalize in such a way as to suit specific conditions. If anyone is interested in a specific place, and will take the trouble to send to the Secretary reasonable data as to character of community, size and make-up of school, time and length of vacation, special problems that have arisen in connection with this subject, she will be glad to discuss the question more definitely.

JANE P. RUSHMORE.

140 N. 15th St., Phila.

NOTTINGHAM FIRST-DAY SCHOOL UNION.

The semi-annual session of Nottingham First-day School Union was held at Oxford, Pa., Tenth month 8th. Five schools were represented.

Papers were prepared on the following topics: "Needs of Primary Classes," "System in First-day School Work."

Many helpful thoughts were gleaned from the papers and the discussions following. Edwin R. Buffington, of West Nottingham Meeting (Rising Sun, Md.) gave an address, "The First-day School as a Religious Factor." The thought throughout the address led those assembled to feel a greater responsibility for the training and development of the young.

R. Barclay Spicer, Editor of *Friends' Intelligencer,* was a most helpful factor in the sessions, opening up new fields of thought in our work and giving as the closing address an introduction to the study and use of the Psalms.

Some of our schools will use the material recommended in the preparation, for the use of the coming series of Lesson Leaves on that subject.

BELLE H. HAINES,

Rising Sun, Md. *Chairman.*

I am glad to express my emphatic conviction, not merely that woman is entitled to franchise, but that the logical issue of American Citizenship, as of Christian justice and morality, is certain to put the ballot in the hands of woman.

—Dr. R. Heber Newton.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TENTH MONTH 29, 1910.

"LIKE RAIN UPON THE MOWN GRASS."

It is easy to picture in our mind the meadows parched and brown when a period of drouth has followed the early mowing. They appeal to us, as the thirst of a fevered patient does, and we are sad under the hopelessness of giving drink to the suffering acres. By and by clouds come over the sky, first as sun-shades to protect from burning heat, then as fountains of refreshment to the crisped sward. The gentle showers soften the sod and open the channels to the rootlets of the grass, and find their way to the microscopic mouths open to the saving streamlets from the sky. How soon the tender growth appears, in response to the "rain upon the mown grass." Who can tell but the time of drouth and desolation has been a time of blessing, sending the rootlets deeper and deeper into the moisture of the earth, establishing them more and more securely as ministers to the countless ranks of grass-blades growing toward the sun.

It is a lesson of cheer to us when a time of spiritual drouth comes upon us. We easily fall victim to the demands or charms of the world. Sometimes it is the pursuit of riches that draws us into its relentless currents. Or it may easily be that what that world names "society" fascinates us away from the unfailing satisfactions of life. There are times when dancing may overbear our knowledge of duty. It may even be that our love for books blinds us to the needs of others close at hand. Sometimes the sorrow for our dearest dead becomes like killing frost. Or it may be our sadder fate to lose *love*, and find ourselves face to face with the problem of loving the loveless, and shining away the clouds that arrest growth as do the drouths of summer. There are many conditions that may make us like the "mown grass";—that turn our thought away from God; that make us insensible to that center of strength and comfort, which through all our feebleness and variableness remains steadfast. It is the *sense* of God that is our unfailing refuge. If only we can keep the soul enough alive to know that we are growing blind and deaf and hungry and unsatisfied, then there will come a day of revival for us, and the inner light will shine for us, and the inner voice will appeal to us; the infinite, eternal God will touch the place of access to us—his visitation truly like the "showers that water the earth."

We can find no better help in our time of need, than to saturate ourselves with the spirit of the Great Teacher who has spoken to all our hungers; than to store our memories with his words, and the words of other appointed teachers of the world. When disturbing things take possession of our thought we may forcibly displace them with the poets who "know and tell"—they will reinforce us with their assurance that

> "Earth's crammed with heaven,
> And every common bush aflame with God."

Our beleagured souls may find help in the noble psalm, "I will lift up mine eyes unto the hills." Wakeful hours of the night may be soothed by this psalm singing itself to us in the dark. What Jesus said of love, in his memorable discourse to his disciples, we may make our very own, for defense against inharmonies—"I say unto you, Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. * * Ye therefore shall be perfect, as your heavenly Father is perfect."

The drouth that threatens us, we may keep in abeyance by sending deep the rootlets of the soul into the inexhaustible springs of the Lord.

ELIZABETH POWELL BOND.

It is good to find a call "to observe the third Sunday of December of each year as Peace Sunday, or some other Sunday, if this is not convenient," signed by James L. Barton, Secretary of the American Foreign Mission Board, Boston; Arthur J. Brown, Secretary of the Presbyterian Foreign Mission Board, New York; Russell H. Conwell, The Baptist Temple, Philadelphia; Earl Cranston, Bishop of the M. E. Church, Washington; Charles F. Dole, First Unitarian Society, Jamaica Plain, Mass.; Samuel T. Dutton, Secretary of the New York Peace Society; O. P. Fitzgerald, Bishop of the M. E. Church, South, Nashville; James Cardinal Gibbons, Baltimore; Willard F. Mallalieu, Bishop M. E. Church, Au-

burndale, Mass.; Benjamin F. Trueblood, Secretary of the American Peace Society.

The call says: "The time has clearly come when people of every name and creed, of every race and nation, should heartily unite in efforts to bring about the fulfillment of the ancient prophecy, 'Peace on earth and good-will to men.'.... Surely it is high time that we should all unite in a supreme effort to find a better way of settling international contentions and disagreements than by the wicked waste of untold wealth and the wholesale slaughter of human beings. In such a crisis as this, when the movement for world arbitration and peace has made such enormous progress both among the masses of people and in the governments themselves, the religious press, the clergy of every Christian church, all leaders of religious organizations and all patriots and philanthropists ought most cordially to unite, and with earnest, persistent and wisely-directed efforts strive, in all legitimate ways, to bring about a condition of affairs that shall eventually make wars between the nations an utter impossiblity, and put a stop to this present irrational and burdensome rivalry in armaments."

The Temperance section of the Philanthropic Committee of Philadelphia Yearly Meeting, with a view to the present interest in Pennsylvania and neighboring States in the Local Option movement, adopted at its recent stated meeting, the following resolution:

"It was recommended that Friends in the various localities use their endeavors towards the election of Legislative candidates who will favor the enactment of better temperance laws.

"CHARLES PALMER,
"HANNAH G. C. PICKERING,
"Clerks."

The offer of $1,000 for the best studies of the cost of the saloons to the people of Baltimore, announced in another column, ought to bring out some valuable contributions to anti-saloon literature. The $1,000,000 a year which the city now receives from the liquor traffic under the high license law seems like a neat sum to use for various public interests. The task of the essayists will be to show what it costs the people of Baltimore to get this million dollars. If it costs more than it comes to, it is foolish, from any point of view, to let it have any weight whatever in favor of letting the liquor business alone. Some good studies of this practical phase of license may be expected.

A WORLD'S RACES CONGRESS.

The prospect of a Universal Races Congress to be held in London next July, is imposing. Support is already promised from fifty countries, and leading anthropologists and sociologists the world over are among those who have expressed their adhesion. The prime purpose of the Congress is to cultivate mutual knowledge and respect between Occidental and Oriental peoples. It is hoped that it will serve in the promotion of a fuller understanding, the friendliest feelings, and a heartier co-operation. Such aims will have the warm approval of Friends.

—*The Friend (London).*

THE AUTUMN CONFERENCE OF YOUNG FRIENDS.

The Autumn Meeting of the General Conference of Friends' Associations will be held in the Meeting House at 110 Schermerhorn St., Brooklyn, N. Y., Seventh-day, Eleventh month 19th, 1910, by invitation of New York and Brooklyn Associations. Program as follows:

MORNING SESSION, 10.30 O'CLOCK.

"Practical Work for Young Friends' Associations in Social Service," Amos J. Peaslee. Discussion, J. Byron Deacon.

"Development of Spiritual Life Among Young People," Hannah Clothier Hull. Discussion, Carolena M. Wood and Horace Jenkins.

AFTERNOON SESSION, 2.30 O'CLOCK.

"Social Service in Rural Communities," Dr. Rufus M. Jones. Discussion, Emma Lippincott Higgins.

TRANSPORTATION NOTE.—Trains leave Broad Street Station and Reading Terminal, Philadelphia, at 8 a. m. Round trip $4.00. Pilgrimages to the out-lying meetings are planned for First-day, as this is to be a "week-end conference," and Brooklyn friends desire all delegates who possibly can, to stay over. New York, Brooklyn, Flushing, Westbury, Jericho, Purchase, Plainfield and White Plains are the meetings within reach. For further particulars concerning this matter, address J. Barnard Walton, 770 St. Nicholas Ave., New York City, N. Y.

Women's natural task of child-bearing places them in the first fighting line. The essence of military service is the risking of life and the endurance of hardship for the general good. Surely if the long, irksome months ending in pain and danger which go to the making of every citizen were summed up, the grand total of devotion would be with the woman, and not with the man—even in wartime. —*Flora Annie Steele.*

GENEROUS PRIZES FOR ANTI-SALOON ESSAYS.

At a meeting of the headquarters committee of the Anti-Saloon League of Maryland on the 17th, it was announced that through the interest and liberality of residents of Maryland the league's original offer of $100 for the best essay on what high license costs Baltimore, has been increased to $1,000. In consideration of this the time has been extended three months—to Fourth month 1, 1911—and the maximum word limit has been doubled.

The headquarters committee adopted the following official offer:

"The Anti-Saloon League of Maryland, by virtue of special contributions for that purpose, offers $1,000 in essay prizes, as follows: A first prize of $500 for the best essay and three additional prizes of $250, $150 and $100, respectively, for the three next best essays on:

What it costs the people of Baltimore (1) *morally,* (2) *physically,* (3) *mentally,* (4) *financially, and* (5) *industrially to secure the* $1,000,000 *a year which the city now receives from the liquor traffic under the high license law.*

"The contest is open to any person anywhere except salaried employes of the Anti-Saloon League of Maryland. Essays must not exceed 5,000 words. Each number expressed in figures will count as one word. The number of words must be indicated, and, other things being equal, brevity will be considered in making the award. Facts will count for more than mere argument. Essays must be typewritten, double spaced, with ample margin, on one side of plain white paper, 8½ by 11 inches, with the name and address of the writer securely attached in a sealed envelope.

"Essays must be received, postage fully prepaid, by Rev. Dr. J. F. Heisse, chairman of the headquarters committee, at the league office, 801 American Building, Baltimore, on or before April 1, 1911. All essays shall become the property of the league. The decision will be made by the headquarters committee of the Anti-Saloon League or by judges designated by them, and will be announced and the prizes paid as soon as the essays can be examined and a decision reached."

When Luther, in his immense manly way, swept off by a stroke of his hand the very notion of a debit and credit account kept with individuals by the Almighty, he stretched the soul's imagination and saved theology from puerility.

—*William James.*

A LARGER HOME FOR THE AGED BLIND.

It was discovered a few years ago that while ample provision is made in Philadelphia for teaching the blind there was no Home for old blind people. None of the Homes for the Aged will admit persons who are blind, though they sometimes retain those who become blind after admission.

To meet this need the Chapin Memorial Home for Aged Blind was opened at 2139 N. Stanley St. (31st and Diamond). This Home is so small that already there are several waiting for admission who cannot be accommodated, and efforts are being made to raise more money and move the Home into a larger building. It has been carried on thus far very largely through the efforts of those who are themselves blind.

The Home had a Donation Day on the 17th; those who did not get there may send contributions to the treasurer, W. Bruce Barrow. A Fair for the benefit of this Home will be held in the Y. F. A. Auditorium, 15th and Cherry Streets, on Eleventh month 17th, 18th and 19th. Contributions of all kinds will be gladly received by Irene Mather Woodward, 3701 Walnut St., Philadelphia.

SLAVERY IN PORTUGUESE ISLANDS.

[Editorial in *The Friend* (London).]

Notwithstanding the hopeful tone of Sir Edward Grey, in his reply to a recent deputation on the subject of slave labor on the Portuguese cocoa plantations of S. Thomé and Principe, the need remains to quicken public opinion on the subject of the traffic in human beings that still proceeds between the mainland and those islands. The *African Mail* of last week contains sad disclosures respecting the treatment of the laborers on the smaller of the two islands. Dr. Raposo, for some years magistrate and acting judge on Principe, who has recently returned to Lisbon, describes the system in vogue there as "intolerable, because it gives rise to abuses of all kinds." Many of the men and women laborers are brutally treated, and they are practically prisoners, for only compulsion keeps them on the island when their five years have expired. Dr. Raposo tells of numerous flights and attempted flights, and says suicides are very common. These are facts vouched for, not by a foreigner but by a Portuguese magistrate. They strongly support the attitude taken by the Portuguese ex-Governor of Angola, Captain Courceiro, whose frank criticisms of the S. Thomé system of contract labor were recently quoted in these pages.

Attempts to whitewash the action of the Portuguese planters continue, as shown by our friend Georgina King Lewis in the quotations (in her new booklet) [Slavery in the Twentieth Century. London. Headly Bros., 2d; for distribution 1d.] from a book just published in Portugal. In this book we are told of the "fatherly interest shown" by the planters towards the laborers in the islands, who are "the envy of many workmen in Europe." It is stated that the engagement of laborers is "carried out under rules which fully recognize the rights of the natives as free citizens," and even that when the colored people do know the location of their native villages, "they feign ignorance, fearing that they may be compelled to return thither"! At the same time, the Portuguese author indicates the necessity of "coercive measures," "that the natives living in idleness be made to work by violent means, if kindness does not avail." Against such coercion Englishmen have protested and will continue to protest. The remedy lies with Portugal, hers is the prime power of interference; but as Georgina King Lewis says, "in all such matters only public opinion far and wide will avail to remove this blot on European civilization."

LETTERS FROM THE SOUTH.

FROM SCHOFIELD SCHOOL.

On the 4th of this month it was 45 years since my dear mother gave me her blessing to come to this State to teach those who were in need. We were on Wadmalaw Island on this coast, where there was a mail about once in two weeks. The Superintendent had been north and begged for clothing, as a four years' war had left them with only rags. When a man came to get something to wrap a man in before burial we gave the only available thing, an old calico skirt. Asking what the man died from? "Small-pox ma'am," and then for weeks we nursed the colored troops, their white officers having business elsewhere, through that disease.

Going into a room to take some breakfast I found one had gone beyond our care during night, and the other three did not know it. We need the "poor with us always" that we may learn gratitude and thankfulness.

There is a woman in the Home (whiter than I am) who is always in suffering, and when we said, "Ellen, you living yet?" replied, "I trust the Lord and pray to him to keep me to my present mind that I may serve him, and I beg him hourly to show me what to do *before I go.*"

An old student is at work in Florida to pay her sister's way here until she graduates in June, then the one here will put her through, and when this is done, they plan to take two rooms in a small new town and one will do cane-seating and the other shoe-mending and making.

Aiken, S. C. M. S.

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—The Friends' Association met in the Meeting House, Tenth month 14th. Opening scripture reading was given by Charles Palmer. "Bayard Taylor" was the subject for the evening. A sketch of his life was given by Alfred Stevenson. "Bayard Taylor as a Traveller," by William Baker. "Bayard Taylor as a Poet," by Anna Wood. Recitation, "The Song of the Camp," was beautifully rendered by Lillian Hewes. "Bayard Taylor as a Novelist," by Dora A. Gilbert. Joseph Paschall gave a very full and delightful synopsis of "The Story of Kennett." In the swift journeyings of Sandy Flash from Chester to Kennett, he pointed out many familiar places to his hearers. The next meeting will be a social at the home of Howard Martin. A. B. S.

PHILADELPHIA, PA.—The regular meeting of the Young Friends' Association was held Tenth month 10th, 1910. A letter from the Philomusean Club was read, asking for our co-operation in a movement in the interest of a reconstructed Fourth of July by sending two delegates to a Conference to be held at an early date. The meeting approved our taking such part and as delegates the following were appointed: William D. Yarnall and Mary A. Gilby.

The program for the evening consisted of a number of the old songs sung by a chorus of our members and their friends. Interspersed with these, Nellie Hagner gave two delightful piano solos. Estella J. Brinton recited "Naughty Zell," Isabel Fogg, "The Raggety Man."

Refreshments and friendly intermingling helped to make it a very pleasant opening for our year's work. MARY R. WALTON.

PLAINFIELD, N. J.—The first meeting of the Friends' Association for the season of 1910-1911 was held at the meeting-house on Sixth-day evening, Tenth month 7th.

Clarence B. Vail, the newly appointed president, and Ella Lippincott Williams, secretary, took their places. The president named three members, who, with the officers of the Association, should constitute an Executive Committee for the year. He

suggested that the husbands or wives should be included in the committee, which was adopted.

As no regular program had been prepared the recent conference at Ocean Grove was reviewed by those present who had attended, many interesting points being touched on.

After due consideration it was decided that greater interest was manifest in the Association when its meetings were held at the homes of the members.

After roll call and a few moments of silence we adjourned to meet at the home of Edward D. and Sadie Conrow Hutchinson on the first Sixth-day in Eleventh month.

MARGARET T. VAIL.

QUAKERTOWN, PA.—The Friends' Association met at the home of Joel and Ella Ball with seventeen in attendance. In the absence of Dr. W. H. Meredith, the vice-president, Harvey S. Johnson conducted the meeting. The minutes of the last meeting were approved. The Secretary read two communications in reference to the General Conference of Friends' Associations to be held Eleventh month 19th, in Brooklyn. Delegates were appointed to attend. Mary Kitchen then read Dr. O. Edward Janney's Conference paper upon the "Upbuilding of a Religious Society," which called out some discussion, one member taking exception to the suggestion that pre-arranged messages, original or selected, could be presented at a real Friends' Meeting. Our Association meeting was a very live one in consequence of the expressions that this discussion brought out. "Consider where you are *not* hit," and "The way to cast out evil is to turn to the good," was a lesson brought out by Melvina Johnson. "Make a Happy Noise" was given by H. M. Penrose, and "The Best Way," by Irene Meredith. "The Aeroplane," by Ella Ball, was a clever piece of imagery. Some of the discussions in the *Intelligencer* upon Dr. Janney's paper, were read by Eleanor Foulke. Frank Ball read a short article upon the difference between the Shaker and the Quaker faith. Annie B. Roberts was appointed to read the next Conference paper, and the Association was invited to meet at the home of Dr. and Irene Meredith, Eleventh month 17th, 1910.

The Congressional Library at Washington, the finest library building in the world, was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat.

—*Poster of New York Peace Society.*

OCTOBER.

I oft have met her slowly wondering
  Beside a leafy stream, her locks blown wild,
Her cheeks a hectic flush, more fair than Spring,
  As if on her the sumach copse had smiled.
Or I have seen her sitting tall and brown,—
  Her gentle eyes with foolish weeping dim,—
    Beneath a twisted oak from whose red leaves
She wound great drowsy wreaths and cast them down;
  The west wind in her hair, that made it swim
    Far out behind, deep as the rustling sheaves.

Or in the hill-lands I have often seen
  The marvel of her passage; glimpses faint
Of glimmering woods that glanced the hills between
  Like Indian faces, fierce with forest paint.
Or I have met her 'twixt two beechen hills,
  Within a dingled valley near a fall,
    Held in her nut-brown hand one cardinal flower;
Or wading dimly where the leaf-dammed rills
  Went babbling through the wild wood's arrased hall,
    Where burned the beech and maples glared their power.

Or I have met her by some ruined mill,
  Where trailed the crimson creeper, serpentine,
On fallen leaves that stirred and rustled chill,
  And watched her swinging in the wild-grape vine.
While Beauty, sad among the vales and mountains,
  More sad than death, or all that death can teach,
    Dreamed of decay and stretched appealing arms,
Where splashed the murmur of the forest's fountains;
  With all her loveliness did she beseech,
    And all the sorrow of her wildwood charms.

Once only in a hollow, girt with trees,
  A-dream amid wild asters filled with rain,
I glimpsed her cheeks red-berried by the breeze,
  In her dark eyes the night's sidereal stain.
And once upon an orchard's tangled path,
  Where all the golden-rod had turned to brown,
    Where russets rolled and leaves were sweet of breath,
I have beheld her 'mid her aftermath
  Of blossoms standing, in her gypsy gown,
    Within her gaze the deeps of life and death.

MADISON CAWEIN.

BIRTHS.

BOND.—On Eighth month 18th, at Clarksboro, N. J., to Edward L. and Hannah L. Bond, a son.

DORISS.—Ninth month 8th, to John W. and Anna D. Pancoast Doriss, a son, whose name is John William Doriss.

ROBERTS.—Tenth month 16th, to Elizabeth Page Hooton and Horace Roberts, a son, named Walter Hooton Roberts.

MARRIAGES.

CONROW—SCARLETT.—At the home of the bride, on Tenth month 5th, 1910, under care of the Monthly Meeting of Friends of Philadelphia of which both are members, Wilbur Biddle, son of the late Howard Fairfax and Elizabeth Biddle Conrow, of Germantown, Pa., and Luda Willoughby, daughter of Joseph and Anne E. B. Scarlett, of West Philadelphia.

EASTWICK—TREGO.—On Fourth-day, Tenth month 19th, 1910, Estelle Trego, daughter of Mr. and Mrs. William H. Stinson, of Glenwood, Howard Co., Md., and Andrew Maurice Eastwick, son of Andrew M. and Martha M. Eastwick, of Philadelphia.

ROBERTS—CHAMBERS.—Robert French Roberts, of Baltimore, son of the late Josiah and Lydia Roberts, and Isabel, daughter of Mary P. and Cyrus Chambers, Jr., of Overbrook, Pa., were married on Fifth-day, Tenth month 20th, 1910, at the home of the bride's parents. The marriage was under the care of the Monthly Meeting of Friends of Philadelphia.

STRINGHAM—HELLER.—At home of the bride's parents, Tenth month 19th, 1910, Eugene Homer Stringham, son of John and Annie E. Stringham, of Glen Cove, N. Y., and Eleanor Caroline, daughter of Mr. and Mrs. Henry William Heller, of Philadelphia.

WHITE—LEWIS.—At Friends' Meeting House, Park Place and Laurens St., Baltimore, Md., Tenth month 1st, 1910, under care of Baltimore Monthly Meeting, Barclay White, of Lansdowne, Pa., son of Howard and Helen Comly White, and Edith S. Lewis, of Baltimore, daughter of Louis and Annie Lovegrove Lewis.

DEATHS.

BALDWIN.—Tenth month 4th, 1910, suddenly, by an explosion, near Fernwood, Pa., J. Erskine, son of Richard J. and Sarah W. Baldwin, of Chadd's Ford, Pa., in his 28th year; a member of Concord Meeting. Surviving him besides his parents are the following brothers and sisters: Mary B., wife of William P. Temple, Concordville; Thomas B. T., Chadd's Ford; Helen B., wife of William H. Walker, Kennett Square; Florence B., wife of John L. Passmore, Media, and R. Lindley, Chadd's Ford.

A friend writes in the West Chester *Local News* as a memorial to him:

"It is hard to leave him in the cold, cold earth upon the hills of Bradford, now crowned in autumn glory, but there will e'er seem to hover over us wherever we be his spirit. His politeness was an example to all. He was gentle wherever you met him, on the diamond, around the camp-fire, the works, the store, or any place. His first thoughts were for his parents at home, he always giving a helping hand. How beautiful that he should leave us just as the harvest was over and just as the hills were covered by the reddened hues and tints of Autumn. He was fond of walking and had with companions tramped over all of Chester and Delaware Counties, always seeing the poetry of the running brooks and flower bedecked roadsides."

His bereaved family have the heartfelt sympathy of all in this terrible hour of affliction.

"Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise."

DIXON.—At North Bend, near Easton, Md., on Fourth-day, Tenth month 19th, 1910, Sarah Amanda Amoss, wife of Robert B. Dixon, aged 74 years, 1 month and 16 days.

Stricken with apoplexy while extending a morning greeting to the loved husband, she lived but a few hours, and passed into the higher life as if to peaceful sleep, with a smile of welcome upon her lips. Besides her husband, to whom she had been a helpmeet in the truest sense for nearly half a century, there survive six childen, James Dixon, of Easton, Md.; Mary Garrett, wife of J. Kemp Bartlett; Laura Lee, wife of William T. Norris; William Amoss Dixon, and Florence Amoss, wife of Frederick A. Levering, Jr., all of Baltimore, and Roberta Bartlett, wife of A. Mitchell Palmer, of Stroudsburg, Pa.

She was the daughter of William Lee and Abigail J. Amoss, of Harford County, Md., and came from a long line of sincere and active workers in the Society of Friends. Her great grandfather, William Amoss, the founder of Fallston Meeting, and a famous minister in his time, resigned from the military service of his state in order to take up the work of preaching the Quaker faith. A loving wife, she was no less loved by a devoted husband; as mother, showing all the beautiful virtues of true motherhood, her memory is cherished to-day by children who owe to her Christian precept and faithful example the best traits of their own character. She went through life radiating sunshine and happiness upon all with whom she came in contact, and the sweet kindliness of her Christian character and the unobtrusive love and charity which marked her life, brought light into darkened places, not only for those near and dear to her, but also for strangers who stood in need of the evidences of her love. She was active and influential in the founding of the Home for Aged Women, at Easton, and was its president until enfeebled health compelled her to give up its active management. This worthy charity, bringing comfort and happiness to those in need in the closing years of life's journey, will stand as a lasting monument to her unselfish devotion to the welfare of others. Missed from the home and the community she must ever be, as long as memory lasts, but the loss of her physical presence carries with it the knowledge that to those inspired by her life the world was better for her living; while to her has come the full reward of a life spent in exemplifying the truest love of God—the constant doing of good to others.

FREEMAN.—Ninth month 24th, at his home, Orchard Park, N. Y., Elias Hicks, youngest son of the late Elisha and Mary Varney Freeman. He leaves a widow and three daughters; was a life-long member of the Society of Friends, a devoted husband and loving father.

MOORE.—At Sea Bright, N. J., Tenth month 7th, 1910, Edith Georgiana, only child of George H. and Edith Owen Moore, aged fourteen months; granddaughter of Joseph T. Moore of Sandy Spring, Md.

SHAW.—At Quakertown, Pa., on Ninth month 24th, 1910, Edward Shaw, aged 75 years 4 days; a life-long member of Richland Monthly Meeting.

TAYLOR.—In Germantown Hospital, on the evening of Tenth month 12th, William Taylor peacefully passed to rest after eleven long weeks of patient endurance and submission. A most sorrowful accident, a fall in Seventh month, which resulted in a broken limb, was the cause. A large gathering of sorrowing relatives and friends assembled at his late home on afternoon of the 15th, at which several friends gave utterance to words of a kind and comforting nature. He was a birth-right member of the Society of Friends. He was in his 73rd year, was the son of Joseph and Anna Betts Taylor and was formerly from Bucks Co., Pa., where he lived most of his life. Of late was a member of 15th and Race Streets Meeting, and resided the past year at Friends' Boarding Home, 6300 Greene Street, Germantown, Philadelphia.

WALKER.—In Philadelphia, Tenth month 19th, 1910, Dr. James Baynes Walker, aged 64 years; a member of the Monthly Meeting of Friends held at Race Street. A sketch of his valuable life will be given later.

NOTES AND ANNOUNCEMENTS.

An adjourned meeting of the sub-committee on Colored People, of Philadelphia Yearly Meeting Philanthropic Committee, is called for Seventh-day, Eleventh month 5th, at 10 a. m., in room No. 1, Race Street Meeting House, Philadelphia. SUSANNA M. GASKILL, *Clerk.*

The memorial of Phebe Anne Thorne, published by direction of New York Yearly Meeting, is ready for distribution. Copies may be obtained from William L. Jenkins, 221 E. 15th Street, New York City.

A Friend writes: "Although it is a little late, yet I have been requested to report our Circular Meeting here at Fallowfield Meeting House, in Ercildoun, Pa., held on the afternoon of Tenth month 9th, 1910. We had a good attendance; and Joel Borton, of New Jersey, preached a powerful and practical sermon in which he emphasized the importance of applying Christianity to our every-day transactions, as well as to politics. It was full of good, spiritual teaching and embodied much food for thought. Dr. Palmer followed with some good, logical remarks.

The 15th of this month was the 77th birthday of Elwood Trueblood. He has for several years now been confined to his home in the country, a few miles from Salem, Ind., being almost blind. In former years he was regularly in attendance at the Quarterly and Yearly Meetings of his section, travelling many miles to reach them. Many Friends, also, have met him at Conferences when held in the west. A line of remembrance if sent to Salem, Ind., would reach him.

The Central Executive Meeting of Friends, of Chicago, Ill., which hitherto has met in Room 603, Athenaeum Building, 26 E. Van Buren St., will meet hereafter, beginning Tenth month 23rd, 1910, in Room 506, Fine Arts Building, 203 Michigan Ave., at 11 a. m.

The members of the Young People's class in the Race Street First-day school are much interested in a study of President Eliot's address, "The Religion of the Future," under the leadership of Emma Waln.

The following letter, written by a colored woman to a northern lady, who is paying her daughter's way in Schofield School, came to Martha Schofield's notice the other day:

"I received your long and nicely ritten letter. When my husband brought it to me I was ironing, but amediately stopt. It was such a shock to me, I felt as though I had received a new birth in Christ. * * *

"We are still farming for a living. We are trying to raise cotton, corn, peas and potatoes, but we have had a very onfavorable season for growing crops this spring. I had forgotten to tel you that we are trying to raise some cain too also some poultries swines and cattles but we are not able for to purchase a home as yet. Now I will tel you something about the childrons I have seven head 4 boys and 3 girls. We are trying to train them how to farm. I never will forget how I was train at Schofield School. I trains the girls how to wash scrub cook iron and mend clothes."

* * * *

The beginning of this letter made Martha Schofield recall her first year South.

Her cook came to her one day and asked her to write a letter to her lover. M. S. felt quite capable and wrote one that delighted the cook, but when M. S. said, "Have you anything else to say"—the cook replied, "No, only to ask him to please excuse the bad hand write."

Schofield School opened Tenth month 4th, with a fair promise for a full year. Contributions have been coming in slowly, however, and it is always hardest to pay the first months' salaries to teachers and foremen.

SWARTHMORE COLLEGE NOTES.

Professor Asa S. Boyd, the well-known instructor in Memory Cultivation, gave a talk in Collection Hall last week. He spoke of the value of a well trained memory, and offered to give Swarthmore students the opportunity to gain a little systematized and useful knowledge of this important subject. Accordingly, a large class of from forty to fifty students has been formed. Prof. Boyd will meet this class five times. At the end of this series of

lectures he declares, each member of the class will have acquired all the knowledge necessary for the dvelopment of an accurate and serviceable memory.

The Delphic Literary Society initiated the following Freshmen into their organization: Raymond Bye, W. Russell Green, Clayton I. Rogers and Edward Cox.

The Eunomians have elected the following new members: William Worth, William Soyars, Edwin Lucas and Albert Strang.

The football game between Swarthmore and Delaware resulted in the easy defeat of the latter by the score of 27-0. Although the Delaware men declared that they had the best eleven in their history, their team did not threaten Swarthmore's goal at any stage of the game. Eberle scored two touchdowns and Geig and Durborow, one each. One of the features of the game was a beautiful drop kick from the thirty-five yard line, scored by Perkins. Capt. Taylor punted well for Delaware and kept his men working hard until the finish.

The second game of the Sophomore-Freshmen series was won by the Sophomores, 11-6. This is the first time in three years that a Freshman class has scored.

Dr. Horatio Dresser, of Harvard, presented some excellent thoughts in meeting last First-day. He emphasized the importance of each one, studying himself so as to attain his maximum efficiency in this life's work.

Next week John N. Carr, Superintendent of Schools of Bayonne, N. J., will attend meeting. W. R. T.

CALENDAR

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, at 119 S. Second Street, at 10.30 a. m. every First-day.

—The First-day meeting at Swarthmore, Pa., is now held at 11.30 a. m.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

TENTH MONTH 29TH (7TH-DAY).

—Westbury Quarterly Meeting at Flushing, Long Island, N. Y., at 10.30 a. m. In the afternoon, under the auspices of the Philanthropic Committee, Charles B. Stover, President of the Park Board, will speak on "Parks and Playgrounds." We feel very fortunate in securing him and hope for a large attendance.

TENTH MONTH 30TH (1ST-DAY).

—Hockessin, Del., Young Friends' Association, at the Meeting House, at 2.30 p. m.

—At Home of Aged and Infirm Colored People, 44th Street and Girard Avenue, meeting for worship, attended by Friends of both branches, at 3 p. m.

—Swarthmore Meeting, Swarthmore, Pa. John W. Carr, Superintendent of Schools, Bayonne, N. J., is expected to attend.

—At Old Kennett, at 10 a. m., Hannah Thompson, of Wilmington, Del., expects to be present.

—At Woodstown, N. J., Daniel Batchellor will be present at the meeting and First-day school. He will address the children on Temperance.

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Baltimore Yearly Meeting 1910

Lodging Accommodations at Park Ave. Meeting House, Baltimore

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting House, are informed that the rooms will be ready for occupancy on Sixth-day, the 28th of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations. Address, *Sarah S. Corse,* 2640 N. Calvert St., Baltimore, Md.

In compliance with the arrangements made in 1901, Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

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TENTH MONTH 31ST (2ND-DAY).

—Baltimore Yearly Meeting in Baltimore, Md., at 10 a. m. Meeting of Ministers and Elders, Seventh-day before at 11 a. m.

—In Phila., at New Century Drawing Rooms, 124 S. 12th St., address on "The Educational Value of Participation in Political Life," by Earl Barnes, under auspices of Ward Equal Suffrage Leagues of Phila.

ELEVENTH MO. 1ST (3RD-DAY).

—Concord Quarterly Meeting at Darby, Pa., at 10 a. m. Ministers and Elders day before at 2 p. m.

ELEVENTH MO. 2D (4TH-DAY).

—Purchase Quarterly Meeting at Chappaqua, N. Y. at 11 a. m. Meeting for Ministry and Counsel the same day at 10 a. m. Friends' Association in the afternoon, subject "The International Congress of Religious Liberals." Jesse H. Holmes expects to be in attendance. Trains will be met leaving New York 7 55 and 8.49 a. m. also train from the north reaching Chappaqua 9.15 a. m.

ELEVENTH MO. 4TH (6TH-DAY).

—Diligent Circle of King's Daughters, Philadelphia, will hold a cake and candy sale at Glenn Hall, 555 N. 17th Street.

—Friends' Ass'n of Plainfield, N. J., at home of Edward D. and Sadie Conrow Hutchinson.

ELEVENTH MO. 5TH (7TH-DAY).

—Stillwater Half-yearly Meeting at Richland Meeting house, Quaker City, O.

ELEVENTH MO. 6TH (1ST-DAY).

—At Chichester Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

ELEVENTH MO. 7TH (2ND-DAY).

—Nine Partners' Half Yearly Meeting at Moore's Mills, N. Y.

ELEVENTH MO. 10TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, Philadelphia, Pa.

—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., at 10.30 a. m. There will be a meeting at 3 p. m., under care of Philanthropic Committee. Meeting for Ministry and Counsel Sixth-day at 10 a. m., before the meeting for worship. Visiting Friends will find it convenient to attend these meetings on their way to the General Conference of Y. F. A. in Brooklyn on the 19th.

ELEVENTH MO. 12TH (7TH-DAY).

—First-day schools of Philadelphia Yearly Meeting, autumn meeting of the Association, at Race Street, Philadelphia, at 10 a. m. and 2 p. m.

ELEVENTH MO. 19TH (7TH-DAY).

—Young Friends' Association Conference in Brooklyn. Papers and Discussions on "Social Service Among Ourselves" by Hannah Clothier Hull, Rufus M. Jones, Amos Peaslee, Carolena Wood, Horace C. Jenkins, Emma Higgins and others. Morning 10.30, afternoon 2.30.

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And happy college! For its share,
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—*Frederic Rowland Marvin.*

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Any one desiring any of the following pamphlets or booklets can obtain them from the Secretary of the Committee for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia. Persons ordering by mail will please enclose stamps to cover the postage.

The Teacher as a Missionary of Peace.—Andrew Stevenson.
Naval and Military Expansion.—Jesse H. Holmes.
Disarmament of Nations.—George Dana Boardman.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
Tri-State Liquor Conditions.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
Views and Testimonies of Friends.—Conversation on Doctrine.—Reprinted. From *Friends' Intelligencer.*
Fellowship in Religion.—Henry W. Wilbur.
Present-day Religion.—Martin G. Brumbaugh, Henry W. Wilbur.
The Friend and His Message.—John William Graham.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Belief of Friends as One of Them Interprets It—Elizabeth Lloyd
Friendly Fundamentals.—Henry W. Wilbur.
Christianity as Friends See It.—Edward B. Rawson.
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"Mad Shepherds and other Human Studies," by L. P. Jacks, the editor of *The Hibbert Journal*, is a record of talks by original rustic characters in an English countryside. His hero is "Snarley Bob," whose rich vein of native wisdom and homely wit furnishes many a good page. Thus, of the Bible, Bob said. "Well, that's a good old book, but there's some things in it that's no good to anybody—*except to talkin' men.*"

"Who are they?" I said.

"Why, folks as doesn't understand things, but only likes to talk about 'em: parsons—at least, more nor half on 'em....There's was once a Salvation Army man as come and asked me if I accepted the Gospel, 'Yes, my lad,' I sez; 'I've accepted it—but only as a thing to *smoke*, not as a thing to go *bangin' about*. Put your drums in the cupboard, my lad,' I sez; 'and put the Gospel in your pipe, and you'll be a wiser man.'

"As for all this 'ere argle-bargling about them big things, *there's nowt in it*, you take my word for that!"

For how many of us does the old canny shepherd speak in this last candid opinion! (N. Y.: Holt & Co.)

"The Home Comers," by Winifred Kirkland, was first published as a serial in *Youth's Companion*. It is a story of life on a farm among the Pennsylvania hills. The central figure of the story is a dear little grandmother. Her only son studied medicine, went to the far west to practice, and there found himself a wife. Four children were born whom the little grandmother yearned over all the more because she had never seen them. Both parents died and the children were cared for by the mother's relatives because the hillside farm did not yield enough to support them. Then a relative left the grandmother a legacy of $3,000. She at once wrote for all the children to come to her, and they came because they wanted to be together. The story then tells how children who were used to city ways gradually learned to love the simple life of the farm, and of the chagrin felt by the oldest daughter when she found that the boys and girls of the country academy knew many things not taught in the fashionable city school. It is a clean, wholesome story and no one can read it without feeling that the grandmother was a very brave little woman. (Houghton & Mifflin, Boston, Mass. Price, $1.20.)

BOOK NOTES.

An excellent selection, "Poems of Alfred Lord Tennyson," is edited by T. Herbert Warren, President of Magdalen College, Oxford. In the course of his prefatory essay, he says Tennyson "told me himself that the times when he was young were 'narrow times, narrow spiritually, narrow politically.' He saw them open out, he moved on with them, with the expansion of England, with the liberation of the modern world....He held that the world by a slow aeonian movement of evolution was ever bettering itself and moving toward one far-off divine event." (Oxford University Press.)

William De Morgan has created a large circle of readers for his fine novels. In his new volume, "An Affair of Dishonor," he turns from the present, to portray the stirring days of the Restoration. We miss the author's keen and humorous pictures of contemporary English gentry, and his wonderful reproduction of the quaint cockney speech of the London slums; yet there is an old-fashioned diction and a certain movement not found in the longer tales of this author. (Henry Holt & Co.)

A delightful book of nature poetry is "The Time of the Singing of Birds," wherein the chief poems of English authors concerning the birds, are collected. Here are represented Matthew Arnold, Blake, Burns, Chaucer, Coleridge, James I, Keats, Milton, Rossetti, Shakespeare, Shelley, Sidney, Tennyson and Wordsworth; with various minor poets. The little book is choicely printed, and is a fit companion for a walk in the fields or for fireside reading when the birds have flown southward. A pleasant feature is the printing of a line or two, from some other bird-poem, at the top of each page of the book; thus, above Keats' "Thrush's Song" are the lines:

"And the thrush sings sweet as an untaught bard
Whose voice is a flute and whose heart a flame;"

above Tabb's "The Petrel" are the lines,

"Over the meadows that blossom and wither
Rings but the note of a sea-bird's song;"

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"No other book [than the Bible] in the world has had such a strange vitality, such an out-going power of influence and inspiration."—*Henry Van Dyke in the Century.*

The Commencement Bulletin of The Pennsylvania State College contains addresses by Dr. S. F. Weber, of Louisiana on "The Function of the American High School" and on "Know Your Physician" by John H. Jones, of Pittsburg. The President's statement shows the growth of the State College in the number of students and the work it is doing for the betterment of the people through its agricultural trains, its mining institutes and its apprentice schools in various cities. The pamphlet also contains the proceedings of a conference of High School Principles of the state called to consider the relations between the public schools and the college. A copy of the bulletin may be obtained by addressing the Registrar, State College, Pa.

It was impossible for any one who attended the tenth biennial of the General Federation [of women's clubs] at Cincinnati this year not to be deeply impressed with two facts: one of these was the directness, the businesslike methods and the willingness to work displayed by the major part of the women assembled, the other, and the more important, was the really extraordinary democracy of the movement.—*Hildegarde Hawthorne in the Century.*

The November *Century* marks the fortieth anniversary number of the magazine, and contains twenty pages of text and pictures, showing some of the magazine's more notable contributions to the progress of illustration during its history. There is be also "A Retrospect of the Century" under "Topics of the Times."

The issue contains also "The Great Modern Hospital," by Dr. W. Gilman Thompson, of Cornell University Medical College, New York City.

Facts in regard to State Prohibition, to the Local Option Movement, to the falling off in America of the beverage use of alcoholics and the various agencies that have contributed to it will be treated in "The Advance of the Water Wagon," by Dr. Henry Smith Williams, author of "Alcohol."

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 5, 1910.

Martha J Warner
Elwood

The Autumn Meeting of the General Conference of Friends' Associations.

will be held in the Meeting House at 110 Schermerhorn St., Brooklyn, N. Y., Seventh-day, Eleventh month 19th, 1910, by invitation of New York and Brooklyn Associations. Program as follows:

MORNING SESSION, 10.30 O'CLOCK.

"Practical Work for Young Friends' Associations in Social Service," Amos J. Peaslee. Discussion, J. Byron Deacon.

"Development of Spiritual Life Among Young People," Hannah Clothier Hull. Discussion, Carolena M. Wood and Horace Jenkins.

AFTERNOON SESSION, 2.30 O'CLOCK.

"Social Service in Rural Communities," Dr. Rufus M. Jones. Discussion, Emma Lippincott Higgins.

TRANSPORTATION NOTE.

Trains leave both Broad St. Station and Reading Terminal, Phila., at 8 a. m. Round trip $4.00. Pilgrimages to the out-lying meetings are planned for First-day, as this is to be a "week-end conference," and Brooklyn friends desire all delegates, who possibly can, to stay over. New York, Brooklyn, Flushing, Westbury, Jericho, Purchase, Plainfield and White Plains are the meetings within reach. For further particulars concerning this matter, address J. Barnard Walton, 770 St. Nicholas Ave., New York City, N. Y.

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Continued on page iii.

Genealogist ELIZABETH B. SATTERTHWATE, 52 N. Stockton St., Trenton, N. J.

The Annual Meeting of the Stockholders of the Buck Hill Falls Company, will be held Eleventh month 16th, 1910, at 2 o'clock p. m., in the Auditorium (3rd Floor) of the Young Friends' Association Building, N. W. Cor. 15th and Cherry Streets, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, ELEVENTH MONTH 5, 1910.

Volume LXVII. Number 45.

It was personality which made the old Friends so strong to do the work they were called to—their charity, integrity, and dependence on the guidance of the Spirit—and it is the way each one of us lives our own life that will determine the strength of our message.

ELIZABETH FOX HOWARD.

THE LIFE AND THE LIGHT.

We consider bibles and religions divine—I do not say they are not divine;
I say they have all grown out of you, and may grow out of you still;
It is not they who give the life—it is you who give the life;
Leaves are not more shed from the trees, or trees from the earth, than they are shed out of you.

—*Whitman.*

THE IDEAL MEETING.

[An Editorial from *The British Friend.*]

Our Meetings for Worship are the centre of our life as a Society, and ought to be the principal means of making known our Message, and extending our Fellowship, beyond the bounds of our present membership. If we are to learn how, by the power of God, to make them what they ought to be, it is of the first importance that we should have clearly before us the ideal at which we have got to aim. It is not our concern in this short article to cover the whole ground, but to point out one or two features of the true ideal which, in many discussions about Worship and Ministry, seem to us to be often overlooked.

The first point concerns the *personnel* of a congregation. That is hardly an ideal meeting in which all, or nearly all, the assembled company resemble one another in age, social position, education, or spiritual experience. Such a gathering is likely to become a "happy family" in which anyone who comes in from the outside is very apt to feel strange and uncomfortable—even if, which cannot always be said, there is no real want of cordiality and outreaching love on the part of the worshippers. In the ideal meeting there will be people of very varying conditions, social, mental and spiritual. The bulk will probably be persons of busy lives, in the office, the workshop, the school, the home, who need all the help that can possibly be afforded them to lay aside for a time the pressure of their daily cares and interests, and to enter into true communion with God and with one another, that they may receive the inward baptism of spirit that will enable them to "take the common things of life and walk truly among them"—the strength and love that will fit them for the struggle with daily temptations and difficulties.

But this is not all. There will be, side by side with those who value supremely the solemn calm and quiet, others whose inner life is undeveloped—children and young people who find concentrated thought and prayer and meditation extremely difficult; men and women who wish to live right lives, but have little consciousness of God, or are too sorely puzzled to find inward rest; and some who are easily satisfied with the outward, and are only fitfully interested in spiritual things. And the best Friends' meeting will be that in which as many as possible of these very varying needs are being thought of, prayed for, and in measure met.

We too easily assume that the ideal meeting will be one in which all present are in deadly earnest to live the Christian life. There ought, we believe, in every well-regulated congregation, to be opportunities when those who are thus true disciples of Christ in heart and will can meet together for communion with each other and with their Lord. But, however difficult it may be to say so, our Sunday meetings are not, and (so long as sin and indifference are in the world) *ought not to be,* of this type. They ought to have a living message in them for the waverers and the earthly-minded, for children and adults who have not made up their minds to follow Christ, for the half-hearted and discouraged, for those who have not surrendered their will to God, and whose spiritual life is largely a failure. There should be that in the meeting, both in the silence and in the vocal service, which is the outcome of deep concern for the help of these—something that will arouse the inward hunger that is not felt, and fan into a flame the spark that is well-nigh quenched.

It is true that some people's inward hunger may be aroused by the consciousness that others are being fed, better than by any direct preaching to their own condition; but it is not likely to be quickened by being ignored and forgotten. We may, only too easily, be so wrapt up in our own communion as to forget these needs; and, if we

are, then surely disappointment awaits us. That is an illusory satisfaction which delights in a sense of Divine communion with the kindred few, and feels no yearning desire for others who have not found it.

That is the thought we desire to bring home to our readers, with all the force we can command, and under a sense of real and living concern. We are sure that it is too often overlooked by many Friends, some of them truly anxious for the best welfare of their meeting, but who fail in imagination and in width of sympathy for others' needs. We cannot possibly form a true ideal of a meeting by thinking solely of what we like best for ourselves, or even of what best meets our own spiritual condition and that of people like-minded with us. We need to have our imagination quickened, and our sympathies enlarged, to understand and care for "all sorts and conditions of men." We want a living message in our meetings for those who are incapable, as yet, of entering into the true joys of spiritual worship. We want more of our Master's outreaching love, which seeks to find and to save "the lost"—to help and draw to Him those who have not found Him, and who as yet are as sheep without a shepherd. Of course we shall desire that they may, as soon as possible, be brought into the true life, and find their spiritual home; but if our meeting is truly an ideal one it will always be drawing to it others who are where they were—who are not yet at home in the Kingdom of God.

No doubt we shall be charged by some readers with narrowness and Pharisaism in making distinctions between "converted and unconverted." What we really desire is to see the facts as they are, and from this to rise to the vision of what they ought to be. Are we really "broad" or catholic in spirit if we ignore the existence of those who are spiritually asleep, and if we feel little or no concern for their awakening? Is it not only too easy for us, while avoiding narrowness of one kind, to fall into narrowness of another, and, by refusing to look facts in the face, to lose touch with the very people who need our help—to become, indeed, "superior persons" in the very act of trying to avoid distinctions?

The unravelling of the tangles in which our poor human nature ties itself up comes as we forget ourselves and our private preferences in the spirit of our Lord, who shared the burden of all human hearts and came to seek and to save the lost.

If these thoughts are true, it will follow that we cannot judge of the real worth of the ministry or silence in our meetings by thinking solely whether it helps or hinders our own communion. We ought to welcome much that is not for us, if it is calculated to help others whose needs are very different from our own. And it is certain that the more we are thus enabled, even in spiritual matters, to "seek not every man his own things but the things of others," the more we shall know that blessing comes to ourselves.

For we must share, if we would keep
That good thing from above;
Ceasing to give, we cease to have—
Such is the law of love.

JULIA WARD HOWE.

The world is indebted to Julia Ward Howe for the noble use that she made of her seventy adult years. The daughter of a New York banker, she cared little for fashionable society, and was glad to become the wife of one who was devoting his life to the teaching of the blind. She also allied herself with the despised abolitionists, and for some years before the Civil War began she and her husband edited an anti-slavery paper, *The Commonwealth*, published in Boston.

In 1861, while visiting the army camps near Washington, she heard the soldiers singing "John Brown's body lies a mouldering in the grave," and the wish arose within her that there might be inspiring words to go with this inspiring music. The thought dwelt with her all day and in the night that followed the Battle Hymn of the Republic shaped itself in words, and became so immediately popular that its author found herself famous. She availed herself of her increased influence to give added help to various unpopular causes.

In 1869 she allied herself with the woman-suffrage movement, and was one of the founders of the New England women's club. In 1872 she was a delegate to the World's Prison Reform Congress in London, and while there aided in founding a woman's peace association. She preached in Rome, Italy, and in several Unitarian pulpits in this country, and also read lectures at the Concord School of Philosophy. She published two volumes of poems, a drama, and several other writings.

During the later years of her life she was especially interested in the progress of the peace movement and in Woman's Suffrage. She was President of the New England Woman Suffrage Association up to the time of her death, and in that capacity she sent a circular letter of inquiry about the good or bad results of woman suffrage, to all the Episcopal clergy and to all the Congregational, Methodist, Baptist and Presbyterian ministers, in Wyoming, Colorado, Utah and Idaho, where women have had full suffrage from periods ranging from 14 years in Idaho to 41 years in Wy-

oming. Copies of the letter were also sent to Sunday School superintendents and editors throughout those states. She lived long enough to read the answers to these letters, and as she read them she no doubt felt again that her eyes "had seen the glory of the coming of the Lord." Up to Tenth month 15th, 624 replies had been received; only 62 of these pronounced the results bad, 46 were in doubt, and 516 said that equal suffrage was working well in these states. Of the replies from ministers, those from the Episcopal clergy were in favor more than two to one, of the Baptist ministers, seven to one, of the Congregational ministers, eight to one, of the Methodists, ten to one, and of the Presbyterians more than eleven to one.

No doubt one of the secrets of the long life of this remarkable woman was the active interest she continued to take in public affairs, exemplifying the truth that there is the finest kind of heroism in living for one's country. If we may be allowed to make a slight change in the wording of the last line of her noble hymn, let us unite in the aspiration,

As He lived to make men holy, let us live to make men free.

ELIZABETH LLOYD.

FOUNDERS' DAY AT SWARTHMORE.

On Tenth month 29th Founders' Day was celebrated for the second time at Swarthmore College. Some 700 alumni, guests and students gathered outside the library to listen to addresses by Isaac H. Clothier, president of the Board of Managers; Governor Edwin S. Stuart, of Pennsylvania, and Harrison S. Morris, Commissioner General of the United States to the International Art Exhibition at Rome. After the speechmaking the visitors and students gathered on the lawn outside the house in which Benjamin West was born, and the different classes presented tableaux depicting the life and works of Pennsylvania's great painter.

ADDRESS OF ISAAC H. CLOTHIER.

We all miss to-day the presiding officer of last year, President Swain. I am pleased to say that within a few minutes I have been handed a cable message from him dated to-day in Paris, conveying his greetings and best wishes to our gathering.

Two hundred and twenty-eight years ago to-day, William Penn, who had come into the ownership of the whole province and became the first Governor of Pennsylvania, landed at the little Swedish settlement, the oldest town in Pennsylvania, which is now the fair city of Chester, quite within sight of where we now meet, but for the intervening woodland.

For me to attempt to treat on this occasion the great subject of the great Friend and the first Governor of this State, is quite unnecessary, especially in the presence of the present Governor of this now princely realm, who is to speak to us of his first and greatest predecessor.

This 29th day of October has been fitly chosen by Swarthmore College as Founders' Day. One year ago to-day the anniversary was established by the meeting here of a large company—though not so large as this—and the planting of two young elm trees, slips from trees which were themselves slips from the original tree under which the first Governor conducted his famous treaty with the Indians, "the only treaty not ratified by an oath, and the only treaty that was never broken."

At the meeting referred to, came the thought that it was pre-eminently fitting for Swarthmore College to establish such an anniversary, standing as it does, on its high hill, over-looking the river Delaware and the City of Chester; but still more for the great reason that it is the college standing for the traditions and ideals for which William Penn lived, labored and suffered.

The City of Chester referred to, is known now as the home of one of our alumni, a Senator, and it is believed a coming Governor when the time is ripe four years hence. And as the first Governor was above all things else a Christian citizen and ruler, and the present Governor has worthily maintained the traditions set by him, may we not hope that all future Governors of this great State may follow their illustrious examples?

On this new anniversary day, I now nominate our alumnus and Senator for Governor of Pennsylvania, not to honor him or to magnify his name, but because I believe he will honor his Alma Mater and worthily serve the State and people as did the first Governor, William Penn, and as does the present incumbent of the chair, Edwin S. Stuart.

We honor this day especially because of the traditions and ideals of the Society of Friends, of which "small but remarkable religious organization," as John Bright styled it, William Penn was among the first members, and certainly its most distinguished representative on the page of history. And so the college of the Friends has established the anniversary to be styled Founders' Day, on the date of the landing in this State of the ship Welcome with its precious freightage of Quaker pilgrims.

The day with us will have a double significance, for it is meant to include, not alone the founder of Pennsylvania, or the founders even of the Religious Society of Friends, but also the founders

of this college—a little band of devoted men and women who, trained in the simple and wholesome school of the "plain living and high thinking" of the Friends, had a profound conviction of the great advantage of higher education and that its cultural, refining, and broadening influences were not only consistent with the simple Quaker faith, but would tend to enrich the lives of all within its influence, and strengthen and enlarge the influence of the Society in the world.

And now, on our new Anniversary Day, we honor, first and foremost, William Penn—the great Friend, the Great Governor in the early days—and we couple with his name the Friends of a later date, just preceding and during the Civil War, the parents and contemporaries of the older ones among us, all now passed away, every one. I name Benjamin Hallowell, Martha Tyson, George Truman, James and Lucretia Mott, Deborah F. Wharton, William Dorsey, William C. Biddle, Edward Parrish, and last but not least, Edward H. Magill.

These venerated Friends were prominent among a larger number of devoted and interested laborers in the foundation of this now widely-known College of the Friends, who, with small means, but sublime faith, "builded better than they knew."

With the program before us, it would be far from fitting for me to enlarge, but I have another word which I think should be said.

The Friends among us all remember the injunction of George Fox at the rise of the Society: "Friends, mind the Light." This injunction, I might say, inspired command, has been taken as the watchword of Swarthmore, and by rule of the faculty recently, approved by the Board of Managers, "Mind the Light" has been made the motto of the college, and will shortly be inscribed on its corporate seal.

On behalf of the authorities of the college, I welcome you one and all to the second commemoration of our Founders' Day.

ADDRESS OF GOVERNOR STUART.

At the close of his remarks, Isaac H. Clothier introduced the next speaker, saying: "Some years ago a young man came into my office in Philadelphia. I knew him as the president of the Young Republicans. His manner and bearing appealed to me to such an extent that I have kept an eye on him ever since. This young man later became the Mayor of the city and the president of the Union League. His administration was carried on in such an excellent manner that he was named for Governor and was elected to that highest office in the gift of the people of Pennsylvania.

"He had reached the pinnacle of success as far as his own State was concerned. There is only one office that can be given him that is higher and that gift can only be given by the people of the entire country. I take great pleasure in introducing Edwin S. Stuart, Governor of the State of Pennsylvania."

The Governor said in part:—

Two hundred and twenty-eight years ago William Penn settled within sight of this college. Had he had more foresight he would have come right to where the doors of Swarthmore College now are. Naturally he did not know that he was establishing what was to be the greatest Commonwealth in the Union. But that is what his little settlement grew to be.

We have a State that is second to none in the Union. In agriculture and natural resources we of Pennsylvania have not a peer. We welcome to our midst the down-trodden of every land. By this I do not mean that we welcome those who have not a feeling of reverence for their native land, for a man who despises the land of his birth does not make a good citizen in the land of his adoption. We have room for men and women who come here to be good citizens. We have laws that will protect them and we expect that they will abide by those laws. There is no man so great that he can successfully place himself above the law.

We have institutions that help us to place in the field of every endeavor good men and good women who are a credit to their city, their State and their country. Such an institution is Swarthmore College. I came here to-day because I wanted to be here. I looked upon it as the duty of the Governor of this State to be present to honor the founders of such a college as Swarthmore is, and has always been and will always be. It stands for all that is good, honorable and true, and is perhaps doing more than any other college of its kind in the country.

The address of Harrison S. Morris will be given next week.

A woman may vote as a stockholder upon a railroad from one end of the country to the other. But if she sells her stock, and buys a house with the money, she has no voice in the laying out of the road before her door, which her house is taxed to keep and pay for. Why, in the name of good sense, if a responsible human being may vote upon specific industrial projects, may she not vote upon the industrial regulation of the State?

—*George William Curtis.*

THE FARMER AND THE INTERESTS.

It is encouraging to notice that the important subject, Back to the Farm, continues to receive valuable consideration. As Prof. Smith says: "Our Industrial System is a hotch potch of the ages. It has developed with little more direction towards a great social end than a boy of six has given to the shaping of his body. It is the best we have, but it needs tinkering tremendously, and it should be wisely done. The problem is the biggest one that has faced the human race, since it began to live by the sweat of its brow."

The object of our discussion should be to show how our industrial system may be improved so as to make it possible for every man and woman to earn, on the farm or elsewhere, a living consistent with the possibilities of this 20th century, and to be secured in comfort in old age. Until the Church does this it has failed of its mission, for Jesus declared he came that men should have life, and have it more abundantly.

The life of the farmer is hard. The description of successful dairy farming in Frank Simmons' letter will apply to numberless cases throughout the country. The farmer and his wife who own a small farm, or hire, or work land on shares, generally work harder than the "hands." On the larger farms, described by a western Friend whom I cannot recall, the farmer is largely occupied directing affairs, and such farming assumes the appearance of other modern business. But still the income is not in proportion to other business, and the point is that in no kind of farming is there the percentage of profit on investment that there is in other business. And that is why farmer and farm laborer leave the country for the city, and they will not return until agriculture can be put in the same class with other business.

Now the farmer can not make money because the Interests are exploiting him on everything he buys and everything he sells.

All the machinery, fertilizers, building materials, etc., he buys come from big concerns which control the markets, and thus maintain very profitable prices. And all the produce he sells goes to big concerns which control the markets, and thus are able to name the price to both producer and consumer. Therefore the farmer, more than any one else, finds himself between the upper and the nether millstones. The result is that small farmer, farm laborer, small business man, clerk, mechanic, and general laborer, just manage to exist, while the big Interests are absorbing the products of their labor like sponges.

Here we have very clearly industrial despotism, —the government of the many by the few and for the benefit of the few. A hard and sordid life, with a meagre and uncertain income, all the way down to abject poverty and want, right in the midst of more than we can consume. What a commentary is this on our professed Christian civilization! And our schools and colleges, although supported, are yet so hampered by these very interests that they shed no light or leading on this important question. Swarthmore is reviving that grand old motto, "Mind the Light." Will it be able to let the light shine in on the dark places of current industrial despotism? Will it be able to let the light show forth the truth of industrial self-government, as the essential complement of civil self-government? For this is the problem that confronts us,—to plan our institutions so citizens shall have the same inherent right to a voice in the affairs of the industry by which they live, that they have in the affairs of the country in which they live.

Thus to promote mutual self-government in everything.

Thus to substitute wholesome competition among men, for our present demoralizing competition between men and machine.

Thus to insure to every man the full value of his labor

Thus to bring rational incentive within the reach of all, instead of withholding it for those who climb up by their ability to rule and ruin their fellows in the interest of the few.

Thus to make rational incentive a means of grace as well as a way to wealth.

Thus to produce and to distribute the things of life by the labor and administration of all for the use of all, rather than by the labor of the masses for the profit of the classes.

Is there any other proposition which will give to all men these first-hand opportunities for responsibility and work,—for self-government and self-support, which are necessary for the making of men and women, materially and spiritually?

Judging by the past, we may predict that the next step in the evolution of human institutions will be the co-operation, ownership and administration of the world's resources and the world's capital. Now if we are to obey God in a collective capacity,—if our Society is to stand for the working out of the divine will in the earth—the coming of the heavenly government among men—then we must compare notes in the fullest and freest way, in order that we may reach a clearer and cleaner idea of the thoughts the Creator is trying to impress upon us, and to institute among us; thus to formulate some definite, harmonious and tenable message, which our Society and its schools and conferences may teach.

White Plains, N. Y. JONATHAN C. PIERCE.

THE TRUE CHRISTIAN DIVINITY.

"He that doeth Truth cometh to the Light that his deeds may be made manifest that they are wrought in God."

To the sincere hearted there must be great satisfaction in seeing the columns of the *Intelligencer* thrown wide open for the full and free consideration of the "Divinity of Christ."

To the mind of the writer there is no question that Quakerism as a whole, or that Christianity at large, needs more squarely to face than this, because the spiritual development of humanity depends greatly upon the interpretation that is given to the term.

I say Quakerism first because since the Apostles' day it was foremost in discovering and in building its ancient foundation upon the spiritual interpretation of Christ's divinity, it was the key to the Friends' non-observance of all ritualistic practice and belief, and Friends have sealed it with their sufferings and their blood.

We may remember that Barclay's apology was a treatise on the True Christian Divinity, as the outside of his book will show, so there must have been in the minds of the early advocates of Quakerism a different view of Christ's divinity from that generally accepted by other Christian professors of religion or than that which is termed "Evangelical" to-day, George Fox's letter to the Governor of Barbadoes and the recent publications in the *Evangelical Friend* on the subject, notwithstanding. It is impossible to the mind of the writer that George Fox's view of the divinity of Christ was the same as the so-called Evangelical church. His whole theory for the spiritual development of humanity was based upon an indwelling power and not upon a "system" of belief which he had proven to be utterly inadequate to redeem the heart and which was based on the literal rendering of Christ's divinity. His "battle cry" that each man mind the light of Christ in his conscience cut to the root of the priestly office and the emoluments gained thereby; man's supremest need was to retire to the sanctuary of his own heart to find the power that brings salvation, if obeyed, and through which the new birth as experienced and exemplified by Jesus Christ's might be known. Submission of heart and mind to the will of God inwardly revealed is more than "sacrifice and burnt offering"; this is the *true* "miraculous conception" which brought about the spiritual birth and development of Jesus and which in the same way will work for us if we will let it.

We deplore "controversy" for its own sake but for the sake of the Truth "is there not a cause?" that these fogs of prejudice and misunderstanding should be cleared away that the true Light may shine amongst us as in the beginning? But unless we are willing to come together and consider dispassionately our ancient foundation and what it was that made us a separate people there would seem but little prospect that we shall be made use of in the service of the Lord, and others from the highways and hedges of the world will be called to wear our crown who will be more wortny.

But may we not yet hope that there will be such an arising of light amongst us as shall make us still more willing to confer thus closely together for if we truly love the Truth we will not hide, but will be willing to bring all things to its light and to part with anything that would fetter the human spirit. We are not only building for to-day but for the future, and it very much matters upon what foundation we are building if we ourselves or the human race is to receive a spiritual uplift.

Yes, the divinity of humanity for which we pray largely depends upon how we view the divinity of Jesus Christ. Is it not then the all important question?

Does he not say of himself that he was son of God through obedience to the will of his Father inwardly revealed? and that as many as are led by this spirit may also become sons and daughters of God if obedient thereto?

Yes, this is "the way," however much the sons of men have mystified divinity and kept humanity wandering upon the barren mountains of an empty profession "where there has been neither deed nor field of offering."

For our own sake then and for the whole church of God let us give chase to the enemy that has so long been binding the lip of Truth.

Philadelphia. SIDNEY S. YARNALL.

JOHN BROWN AND THE BIBLE.

The only virtue then visible in that unhappy land was physical courage, and even this often paraded in odious companionship with shameful acts. None the less Brown gave himself to the dreadful work of the Lord with that unsparing thoroughness so often born of religion. From infancy almost he had been an untiring student of the Bible; his familiarity with the Old Testament was wonderful; quotations from both the Old and the New were ever on his tongue, and it is characteristic that his especial favorite was: "Without blood there shall be no remission of sin." Unfortunately the Old Testament is a dangerous book for a man of his temperament; and the merciless old Hebrews who wrote it, and whose fierce careers

furnished so many incidents for it, were the worst possible comrades for Brown with his intense nature and literal intellect. In their violent fellowship he was sure soon to be embroiled in serious mischief. The sword of the Lord and of Gideon, though doubtless an exceeding good weapon in those days of the bad Midianites, was an antiquated implement in a civilized land nearly nineteen centuries after the New Testament had rendered the armory of the Old Testament an anachronism. Brown, however, knowing nothing of anachronisms, but well assured that he knew all about this holy sword, grasped it at once with both hands.

In the Atlantic. —*John T. Morse.*

SWARTHMORE COLLEGE LIBRARY NOTES.

The Library has received a generous gift from the Friends' Historical Association, which on disbanding divided its books and assets equally between the libraries of Haverford and Swarthmore colleges.

At a meeting of the "Neighborhood Staff" library club at our library, on the 19th instant, three of our Faculty addressed the members. Dr. Pearson gave part of his recital from Sidney Lanier; Dr. Hull told of his studies among the archives in the libraries of Leyden, The Hague, Ghent and London; and Prof. Beardsley described the founding and growth of Friends' Historical Library, and exhibited some of the rare books and relics. Talks on technical library matters were given by a member of the State Library Commission and by the librarian of Drexel Institute.

During the past college year, many books were added to the library from the income of the Edgar Allen Brown Fund. Among these were the following:

Bradley: Oxford Lectures on Poetry; 12 vloumes of the "First Folio Shakespeare;" Hamilton: Material and Methods of Fiction; Henry James: Novels and Tales; "Saxon Leechdoms, Starcraft and Wortcunning;" volumes of Malone Society publications; Windle: The Wessex of Thomas Hardy; Poems of Giles and Phineas Fletcher; Beaumont and Fletcher's Plays; Cross: Life of Laurence Sterne; Krapp: Modern English; Albright: The Shakespearian Stage; Plays of Ibsen; The Spectator; Pollard: Shakespeare Folios and Quartos; Chatterton's Poems; Emerson's Journals; The Shakespeare Apocrypha; Arden of Feversham; The Cambridge History of English Literature; Boswell's Johnson (Birrell's edition); Chas. Reade's Works; Maeterlinck's Works; Gummere: The Oldest English Epic; Hinckley: Notes on Chaucer; Moulton: Shakespeare as a Dramatic Thinker; Ruskin's Works (Norton's edition); Jusserand: Literary History of the English People; Brownell: American Prose Masters; Robert Greene's Works; Greenslet: Walter Pater; Marlowe's Plays; Sidney Lanier's Letters; The English Novel, and Shakespeare and his Fore-runners; Brock: Shelley, Man and Poet; Works of Sudermann; Lyrics from Elizabethan Romances; Ulrici: Shakespeare's Dramatic Art; Elizabeth Barrett Browning's Letters; Carlyle's Works (Centenary edition); Richard Holt Hutton's Essays; Works of Hauptmann; Newman's Works; Stephenson: The Elizabethan People; Works of Wm. Butler Yeats; Beazley: Henry the Navigator; Low: The American People; Gilder: Lincoln the Leader; De Roo: America Before Columbus; Scott: The Hague Peace Conferences; Heron: History of Puritanism; Belloc: Marie Antoinette; Abbott: Society and Politics in Ancient Rome; Fowler: Social Life at Rome; Harding: Orations Illustrating American History; Friedländer: Roman Life and Manners; Harper's Encyclopaedia of U. S. History; publications of Chaucer Society, Early English Text Society and Folk-Lore Society.

The Avalon Library Reading Course, for encouragement of voluntary reading, is this year devoted to English and American Biography and Autobiography. Twenty-three students are pursuing the reading. The beginning list of books is as follows: "Life of the Duke of Newcastle" (by "that princely woman, the thrice noble Margaret Newcastle," as Charles Lamb called her), "Memoirs of Edward Gibbon," "Letters and Memories of Charles Kingsley," Collingwood's "Life and Letters of 'Lewis Carroll,'" "Uysses S. Grant" by Owen Wister, Ex-President Magill's "Sixty-five Years in the Life of a Teacher."

J. RUSSELL HAYES, *Librarian.*

CONFERENCE PAPERS IN FIRST-DAY SCHOOLS.

In accordance with an editorial suggestion in the *Intelligencer* the adult class of the First-day School at Lansdowne, Pa., has taken up some of the Conference papers for its year's work. A committee of three was appointed to outline the work. They began with Jesse H. Holmes' paper, The Sense of Larger Fellowship, and divided it into nine topics: The Rejection of Friends by the Federation of Churches. What does the Bible teach in regard to the Trinity? Jesus, his humanity and his divinity. The conservatism of Friends. Is an unprepared ministry an essential principle of Friends? Proper uses of meeting houses and grounds. What financial support should Friends give to the Meeting and its activities? The Larger Fellowship.

These topics were assigned in advance to different members of the class, with the understanding that each should be ready to conduct the class when his topic was reached. If the discussion is not ended when the time for the class is over, it is continued the next First-day. Thus far the discussions have been quite fruitful.

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 5, 1910.

RELIGION AND ELECTION DAY.

In Pennsylvania a large and influential body of United Presbyterians adopted, during the present campaign, a resolution denouncing one of the candidates for Governor of the State, and urging insistently that another candidate should receive the suffrages of all Christian men. A convention of Methodist ministers representing temperance societies of the denomination within the State issued a "pronouncement and appeal" to the Methodist voters urging them to vote for a certain candidate. They declared that the other two candidates had forfeited "all claim upon the support of the moral element" of the community.

In a speech one of the candidates, complaining of such injection of religion into practical politics, cautioned the people to guard well the old principle of separation of Church and State. Calling attention to his own activity as a member of a religious body, he deplored the dragging of the church into the present campaign in support of one man against another.

The newspapers in discussing the matter editorially raised a great hue and cry against such extraordinary activity of religious bodies. They held that it is the duty of the minister and the church to be the *spiritual* guides of the members. The church must so do its work that its members will go out into the rough and tumble world and do the right thing even though the different individuals do different things. For the members to counsel together and jointly come to conclusions as to specific action would not do in America, they said; it would bring religion itself into the gravest peril.

It is true that it is rather a new thing for religion to be brought to bear in so practical a way; but it is a sign of the times. It is true that so to bring it into the actual arena of social life is a supreme test of religion. It needs to be very sound to stand the test. It is true also that, in these days when a party or a "ring" of a party has ugly work to do it chooses for its candidates men who are personally flawless, and if possible even those who are identified with religious fellowship. There is many a religious body that cannot as a body take sides in political action without leading where some of its members may not be in a position to follow.

No organized body should decide to take a definite course when its members are divided as to that course. But happy is that body of people who are able so fully and clearly to unite on the right course, and whose members generally are so little trammeled by non-religious considerations, as to be able in a campaign such as that in Pennsylvania to help on the cause of the right not only by going individually and secretly to the polls and casting ballots for that cause, but also by expressing their common judgment as to the right course to pursue and naming beforehand the candidate they intend to vote for in order to make that judgment tell.

When a Friend can go into his Monthly Meeting and counsel with his friends as to what is the right thing for them to do on election day, and when, in cases like the campaign in Pennsylvania where the right and the wrong is so clear as it is to friends of temperance and opponents of machine politics, the meeting can speak its judgments in such a way as to have full weight; then is his religious association of real value to him and he does not have to be urged to attend meeting or to attend to the obligations the Society lays on him.

BALTIMORE YEARLY MEETING.

The Meeting of Ministers and Elders held its two sessions in the morning and afternoon of Seventh-day, the 29th. All who might feel a concern to attend the meetings were invited to attend, and a number of Friends other than ministers and elders were present.

Meetings for worship were held First-day morning and evening. The meeting house at Park Place and Laurens Street was filled to its capacity at both these meetings. La Vergne Gardner, Isaac Wilson, Sarah T. Linvill, Mary Heald Way, Alice C. Robinson, and Henry W. Wilbur were heard in ministry and prayer.

The annual reunion of the First-day schools was held First-day afternoon. The address was by Dr. C. E. Ehinger, of West Chester State Normal School, Pa., his subject being "What the Indian May Do for Us." "We hear," he said, "too

much of the wild west aspect of the Indian and not enough of that other side which teaches us to be brave and live the out-door life."

There was present also Walter C. Roe, a minister of the Dutch Reformed Church, a missionary worker among the Indians of Oklahoma. In an address he gave some of the results of his experience and observation among the Indians.

The business sessions of the Yearly Meeting began on Second-day, the 31st, to continue through Fifth-day.

Besides those visiting Friends mentioned as having part in the meetings for worship on First-day, there were present from other Yearly Meetings Edith M. Winder and Ella Gibson, of Richmond, Ind.; Susan W. Janney, of Philadelphia; Rebecca B. Nicholson, of Camden, N. J.

The clerks, Elizabeth Koser, of Adams County, Pa.; Lewis Pidgeon, of Lincoln, Va., and Sarah R. Matthews, of Washington, D. C., were re-appointed.

The epistles from the other Yearly Meetings were read at the two sessions on Second-day. That from Philadelphia was greatly appreciated as being practical, informing, and free from indefinite preaching. In connection with the New York epistle the movement in that Yearly Meeting toward turning over meeting houses and grounds to public spirited uses was noted as of especial interest. A Friend of New York gave an account of the playground on the Flushing meeting grounds. Approval of the movement was expressed.

In connection with the reference of the Genesee epistle to practical work in Canada for peace, Edward C. Wilson called attention to the recently organized Maryland Peace Society and urged that Friends give it their support. He asked also that they use their influence against the proposed bill to empower the Government to offer prizes for rifle shooting for boys of the public and private schools. Alice C. Robinson, while joining in the protest against the government prizes for juvenile rifle practice, spoke in praise of the Boy Scout Movement and its high ideals, with but little of military drill.

Baltimore, Eleventh Mo. 1st. S.

(To be continued.)

No doctrine was ever intensely believed by a number of men without having some value. The moments when two ideas, thought to be irreconcilable, are perceived to be supplementary, are the most radiant in history.

—Vida D. Scudder in the Atlantic.

SENATOR ALBERT J. BEVERIDGE AND THE FRIENDS.

U. S. Senator Albert J. Beveridge, of Indiana, who has served the State of Indiana and the United States for 12 years, has stood courageously for the best interests of the entire country upon all questions before the Senate.

He has rare ability and great moral courage, has stood unflinchingly for the interests of the people.

All patriotic voters of Indiana should stand solidly for him and support only candidates for the Legislature who are known to favor his return to the United States Senate.

Especially all friends who are conscientiously opposed to war and vote in remembrance of the Senator's great and untiring effort in securing an amendment to the United States Militia Bill, exempting such persons from military service.

Richmond, Ind. A FRIEND.

SOCIAL SERVICE IN COUNTRY NEIGHBORHOODS.

[Substance of report of Social Service Committee to annual meeting of Woodbrookers in America, Tenth month 15th, 1910.]

When the Social Service Committee of Woodbrookers in America, appointed at the Haverford Summer School, began to plan its work, the absence of definite data about Friendly social work as a whole was brought out, and it was felt that no very valuable constructive work could be done on such slender knowledge of present conditions. An investigation, or "survey" as expert social workers call it, was therefore determined upon in order that we may know what is now being done and what the future possibilities are. A "social survey" of a community has been defined as a "a plotting in, in diagram, of the social deficiencies and social aims of the community in order to form an adequate social program." Might we not adopt this definition, and make our proposed survey, a plotting in, in diagram, of the social deficiencies and social aims of Friends, and of the communities where they live and work, in order to form an adequate social program for Friends?

The plan is for the secretary to visit Friendly neighborhoods, attending meetings for worship and for business, Young Friends' Associations, philanthropic committees, etc., to get acquainted with Friends and their philanthropic activities.

The kind of information wanted has been summed up as follows:

(1) What social work are Friends doing now?

(2) What social work is there for Friends to do?

(3) Who are the workers present and possible in each meeting?

The answer to the first question would include first, work Friends are doing officially, such as that of philanthropic committees and societies; second, work organized by Friends as individuals; and third, work in which Friends are co-operating with other societies, and denominations. The answer to the second question should give a grasp of the needs of the communities and how to meet them; and should make the committee's advice of practical value to those who ask it.

The third heading will put us in touch with those whose knowledge and advice will be helpful to us, and to others through us, and also with those (and there are many of them) who are anxious to join in the social program, but do not know where to begin. At present there is no place of exchange where any one can learn the experience and get the help of others, and there are many most valuable activities that might well be copied by other neighborhoods, which are never heard of outside their own meeting. What we want to have is a central registration bureau for Friends' activities, such as the Society for Organizing Charity has for Philadelphia charities and social agencies of all kinds.

The committee has asked for suggestions from various people whose ideas it thought would be helpful, as it wished to get information which would be valuable to as many people as possible. From these suggestions an outline has been compiled, of what we want to find out from each meetting, in order to standardize the work and make possible a tabulation of results in useful form at the end.

Lydia C. Lewis has been engaged as secretary to devote her time to this work, and the money for her salary has almost all been raised. The co-operation of philanthropic committees of Concord and Western Quarterly Meetings has been secured and for the present the work will be principally in these quarters. The secretary will be very glad of co-operation from such committees, from Young Friends' Associations and any other Friendly organizations and will be pleased to make engagements to meet with them at any time for discussion of social service in country neighborhoods. Address Lydia C. Lewis, Lansdowne, Pa.

A man may not do as he wills with his own. One of the oldest of legal maxims is that which commands every one to so use that which is his as not to injure another.

—*Editorial in Philadelphia Record.*

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting of Friends, held at London Grove on Tenth month 25th, proved a most helpful and interesting meeting. Among those who spoke in the morning meeting for worship and business were Edwin Buffington, of Rising Sun, Md.; Caroline Worth and Lavania Hoopes, of West Chester; Mary Travilla, Dr. Palmer and others. The first, second and eighth queries were read and answered, and mostly showed an encouraging state of the Society. Mid-week meetings are generally very small.

After lunch and a recess, an afternoon Philanthropic Meeting was held, addressed by Horatio W. Dresser, Ph.D., of Harvard University, who spoke on "Health as a Spiritual Attainment."

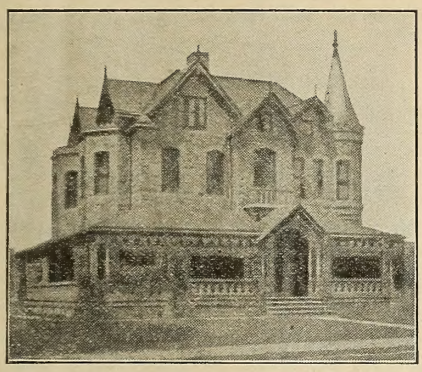
The clerk, Edward A. Pennock, spoke of the new attitude taken toward disease. He said it is good for the mind as well as the body to be well. In addition to all physical known methods of conquering and warding off disease there is the mental phase of building up the spiritual nature for man's immunity from all forms of disease. It is no longer desirable, fashionable or pious to be sick, but both glorious and divinely intended for us to be well. There is much to be hoped for in the future if we but apply what we know along these lines.

He then introduced Dr. Dresser, who said Christians having lost sight of the great consciousness of the presence of the spirit which we learn in Acts, "fell on all who heard," are gradually coming back to this ideal of Christ's. Do Friends even realize the value of this serene, calm life which the outside world is trying to return to? Our organisms are in the best condition and the subconscious life worth while to reckon on in a life of composure with the least expenditure of energy uselessly, and a living use of the poise of the serene life whose values are not fixed, but workable if we will but make conscious use of them and strike out toward the goal. We place too much emphasis on thought and theory instead of practice.

A great physician has traced insanity back to childhood in a strong will never taught to obey. In contrast is not sanity to know the law of order, the right balance and relation of things? We must think of the divine presence in terms of *life*, not of law and order only. Christ came to give life. We do not fully give ourselves to the spirit. With an open, quiet receptive mind and the least human will there will be the greatest influence of the spirit provided there is no crystallized thought, no limit set or bars to all that may come. Everything depends on the attitude of approach. In serenity, where we do not assume to

dictate, we are likely to receive most. This is a social age and we must adapt ourselves to the needs of our times and embrace our opportunity to go ahead.

We will find health springs logically from inner sources. As a child of God, in order to control, we must have a power adequate to control. We must have tempered enthusiasm and a constant attitude of joy in order to have an ideal life. M. H.



CHAPIN HOME FOR AGED BLIND.

The Chapin Memorial Home for Aged Blind, whose present quarters are entirely too small, has secured an option on the property shown in the above cut, situated at 6713 Woodland Avenue, Philadelphia. This property has some ground and is large enough to accommodate about twenty persons of both sexes. In order to buy this the managers are endeavoring to raise at least $5,000. We have already mentioned the fair for the benefit of this Home, which is to be held in the Y. F. A. Auditorium on the 17th, 18th and 19th. The officers of the Home are as follows:

President, Robert C. Moon, M.D., 618 Witherspoon Bldg.

Vice-President, George A. Smith, 766 Drexel Bldg.

Treasurer, W. Bruce Barrow, 130 N. 12th St.

Secretary, William H. Woodward, 540 Land Title Bldg.

Athletics, so far as it is promotive of good health, good character, good scholarship and good fellowship, is to be encouraged. An earnest effort is being made to conduct athletics at Swarthmore on these lines. It is, under these circumstances, a pleasure to point out that the athletic teams reached a high degree of success. It shows that it is not so much numbers as training, pluck and spirit, which count in athletics, as in all other things in life. —*President Swain.*

FROM LAING SCHOOL.

I want to drop you a line, just to let you know I am on the ground once more. I started from home [Bristol, R. I.] the 29th [of Ninth month], a cool day, and found on reaching Charleston, Oct. 1st, the weather was intensely hot, and it has continued so with no promise of cooler weather in the near future. I sigh for the cool breezes I left behind.

I found everything in good order. There hasn't been a day's sickness amongst the Home children. In fact, it has been remarkably healthy in the village all summer, although there have been constant rains. It is certainly a very healthy spot at all times.

School opened yesterday with a large attendance. They seemed delighted to get back to school, it was a great pleasure to meet them once more and look into their happy faces. Everything at this end looks encouraging for the coming session. Now we are waiting to hear from our good friends—for without their interest and aid we cannot go very far. It has been a hard vacation for the teachers. Four months of idleness—and the high price of living—has done away with what little they were able to lay by during the year. I don't see how people are going to live with provisions as high as they are now. We are waiting for barrels, too, to open the Dorcas. We have nothing on hand, and while we are so dependent on the receipts of this room for the support of our little family, you can see how eagerly we look for the barrels. Especially do we need shoes for the Cobbling Shop. So you see we are waiting for our friends to move. I read with a great deal of interest, the Report of the Conference, and wished many times I could have attended. But it was quite out of the question. Mr. and Mrs. Mitchell spent a portion of the summer in Boston, but they are at home now. It is very pleasant here, everything is green and blooming.

FRIENDS' ASSOCIATIONS.

LANGHORNE, PA.—The first regular meeting of the Friends' Association was held Tenth month 21st, at the home of Sara T. Marshall. After the transaction of necessary business, Lydia C. Lewis and Susan J. Dewees, visitors with us for the evening, talked upon the "Work of Friends' Associations in other Neighborhoods." Each suggested that the Meeting House be used as a social centre. Susan Dewees wished that the young people might be taught to do small things well. Lydia Lewis

told of work being done in other rural communities by Friends—in the almshouses, the local jails, on the school boards, the boards of health, in the public schools, among the colored colonies. Furthermore, she stated that these opportunities for good are everywhere, while we only too unaware of them, long for New York or some other far-away place. After some discussion, the meeting adjourned, a vote of thanks having been extended these interesting talkers. ALICE S. LUKENS.

LONDON GROVE, PA.—The first Association of the season met at the Meeting House on First-day afternoon, Tenth month 23rd. After a period of silence the President, Thomas L. Passmore, introduced Dr. Jesse H. Holmes, of Swarthmore College, who spoke on Religious Education in the Public Schools. The Association adjourned to meet at the home of Edward and Sara Pennock, Eleventh month 27th, 1910. At this meeting we expect Charles Paxson of Swarthmore.

MARIAN B. PUSEY.

MANSFIELD, N. J.—The Young Friends' Association met at the home of Amos E. Harvey, Tenth month 15th, 1910, with thirty-two members in attendance. The president opened the meeting by reading from Isaiah. After the business of the meeting Martha E. Gibbs read an account of the Passion Play recently produced at Oberammergau. Current Topics were given by Anna E. Kirby, and Emmor Zelley read a humorous article entitled "Comforters." Mary A. Harvey read "The White Swan," and Walter Bowne favored us with a voluntary recitation. Susan T. Moore gave a discription of her recent trip to the White Mountains. After the usual silence the meeting adjourned to meet at the home of Edwin Lippincott, Eleventh month 12th, 1910, when it is expected Henry W. Wilbur will be present.

ANNA C. SCOTT.

OXFORD, PA.—The Young Friends' Association of Tenth month 22nd was opened by the president reading the 26th Psalm. The minutes were read and approved. A letter was read from the general conferences of Friends' Associations, asking us to send a delegate to the conference at Brooklyn. Granville Coates was appointed. A committee for the social was appointed, consisting of Clara Pugh, Mary Toot, Melvin Reynolds and Andrew Passmore. The literary part was opened by Ethel Reynolds answering the question, "Should children who live in the country and in small towns be given more instruction in nature study, that they may better appreciate the advantages of the beauty of their surroundings?" Recitation, by Lois McCormick. Philena Thomas read an account of Julia Ward Howe. "The Battle Hymn of the Republic" was read by Anna Smedley, and "Peace," by Harry Thomas. Katharine Harkness gave readings from Dr Isaac Sharpless' address at Ocean Grove. Elma Stubbs recited. "Do the public schools of the day develop our children in every way?" was discussed by Blanche Walton, Ella Thomas, Hartt Coates, Granville Coates and others. Current Events were given by Ella Thomas. Charlotte Way recited "How Girls Study." Adjourned to Eleventh month 22nd, when we have our social. MARY E. PAWLEY.

JULIA WARD HOWE

Thou too hast gone across the starlit ways
Thou voice unquenchable, so strong and true,
Ever looking forward for work to do;
Other spirits too have gone into those mystic ways.
Thou canst not be alone in that vast space
Where the stars shine out and the mystic way
Makes its white path across the skies.
Others in the glad companionship of saints
Hold out their hands to welcome thee
To lead thee on—on among the stars.
Let us join hands that we may stronger be
Who are marching to new realms of Liberty.

Riverton, N. J. DAVID HENRY WRIGHT.

"ENTER THOU IN."

"Dear Lord, I am burdened and heart-sick to-day,
I have tried to be faithful and true,
But to-day I am tired—dear Lord, let me rest,
For my hands are too weary to do.
Have I not earned release and just one day of joy?
I have carried the burden so long,
When others were weak or discouraged, or failed,
I have tried very hard to be strong."

"My child, thou art faithful, I watched thee all day,
And I come to bring thy reward,
But it is not in idleness just now to rest,
I bring thee the 'joy of thy Lord.'
The hands that are faithful, one more task I give,
The heart that is brave, one more care,
The burdens of others can only be borne
By the heart that has learned how to bear.

"I will give thee the clasp of a clinging child's arms,
The caress of a soft baby cheek;
When a soul is in danger of losing the way,
I will give thee the right word to speak.
I will give thee the trust of the sad and distressed,
'Tis surely a noble reward,
That the weak ones should come, feeling sure of thy care,
For this is the 'joy of thy Lord.'"

ELEANOR SCOTT SHARPLES.

MARRIAGES.

BONNER—HALLOWELL.—At the home of the bride's parents, at Horsham, Pa., Tenth month 15th, 1910, by Friends' ceremony, under care of Horsham Monthly Meeting, Edwin K. Bonner, son of James and Rebecca K. Bonner, of Byberry, Pa., and Elizabeth E. Hallowell, daughter of William J. and the late Anna E. Hallowell.

ZELLEY—MOORE.—At the home of Granville B. Moore, near Moorestown, N. J., Third month 12th, 1910, Carrie Edna, daughter of the late John and Priscilla N. Moore, and Pearl Zelley, son of Chalkley B. and Mary Zelley, all of Moorestown, N. J.

DEATHS.

EVES.—At the home of his sisters, in Millville, Pa., Tenth month 17th, 1910, after an illness of four months, William Chandlee Eves, a birthright member of the Monthly Meeting of Friends, held at Millville, Pa., son of the late Benjamin and Priscilla W. Eves. At the family gathering in the home on the morning of the 20th inst., Myra M. Eves, a niece, read very impressively the 12th chapter of Romans.

His funeral was held at the Meeting House, it being also the 73rd anniversary of his birth.

Two daughters, Lauretta W., a teacher in the Jewish Institution for the Improved Instruction of Deaf Mutes, in New York City, and Amelia E., wife of John Farron, of Kennett Square, Pa., survive him, his wife and a daughter having died several years ago.

He is also survived by four sisters, Susan W. Heller, Rachel S., Martha and Mary P. Eves, all of Millville, and two brothers, John M., of the National Soldiers' Home, near Milwaukee, Wis., and B. Frank Eves, of Jenkintown, Pa.

HARPER.—At Tallahassee, Fla., Tenth month 26th, 1910, Agnes Walmsley Harper, wife of Alvan Harper and daughter of the late Charles and Tacie Walmsley, formerly of Byberry, Pa.

HOOPES.—At Gettysburg, Pa., at the home of her daughter, Caroline H. Singmaster, Tenth month 20th, 1910, Phebe Trimble Hoopes, in the 88th year of her age. She was the widow of Edmund Hoopes, who departed this life about forty-six years ago, the sister-in-law of the late Darlington Hoopes, and the daughter of Joseph Trimble, of Harford Co., Md., who died many years ago at the great age of ninety-seven.

She was laid to rest at the Forest Hill Meeting House in Harford Co., on the 22nd, where many of her kindred lie buried. At an impressive service held in the old Meeting House Carrie Worth, a niece, of West Chester, Pauline Holme, of Baltimore (both Friends), John Barrow, an old neighbor (a Methodist), and her son-in-law, J. A. Singmaster (a Lutheran), gave testimony to Mother Hoopes' sweet Christian life and character. Like Enoch of old she walked with God. Though she be dead she yet speaketh. Her serene face and gentle ways were the expression of the peace of God in her soul.

Her immediate family consists of her daughter, and her two sons, Walter and Edmund, both of West Chester, and their respective household. Mother Hoopes read the *Intelligencer* probably from its first number. She remained a consistent Friend through her entire life and had a feeling of unity with all Christians. J. A. D.

NOTES AND ANNOUNCEMENTS.

As I understand, the united organized effort of Friends in a religious-social sense is that we meet and *pool* our interests, for the moment, our common welfare; our chances of gain or loss, in throwing a portion of the best each one *has* and a portion of the best each one *is* into a common lot, that each, and all may partake alike, according to our different temperaments, needs, capacities and growth. And this gives the oportunity for a *living ministry*, according as each may be supplied, and conditioned for helpfulness; and those who have cultivated and formed the habit of *living* with an awakened mind and understanding may exercise the responsible duty of awakening the minds or faculties of those who have not so well acquired the *eye* to *see* the *Light* that is always being shed abroad, or the *ear* to hear the *Voice* that is always speaking to and for the growth of human souls, as well as the growth of material things all around, and about us.

Montpelier, Ind. T. E. Scott.

In the communication of Thaddeus S. Kenderdine, in the *Intelligencer* of 22nd inst., there is an error that I think it is my duty to correct. It was *another* man to whom the credit or fame is due, of pleading in a case before the Supreme Court of Illinois, in which Abraham Lincoln, Stephen A. Douglas and John A. Logan are mentioned. My friend appears to have got his notes a little mixed, or perhaps his informer was not well informed. While I have my pen, I may be excused for adding that when detailed to the Medical Department because of disability for service in the ranks, my duty assigned was with the surgeons at the front, including the preparation of pathological specimens for the National Pathological Museum.

In regard to the appellation Practical Abolitionist, my conviction now is, that if all Friends with other Reformers had been practical Christians after the manner and faith of John Woolman and like worthies, slavery would have been abolished without bloodshed, excepting probably the blood of martyrs.

Philopolis, Md. Jeremiah J. Starr.

Mickleton Friends have been greatly favored by the helpful services of many earnest souls; especially in the meetings of our Friends' Associations.

We have had among those addressing us, Henry W. Wilbur, Joseph S. Walton, Ellwood Roberts, Prof. Francis H. Green, Emma H. Conrow, Joel Borton, Prof. Doniel F. Batchellor, and Prof. Paul M. Pearson. These have all been greeted by appreciative listeners and when evenings have been favorable by good audiences, especially for a country neighborhood meeting.

The Meeting House was well filled for Prof. Paul M. Pearson on First-day evening, the ninth of this month.

Friends from Woodbury and Mullica Hill enjoyed the evening with us; as well as many from the neighborhood who are glad to avail themselves of such opportunities.

We are truly grateful to these busy people who have so efficiently helped to broaden the activities of this Friendly center. L. E. H.

There have been during the past year in the columns of the *Intelligencer* numerous efforts to define the belief of Friends. Most of them have touched on topics in which the authors themselves admit there is a latitude of belief. I have tried in the following lines to give a statement of my conception of Friends' fundamental belief in as few words as possible:

Friends believe in the immediate, direct revelation of God to man through the conscience, called by Friends the "inner light" or "still, small voice," and that the life of Jesus is the most perfect example of man's compliance to the dictates of divine revelation, which if followed by us will place our souls in accord with God and render our lives acceptable.

Frankford, Phila. ARTHUR C. JACKSON.

On First-day, Tenth month 31st, Harrisburg Friends were favored with a most welcome visit from Susan Kite, Ellen Bromley and Joseph Thomasson, all of Philadelphia, who left beautiful messages of encouragement with us.

Beginning with next First-day the place of meeting has been changed to Room 208, Trustees' Building, formerly the Floyd Building, 8 North Market Square. This brings the room in the very heart of the town and will be a trifle more convenient for every one. F. L. M.

The Conference class in the Race Street First-day school has planned for the winter a program which will bring up for earnest and thoughtful consideration a number of important and fundamental questions. The first meeting occurs on Eleventh month 6th, when the subject of "the ministry" will be discussed. On following days the mid-week meeting and meetings for business will be considered, and later the lines of social service which might engage the attention of the meetings. (See calendar notice in this issue).

The Young Friends' Association of Rising Sun, Md., will be held First-day afternoon, Eleventh month 6th, at 2.30 o'clock.

Opened by two select readings: First, a paper prepared by Jesse Holmes, of Swarthmore College. Subject, "The Larger Fellowship." Second, extracts from the writings of Orison Marden, editor of *Success Magazine*. Subject, "Good Cheer."

Robert Pyle, Jr., who spent some time at Woodbrooke School, England, will address the Association. Subject, "Its Significance and Future Outlook."

The Committee on Best Interests is arranging an opportunity for the members of Philadelphia Monthly Meeting to become better acquainted at an informal social meeting on Fifth-day, Eleventh month 10th, 1910, at 7.30 p. m., in the Gymnasium, 1520 Race Street. All are cordially invited.

Mrs. Locker-Lampson, of Barlboro Hall, Derbyshire, England, is about to publish the correspondence of Sir John Rodes. This will probably be of considerable interest to Friends, as he was the intimate friend of Storey, Barclay and other early Friends, and probably of Wm. Penn, whose Traits of a Father's Love he published at his own expense. Sir John's brother-in-law, Dr. Heathcote, was one of Penn's trustees. Mrs. Locker-Lampson is a descendant of Dr. Heathcote and of Sir John's sister.

Baltimore, Md. E. K. BARNARD.

Friends desiring copies of the memorial of Phebe Anna Thorne, published by directon of New York Yearly Meeting, may obtain them upon application to the Monthly Meeting Secretary, Wm. L. Jenkins, 221 E. 15th St., New York.

W. J. MacWatters, of West Philadelphia, was a visitor at Solebury Meeting, near New Hope, on First-day, Tenth month 30th. The meeting was well attended. The theme that inspired the message was from 1 Cor. 44th verse, "There is a natural body and there is a spiritual body." The spirit of the meeting was deeply devotional. At the close of the meeting the adult class convened with Wm. Hurley as leader, the Land Question proving a subject both interesting and profitable.

Friends desiring to communicate with Isaac Wilson should address him at Adams Ave. and Orthodox St., Frankford, Phila.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

ELEVENTH MO. 4TH (6TH-DAY).

—Diligent Circle of King's Daughters, Philadelphia, will hold a cake and candy sale at Glenn Hall, 555 N. 17th Street.

—Friends' Ass'n of Plainfield, N. J., at home of Edward D. and Sadie Conrow Hutchinson.

ELEVENTH MO. 5TH (7TH-DAY).

—Stillwater Half-yearly Meeting at Richland Meeting house, Quaker City, O.

ELEVENTH MO. 6TH (1ST-DAY).

—At Chichester Meeting House, Delaware Co., Pa., a circular meeting at 3 p. m., under care of Concord Quarterly Meeting.

—Young Friends' Association of Rising Sun, Md., at 2.30 p. m. Readings: "The Larger Fellowship," by



SWARTHMORE COLLEGE NOTES.

The Founders' Day celebration held at Swarthmore on Tenth month 29th, was a great success, and displayed in a marked degree the genuine Swarthmore spirit. The exercises were begun at two o'clock by the marching of the faculty and four classes, with banners waving, down the asphaltum and on to the southeast campus, where the addresses were to be delivered. Friends and guests of the college had assembled around the platform erected at the south end of the Library building. After the various class songs and yells were given, the students, faculty and guests all joined in the singing of "America." Isaac H. Clothier then opened the program with a brief address, after which he introduced Governor Stuart.

Harrison S. Morris, Commissioner General of the United States to the International Art Exposition at Rome, read a most interesting paper on the "Art Work of Benjamin West," in which he portrayed the life and ideals of that American painter whose birthplace is on the college campus. Interesting tableaux, representing various scenes from the life of Benjamin West were presented by the students on the porch of the West House.

At the conclusion of these, every one was invited to the reception and tea held in the library. The last event of the afternoon was the lacrosse game with George School, on Whittier Field.

The annual Potter Extemporaneous Debate came off last week. According to the conditions of the contest the following question was submitted to the contestants twenty-four hours in advance. Resolved, that the initiative and referendum should be made a part of the legislative system of Pennsylvania. Seventeen men entered the preliminary debate, from which eight were chosen for the finals. The affirmative of the debate was upheld by Raymond K. Denworth, Joseph Willits, Emmor Roberts and Russell Green; the negative by Raymond T. Bye, Wm, Russell Tylor, William Soyars and William Hoyt. The judges, Dr. Dennison, Dr. Colburn and Mr. Bowers, awarded first place to Denworth, second to Willits, and third to Green.

Swarthmore won the football game with Lehigh last Saturday by the score of 15-8. Within two minutes of the close of the game the score stood 8-6 in Lehigh's favor, but just at that moment Perkins secured a field goal, followed by a touchdown. Swarthmore's gains were made largely on the forward pass.

Jesse H. Holmes, Extracts from the Writings of the Editor of *Success Magazine* on "Good Cheer." Address by Robert Pyle, of West Grove, on "Woodbrooke, Its Significance and Future Outlook."

—At Friends' Home for Children, 4011 Aspen St., W. Philadelphia, a meeting for worship at 3 p. m. All interested in the religious training of children are cordially invited to attend.

—Meeting of Friends at White Plains, N. Y., at home of Annie Griffen, 39 S. Lexington Ave., at 11 a. m.

ELEVENTH MO. 6TH (1ST-DAY).

—The Race Street Conference class opens at 11.45 a. m. Topic. The meeting for worship. The Ministry. How are ministers recommended? Is the custom a good one? How can the ministry be developed? Should sermons be prepared? Henry W. Wilbur will probably attend both meeting and conference class.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m. Elizabeth Powell Bond expects to attend.

ELEVENTH MO. 7TH (2ND-DAY).

—Nine Partners' Half Yearly Meeting at Moore's Mills, N. Y.

ELEVENTH MO. 8TH (3RD-DAY).

—Chesterfield Monthly Meeting of Friends held at Trenton at 2.30 o'clock.

ELEVENTH MO. 10TH (5TH-DAY).

—Abington Quarterly Meeting at Byberry, Philadelphia, Pa., at 10 a. m. Ministers and Elders the day before at 11 a. m. Train leaving Reading Terminal, 12th and Market Sts., at 8.30 a. m. will be met at Somerton both days.

FOR FREE DISTRIBUTION

A budget of literature upon the graded Sunday school will be sent free **as long as the supply lasts,** to any minister, superintendent, or teacher connected with a Sunday school **that has not yet adopted a graded curriculum.** The number of these budgets is limited to 1,000. They contain pamphlets upon **textbooks and courses, how to begin grading, teacher training, the teachers' library, the expense problem,** and other matters relating to the Sunday school. The advice of an expert is also furnished free on request. You surely wish to grade your school January 1. Secure this literature from

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to *Friends' Intelligencer* for 1911 will receive the remaining numbers of this year free, from the time their names reach us. The rate to new subscribers is $1.50 for the first year. Any old subscriber who sends us a new subscriber before the end of this month will receive free a copy of "IN MEMORY OF WHITTIER," by J. Russell Hayes The price of this book is 50 cents.

Young couples interested in Friends, who have been married this year will receive the *Intelligencer* for three months free, if their names and addresses are sent us.

Any old subscriber who sends us four new subscribers before the end of 1911, will receive the *Intelligencer* free for next year.

Scattered Seeds should go into every neighborhood where there are Friends. If there are no Friends' children, other children will enjoy it. New subscribers will receive the last two numbers of 1910 free. When five names are sent the rate is 40 cents each. If intended as a Christmas gift, the two numbers for 1910 will be sent just in time for Christmas. Address SCATTERED SEEDS, 140 N. 15th St., Philadelphia.

—An informal Social Meeting in the Gymnasium, 1520 Race St., Phila., at 7.30 p. m., under care of Committee on Best Interests of Race Street Monthly Meeting.

ELEVENTH MO. 11TH (6TH-DAY)

—Young Friends' Association of Thornbury, Chester Co., Pa., at home of George and Mary Cheyney, at Cheyney, Pa.

ELEVENTH MO. 12TH (7TH-DAY).

—First-day schools of Philadelphia Yearly Meeting, autumn meeting of the Association, at Race Street, Philadelphia, at 10 a. m. and 2 p. m.

—New York Monthly Meeting at 15th St. and Rutherfurd Place, New York, 2.30 p. m. Supper at six o'clock. Meeting under care of Philanthropic Committee at 7.30 p. m. Addressed by Prof. W. E. B. Du Bois, on "The Forward Movement."

—Miami Quarterly Meeting, Waynesville, O., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Salem Quarterly Meeting, West Ohio, at 11 a. m. (sun time). Ministers and Elders same day at 10 a. m.

ELEVENTH MO. 13TH (1ST-DAY).

—At Doe Run, Pa., a circular meet-

ing at 2 p. m., under the care of Western Quarterly Meeting.

—West Philadelphia Meeting, 35th & Lancaster Ave., at 11 a. m. Nathaniel Richardson, of Byberry, Pa., expects to be present. First-day school and Conference Classes at 10 a. m.

ELEVENTH MO. 14TH (2ND-DAY)

—Philadelphia Young Friends' Association in the Auditorium at 15th and Cherry Streets, at 8 p. m. Program: "Friendly things you want to know." Bring your friends and learn.

—Lecture by Anna Garlin Spencer, of New York, on "Woman Suffrage—Why, When, How," at the New Century Drawing Room, 124 S. 12th St., Philadelphia. Tickets 50 cents.

—Baltimore Quarterly Meeting, at Little Falls, Md., at 10 a. m. Ministers and Elders the Seventh-day before at 3 p. m.

ELEVENTH MO. 17TH (5TH-DAY)

—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., at 10.30 a. m. There will be a meeting at 3 p. m., under care of Philanthropic Committee. Meeting for Ministry and Counsel Sixth-day at 10 a. m., before the meeting for worship. Visiting Friends will find it convenient to attend these meetings on their way to the General Conference of Y. F. A. in Brooklyn on the 19th.

ELEVENTH MO. 17TH, 18TH AND 19TH.

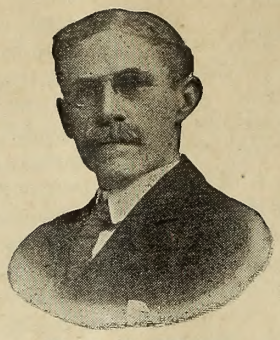
—Fair for benefit of Home of the Aged Blind in Y. F. A. Auditorium, 15th and Cherry Sts. Admission ten cents.

ELEVENTH MO. 19TH (7TH-DAY).

—Young Friends' Association Conference in Brooklyn. Papers and Discussions on "Social Service Among Ourselves" by Hannah Clothier Hull, Rufus M. Jones, Amos Peaslee, Carolena Wood, Horace C. Jenkins, Emma Higgins and others. Morning 10.30, afternoon 2.30.

—Fairfax Quarterly Meeting, 19th, 20th, 21st., in Washington, D. C., 1811 I St., N. W. Ministers and Elders, 2 p. m. At 8 p. m. Address by H. W. Wilbur. On First-day, the 20th, Meeting for Worship, 11 a. m. First-day School Association, 3 p. m.. Conference at 8 p. m. Second-day, the 21st at 11 a. m. Devotional meeting followed by Business Meeting.

—Short Creek Quarterly Meeting, Emerson, O., at 11 a. m. Ministers and Elders the same day at 10 a. m.



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ELEVENTH MO. 20TH (1ST-DAY).

—West Philadelphia Meeting, 35th and Lancaster Ave., at 11 a. m. Henry W. Wilbur has a prospect of attending.

UNIVERSITY EXTENSION IN PHILADELPHIA.

The program of Fall and Winter courses and lectures has just been issued by the University Extension Society. Among the lecturers are Lyman Abbott, Editor of *The Outlook;* Bliss Perry, Professor of Literature at Harvard University, late Editor of the *Atlantic Monthly;* William Lyon Phelps, Professor of Literature at Yale University; Henry van Dyke, Professor of Literature at Princeton University; F. Hopkinson Smith, Artist and Author; Booker T. Washington; John Cowper Powys, the English lecturer; Edward Howard Griggs, C. Delisle Burns, of Cambridge, England.

A seven lecture series by Edward Howard Griggs will be on "The Philosophy of Plato and Its Relation to Modern Life," beginning Second-day evening, First month 9th. John Cowper Powys will give courses on "Modern Literature" and "Shakespeare's Plays" during the Fall and Winter. Alfred H. Brown, of Boston, gives a series of six lectures on "The Ethics of Modern Drama" on Fourth-day afternoons, beginning First month 4th, in Witherspoon Hall. Georges Castegnier, of the United States Military Academy at West Point, will offer a course of five lectures on "The History of Modern France," beginning Second-day evening, Eleventh month 21st. Other courses include six lectures by Charles L. Harrington, of New York, on "The Evolution of the Universe," beginning Fifth-day evening, Eleventh month 10th; six lectures by Samuel C. Schmucker on "The Ascent of Man," beginning Fifth-day evening, First month 5th; a course of three lectures by Henry van Dyke on "Poetry and Life," beginning Sixth-day evening, Third month 3rd; a course of three lectures on "American Literature," by Hamilton W. Mabie, beginning Second month 14th; six lectures by C. Delisle Burns, of Cambridge, England, on "Life in the Middle Ages," beginning First month 7th; six lectures by Margaret Steele Anderson, of Louisville, Ky., on "The Interpretative Study of Art," beginning First month 10th; six lectures by Toyokichi Iyenaga, of the University of Chicago, on "Oriental Capitals, Their Social and Political Significance," and six lectures by Mabel Hattersley of the

Royal College of Science, London, England, on "European Mystics." One of the lectures of the Fall in the General Course will be J. Alden Loring's "Through Africa with Roosevelt" on Sixth-day evening, Twelfth month 9th, in Witherspoon Hall. J. A. Loring was the Field Naturalist of the expedition.

The inaugural lecture of the season will be given in Witherspoon Hall on Fourth-day evening, Eleventh month 9th, by Professor William Lyon Phelps, of Yale University, on "The Novel of To-day."

In *McClure's Magazine* for Eleventh month:

The Life and Death of Ferrer, by William Archer.

The Masters of Capital in America, by John Moody and George Kibbe Turner.

Working Girls' Budgets; The Shirtwaist-makers and Their Strike.

More Reminiscences of Ellen Terry.

My Experience in San Francisco, by Yoshio Markino.

Peace and Disarmament, by Col. Richard Eadke.

The Twentieth Century for Eleventh month contains:

The Redemption of Colorado.

Early Life of Edwin Markham.

Budapest's Municipal Bakery.

The Failures of Woman's Suffrage.

Medical Monopoly the Foe to Progress.

Public Ownership in Seattle.

Editorials on: "The Present Political Revolution" and "The Wisconsin Progressive Platform."

The Review of Reviews, besides the Editorial review of the Progress of the World, and the Record of Current Events, and the Cartoons of the Month, contains:

Making Good Farmers out of Poor Ones.

Woodrow Wilson and the N. J. Governorship.

The Japanese Frontiersman.

Six Years' Battle for the Working Child.

Leading Articles from other Magazines of the Month.

The New Books.

In the *Atlantic Monthly* for Eleventh month.

The Animal Mind, by John Burroughs; a review of Burroughs' literary career, by Dallas Lore Sharp; personal reminiscences of work in a coal mine, by Joseph Husband, the first of a series; Negro Suffrage in a Democracy, by Ray Stannard Baker; John Brown Fifty Years After; Football at Harvard and Yale; Goldwin Smith's Social Life in London.

"I think perhaps there is nothing in the world quite like Siena, no other place, at any rate, that has just her gift of expression, her quality of joy, of passion, of sheer loveliness. . . . a place of happiness of welcome, a fortress still, it is true, but without a threat—a fortress dismantled, in the hands of invincible peace, where every tower has become a dwelling-house, every bastion a garden, every bulwark a shady walk, where the gates are open wide that the children may run in and out."

Thus writes Edward Hutton in the latest of his books of Italian life and scenes, "Siena and Southern Tuscany." Since Ruskin there has come no English author with so great a power of interpreting the charm and inner significance of the cities and countrysides of Italy, as Edward Hutton. (Macmillan.)

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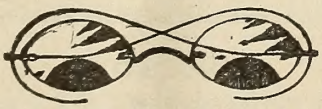
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FRIENDS' INTELLIGENCER

A Religious and Family Jou

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 12, 1910.

Martha J Warner

The Autumn Meeting of the General Conference of Friends' Associations.

will be held in the Meeting House at 110 Schermerhorn St., Brooklyn, N. Y., Seventh-day, Eleventh month 19th, 1910, by invitation of New York and Brooklyn Associations. Program as follows:

MORNING SESSION, 10.30 O'CLOCK.

"Practical Work for Young Friends' Associations in Social Service," Amos J. Peaslee. Discussion, J. Byron Deacon.

"Development of Spiritual Life Among Young People," Hannah Clothier Hull. Discussion, Carolena M. Wood and Horace Jenkins.

AFTERNOON SESSION, 2.30 O'CLOCK.

"Social Service in Rural Communities," Dr. Rufus M. Jones. Discussion, Emma Lippincott Higgins.

TRANSPORTATION NOTE.

Trains leave both Broad St. Station and Reading Terminal, Phila., at 8 a. m. Round trip $4.00. Pilgrimages to the out-lying meetings are planned for First-day, as this is to be a "week-end conference," and Brooklyn friends desire all delegates, who possibly can, to stay over. New York, Brooklyn, Flushing, Westbury, Jericho, Purchase, Plainfield and White Plains are the meetings within reach. For further particulars concerning this matter, address J. Barnard Walton, 770 St. Nicholas Ave., New York City, N. Y.

Delegates to the Young Friends' Association Conference at Brooklyn, Eleventh month 19th, and Friends attending are invited to be the guests of the home Association from Seventh-day morning until First-day evening. Trains leaving Philadelphia at 8 a. m. will be met on arrival in New York City and the party personally conducted to the Brooklyn Meeting House, 110 Schermerhorn St. Those coming by the Pennsylvania Railroad, take Hudson Tunnel to Hudson Terminal, met by Barclay H. Hutchinson at gate. By the Reading, take Liberty St. Ferry, met by William L. Jenkins at the New York landing.

Advertisements in this column 20 cents cash for each insertion of 25 words or less. For every additional six words send 5 cents extra.

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Continued on page iii.

The Annual Meeting of the Stockholders of the Buck Hill Falls Company, will be held Eleventh month 16th, 1910, at 2 o'clock p. m., in the Auditorium (3rd Floor) of the Young Friends' Association Building, N. W. Cor. 15th and Cherry Streets, Philadelphia.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, ELEVENTH MONTH 12, 1910.

Volume LXVII. Number 46.

Every matter has two handles, one which will bear taking hold of and the other not. If thy brother sin against thee, lay not hold of the matter by this, that he sins against thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate, and thou wilt take hold of it by what will bear handling.

EPICTETUS.

BALTIMORE YEARLY MEETING.

At the morning session of Third-day, the 1st, the Yearly Meeting received a report from the committee appointed last year "for the consideration of methods for increasing interest in the Society of Friends." The chief interest of this year's sessions centered about this report and the discussion of it. The Committee had made a careful study of the situation throughout the Yearly Meeting. A circular letter had been sent out generally among the members and to a number of Friends of other Yearly Meetings. In view of the conditions revealed in these answers and of the suggestions made as to the best way to set about the work that needs to be done but for which the existing machinery of the Society seems inadequate, the Committee recommended the appointment of a General Secretary of the Yearly Meeting, to devote his entire time to the work, his headquarters to be in Baltimore at the Park Avenue meeting house. To have oversight of the work it was recommended that the Yearly Meeting appoint a standing committee (serving three years) of twenty, representing each monthly meeting. The General Committee was to appoint an executive Central Committee of nine to serve for one year. It was further recommended that each monthly meeting appoint a small committee to co-operate with the General Committee and the Secretary.

The plan suggested was "intended to arouse increased interest and action among our members, but not interfere in any way with individual concern."

The matter thus introduced was earnestly considered. Evidently the whole subject had been much on the minds of many Friends since last Yearly Meeting. The evening before, Second-day evening, had been devoted to a conference on the subject, at which the speakers had been Jonathan K. Taylor, Caleb J. Moore and T. Burling Hull, of Baltimore, and Henry W. Wilbur, General Secretary of the work of the General Conference along this line.

The recommendations of the Committee were heartily favored by Reuben P. Kester, of Clearfield Co., Pa.; Edward C. Wilson, of Baltimore; Charles Cleavenger, of Virginia; L. P. Williams, of Washington; Pauline W. Holme, of Baltimore; Sarah T. Miller, of Sandy Spring, Md.; Alice Coates, of Lancaster Co., Pa.; Henry Holme, Joseph Janney, and Eli M. Lamb, of Baltimore; Jonah Reese, of Virginia; Sarah R. Matthews, of Washington; Alice C. Robinson, of Baltimore; Hannah Stabler and Benjamin Miller, of Sandy Spring; Levi Taylor, of Virginia; Mary Blackburn, Martha Townsend, Seneca P. Broomell, Lewis Lewis and Lucy Sutton, of Baltimore. There was not a word of dissent. An appropriation of $500 had been asked for from the Yearly Meeting treasury, it being intended to raise the remainder of the necessary funds for carrying on such an office by individual subscriptions. The Yearly Meeting, however, decided to appropriate $1,000 for the coming year.

THE PHILANTHROPIC WORK.

The interests and activity of Friends in the field of Social endeavor was brought up in the report of the Committee on Philanthropic Labor. "It is the judgment of many workers," said this report, "that the most effective results are gained when philanthropic work is undertaken as a part of the exercises of the monthly meeting, or through a committee reporting each month." The Committee had encouraged such a plan and it is in operation in some quarters.

The Committee had appealed to Congress and to State Legislatures for the passage of laws favoring local option and against the white slave traffic, and had assisted financially and through personal service in the moral education of young people with special reference to social hygiene.

The campaign for municipal suffrage for the women of Baltimore had been given general support.

In the three States, Pennsylvania, Maryland and Virginia, earnest efforts had been made for the passage of temperance measures, and with much success. There had been more than usual

activity in distributing temperance literature and in bringing the subject of temperance forward in the First-day schools, at public gatherings, and in the press. The Ocean Grove minute regarding temperance had been unanimously adopted.

The purity work had followed more definite lines than heretofore. The efforts of the American Purity Alliance in its preventive and educational endeavors had been financially encouraged, as also the earnest work of the National Vigilance Committee in suppressing the white slave traffic. The work in moral instruction of parents, teachers and young girls, had been remarkably successful. The Yearly Meeting publishes and distributes every year thousands of copies of purity literature, for which the demand is constantly increasing. This includes, "True Manliness," "The Danger Signal," "Facts for Girls in America," and "How to Teach the Truth to Children," all of which are furnished to members free or at cost of publication. Good work was done during the year in urging the legislature of Maryland and Virginia and Congress to pass adequate laws for the suppression of the white slave traffic. Besides these two States and Congress, thirteen other States have passed stringent laws. Members living in Pennsylvania are urged to press upon their representatives at Harrisburg this winter, the need of a more stringent law in that State.

A committee of this Yearly Meeting had cooperated with those of twenty other bodies of Friends in the Conference in New York City and in organizing the Friends' Association of Peace. Baltimore Quarterly Meeting had adopted a memorial in which was noted with great satisfaction President Taft's recent declaration that "there are no questions arising between nations which may not properly be submitted to arbitration."

The active work of the Superintendent of the department of Narcotics had continued unabated and much excellent literature had been sent out. The suggestion of Augustus Stabler, a lecturer on agricultural topics, of substituting the cultivation of other plants for tobacco, was noted with approval. The publication in *The Outlook* of an article on "The Rights of the Non-Smoker" was noted as likely to set men to thinking. Also a series of short papers in the *White Ribbon Herald* was commended.

For several years Friends had been urged to visit the jails, almshouses and other public institutions in their vicinity, to study the needs of the inmates and bring about improvements. A few had done this.

Some Friends are active in supplying clothing and other necessities for children and mothers. A free kindergarten is maintained in Baltimore with the aid of the McKim foundation for free school purposes. Quite a large number of Friends continue to give helpful service on the boards of management of institutions for the care of the young. Some interest in the schools for colored children is manifested. The movement for athletic fields and playgrounds for the forlorn children of the city slums, whose only field for exercise is the street or gutter, had been encouraged to some extent by those who realize that the bad boy becomes harmless when there is a convenient outlet for his surplus energies, under careful control.

An appropriation of $350 was made for the use of the Committee.

(*To be continued*)

NEGRO PHYSICIANS.

During the first years of the work the educational requirements for the study of medicine were lamentably low, though equal in most cases to those then required by many of the white medical colleges; the laboratory equipments were inadequate and the clinical advantages limited. The requirements for admission to Negro medical schools have been gradually raised until now at least a four years' high school course or its equivalent is demanded; the laboratories are better equipped and the students are provided with a fair amount of clinical work.

In the earlier years so great was the demand for general practitioners that little was attempted by the Negro medical schools in the way of training surgeons or medical specialists, but this condition is gradually changing and a considerable number of colored physicians have a good record as surgeons, while a few are devoting themselves largely to the treatment of special diseases.

It is estimated that there are now eight millions of colored people living in the Southwestern States and that there are only about sixteen hundred Negro physicians to minister to their needs, or one physician to five thousand of his people. This is about one-ninth as large as the proportion of physicians to the entire population of the United States. —*Dr. G. W. Hubbard.*

In The Southern Workman.

I have not found a respectable reason why women should not vote, although I have read almost everything that has been written on the subject on both sides. —*M. J. Savage.*

BENJAMIN WEST. (1738.)

[Address at Swarthmore College on Founders' Day, by Harrison L. Morris, Commissioner General of the United States to the International Art Exhibition at Rome; a son-in-law of Joseph Wharton, former President of the Board of Managers of the College.]

It was perhaps in this very field where we are now standing that the maternal grandfather of Benjamin West discovered a spring as he cleared away the primeval forest and thus gave the name, "Springfield," to his farm and, in turn, to the township in which it lay.

This maternal grandfather must have been settled in America even before the first of the Wests, who arrived in 1699. He may have been among those who landed with the great Founder in 1682, or who followed early in his steps. But, in any case, he had a sturdy character which flowed later in the veins of his celebrated grandson and he helped to blaze the way for Swarthmore College.

Can you fancy, as I do, the muscular Friend wielding his civilizing axe through the grand old native trees, whose falling leaves became the loam on which you tread to-day!

Swarthmore owes him a statue quite as authentic as that of John Harvard at Cambridge.

The West family probably settled in 1699 on the land he had cleared; but when they left England a son named John remained behind at school. Before he joined his family in America in 1714 he married a wife whom he left in England while he went to prepare the frontier home. She died in giving birth to a son, who was the half brother, to be, of Benjamin West; and it is pleasing to know that he became and remained a prosperous watchmaker in the English Reading.

If fate had chosen a place for Benjamin West to be born in she could not have picked out a more apt one than the grounds of a Quaker college, excepting, of course, that he fell from grace in the use of profane colors. But Fate was true to her instincts even in this, because she chose the grounds of the now widely known Liberal Quaker College.

There was mighty agitation amongst the Elect when it was discovered that the Quaker child of seven was inclining to what the stiff old narrators call "the pencil." It is recorded, and denied, and recorded again, that a meeting of Friends was called to sit upon the unnatural boy. But the parents were proud of their changeling and the meeting was lenient; indeed, a Mr. Pennington, a merchant from Philadelphia, himself no doubt a Friend, smuggled colors and engravings into the hands of the youngster and thus the Evil One had his own.

Of colors the lad had already a taste. The Delawares or Mohawks who stood in Fenimore Cooper-costumes through these now tailormade walks were decorated in fresher hues than we are, and they gave him the red and yellow earths with which they dressed themselves. He also found indigo in his mother's kitchen; and thus he had the three primary colors from which his talents could mix all the others.

And how pretty the sentiment of the sober, drab-clothed youth who was to be the friend of Royalty and the leader of Art in his day, mingling in idyllic and arcadian unity with the Red Man, made noble for us by the genius of a youth no less born out of time and place, the enchanting Fenimore Cooper! You don't have to take a stimulant for the fancy to see the sleek bodies of the Indians seated, perhaps, over there in silent council with the pipe, or standing in yonder doorway while they exchanged colors for food, or watched the little Benjamin draw his flowers or trees or faces, or even themselves, on the smooth shingles of his home.

For brushes, he found the hairs from the fireside cat and feathers from the geese, which he pulled through a quill. Perhaps the Indians also taught him this. But his brush was a magic one for art as well as for life because it brought him friends always.

Among the earliest of these was the father of General Wayne, who lived in this very Springfield and paid Benjamin the first money he ever earned. For six heads in chalk on poplar boards he gave six dollars, and thus linked two names that hallow our Pennsylvania biography both to the pen and to the sword.

The sturdy blood of the old maternal grandfather was not wanting in its influences both in the habit of doing things under privation and in the angle of mind with which they were done. Benjamin has been so much exploited as a genius that it is pleasant to find him also a boy. He took a half-holiday (no doubt from some preparatory school hereabouts) with a neighbor boy, who told him to get up behind on the horse they were going to ride. "Behind you?" said West. "I'll ride behind nobody," and the other boy got up behind. When they were mounted the other boy said:

"This is my last ride for some time; to-morrow I'm going to be apprenticed to a tailor." "A tailor!" said West—"you will surely never be a tailor!"

"Indeed I shall; it's a good trade; but what do you intend to be?"

"A painter"—

"What sort of a trade is a painter; I never heard of it before."

"A painter," said Benjamin, "is the companion of Kings and Emperors."

"There are no Kings in America."

"But there are in other parts of the world—and you really mean to be a tailor?"

"Indeed do I."

"Then you may ride alone," and the future companion of Kings got down.

This incident may be colored in detail, but it is probably true in fact, because when West was directing Sully, one of his pupils, to find the house where he was born, he told the tale and described the spot where he had dismounted.

The Mr. Pennnington, Merchant, who had given West the colors and the first engravings he had ever seen, still pursued his benevolent attachment and took the young fellow to live with him in Philadelphia. He was perhaps a relative of the family and a Quaker, and he knew Mr. Samuel Shoemaker, also likely a Friend, who was having a portrait painted by an artist from England, named Williams. I should guess the orthodox meetings must have been busy or discipline must have been lax in those stiff necked days; but Beauty likes to quietly toss over creeds and show the way to tolerance. At all events, Mr. Shoemaker had his portrait carried to the house of Mr. Pennington and this was the first oil painting Benjamin West ever saw. The lad was destitute of reading as well; and Williams put books into his hands, thus fanning the fires that were to blaze into acres of canvas and ages of fame.

Friends in troops West always had, whether because his art attracted them or his frank, handsome figure and guileless honesty. He must have been a shapely and vigorous youth, with an engaging face in 1753, because Stuart's portrait of years after shows him to be a very handsome man.

One of the most useful of these friends was William Henry, of Lancaster, Pa., a gunsmith and inventor of public spirit, and one amongst those aspiring citizens who always stand for the best ideals of a people. West went for a visit to Lancaster to paint portraits, and the liberal gunsmith showed him a print from Rollin's "Ancient History" of the death of Socrates; "An Event," saith the sober old chronicler, "he had not at the time heard of." One of Henry's blacksmiths posed for the figures—for West was innocent of Anatomy—at Nazareth, Pa., where I have had the good fortune to see it. West simply took Rollin as he found it and added other figures to left and right with some architecture which was probably cribbed from old Philadelphia.

But Mr. Henry was further useful. He introduced the young genius to Dr. Smith, Provost of the College at Philadelphia, which is now the University. Provosts used to be disinterested enough to advance ambitious Philadelphians and this good Dr. Smith proposed to West's father to send the boy to London—first giving him some instruction in classical literature. The father also must have profited by the sturdy example of that old maternal grandfather, for he was ready to abet his son in his mental bias. So Benjamin went to classes with the best of his day—Francis Hopkinson, Thomas Godfrey, Jacob Duche and Joseph Reid, and with them he often resorted to the shade of the Penn Treaty tree, made memorable in his picture of Penn's Treaty. And this famous tree was afterwards saved from destruction by the British, through General Simcoe, because West had told him of his interest in it. Thus strange things come about from trivial causes.

Through Dr. Smith, no doubt, the young painter fell in with the best society of old Philadelphia and saw all the pictures there were to see. The best of these belonged to Governor Hamilton, of Woodlands; and West was much taken with a "St. Ignatius" by Murillo. He painted Dr. Smith in the style of St. Ignatius, which must, indeed, have been a sight to see; and leads us to fancy subsequent officers of the University as St. Lawrence or St. Stephen; equally edifying, though perhaps more true to fact.

To the friendship of Governor Hamilton we doubtless owe that best (to my mind) of West's portraits, the family group now in the Historical Society of Pennsylvania. It is a stately work of artistic quality and excellent delineation of character. But West was not a good portrait painter. Gilbert Stuart well said, "He never could paint a portrait," and an authority like that is final.

It was, however, by painting portraits that the young Benjamin made those friends who sent him to Italy. A Mr. Kelly was sitting to him in New York when a Mr. Allen, of Philadelphia, was about to dispatch a ship to Leghorn. West mentioned this to Mr. Kelly, from whom he had ten guineas for the portrait and a letter to Mr. Kelly's agent in Philadelphia. This letter proved to be an order for fifty guineas more, to assist him in his journey. Mr. Allen decided that his son should go with West, and thus, says old Dunlap, "everything seemed to conspire for the furtherance of the youth's advancement in the road to wealth and honor. He found friends eager to assist him at every step. Was it not because it was seen by all that every step was in the right path—that his mind was as deeply imbued with the love of virtue as with the love of his art?"

At twenty-one Benjamin West sailed away from Philadelphia never to come back. His trip through Italy and his stay and study in Rome

gave him a stimulus toward what was called "Historical Painting," which dwelt with him to the end.

Historical Painting means the illustration of History or the Bible in the grand manner. If the painter is Raphael or Veronese or Michael Angelo, the inspired conception will carry the subject out of illustration into sublimity. It will make of history a loftier interpretation of life. But if any mind conceives, or hand designs which is not infused with the divine ichor, the result will be illustration, however large, however enduring, or however grand.

This is where West remains in the valhalla of art. He is beyond any of his contemporaries, beyond Allston, beyond Barry, beyond Haydon, the equal perhaps of David or Greuze; but he is not with the Immortals, even though Leigh Hunt well said that his mother's aunt, Mrs. West, used to go into the parlor in Newman Street and read all day, while her husband, Benjamin, went to his studio and painted all day, seemingly happy because he knew he was immortal.

It is interesting to reflect that Leigh Hunt was also more or less a Philadelphian. His father, who had been sent there from the Barbadoes, was driven away because he took sides with the British; but his mother was of a family named Shewell, native to Philadelphia and a niece of Benjamin West's wife, Betsy Shewell, whose romance blends well with the fiction-like episodes which characterized West's career.

The young artist was engaged to Miss Shewell when he left Philadelphia, and after he had settled in London he sent for her, and she came with West's father, a venerable Quaker, who appears in the Treaty picture. In fact, she escaped from the confinement in which her brother had placed her and fled to West.

They were married in London on the second of September, 1765, and to them more than to most couples of romance the phrase applies: "They lived happily ever afterwards."

From this onward to the end of a long life West was prosperous and respected, influential and famous. He revived Historical painting in England in a day when anecdote, portraits and landscapes were the prevailing mode; and he divorced that genre of his art from the absurd conventions which had enslaved it. Barry had painted scenes from English history with the figures in Roman togas or else nude. Nothing was allowed in art to be more honest than the deceptive wig with which every man thought he must conceal his cranium. West proposed to paint the Death of General Wolf as it actually happened. But so great an indiscretion was this that the Archbishop of York, with Sir Joshua Reynolds, solemnly called on West to expostulate with him upon so wild a breach of convention.

But West persevered in this as he did in the opinions he was known to hold concerning the war in America. In spite of King and Court he was loyal to his fatherland; again and again the blood of that old maternal grandfather sustained his character and gave independence to his views.

And yet West was a courtier. He was as shrewd as his race, if he was also as self-reliant. The prophesy that he would be the companion of Kings was to be fulfilled more literally than most predictions.

The Archbishop of York had suggested to West the subject from Tacitus of "Agrippina landing with the Ashes of Germanicus," and West had readily painted it. It is a human weakness to be fond of those pictures which one has oneself suggested, and Dr. Drummond took an emotion about West which moved him to obtain an audience with George III. and inform him that "a devout American and Quaker had painted at his request, such a noble picture that he was desirous to secure his talents for the throne and country."

The King was liberal toward the arts, and he said, "Let me see this young painter of yours as soon as you please."

Then, a gentleman from the Court called on West, and the thing was done. Here is Dunlap's record: "The King received West with easy frankness, assisted him to place Agrippina in a favorable light, removed the attendants, and brought in the Queen, to whom he presented our Quaker. He related to her Majesty the history of the picture and bade her notice the simplicity of the design and the beauty of the coloring. There is another noble Roman subject, observed his Majesty—the Departure of Regulus from Rome—would it not make a fine picture?"

It is a magnificent subject, said the painter.

Then, said the King, you shall paint it for me.

The King turned with a smile to the Queen and said:

"The Archbishop made one of his sons read Tacitus to Mr. West, but I will read Levy to him myself—that part where he describes the departure of Regulus."

The King also enjoyed the zest of guiding the brush of the painter, and West was an apt courtier. He had no foolish whims of his own about subjects. What was good enough for a king was good enough for him. Thus the "palace doors opened of their own accord"—and West, with silent, but not obsequious, tread kept them swinging for all the years till the young George had become old and ill and clouded in his mind and West had

painted acres on acres of historical canvases for him.

We are told that the "Departure of Regulus" placed Benjamin West on the throne of English Art, and this is more true than was meant when it was uttered. For the King was so pleased with the subject he had invented that it led him to favor the plans for an association of artists, which he himself named "The Royal Academy." In the first exhibition of that august body of British artists "The Departure of Regulus" was shown to an admiring world; and we all know that West followed Sir Joshua as President of the Royal Academy and was invited by the King to affix a "Sir" to his honest, homely name which his ancestral qualities of self-reliance and self-respect led him to decline.

Speculation, too, was active in England and America over his continued favor at court through the Revolution; but King George was not destitute of admiration for an honest man, and he made it easy for West to hold his loyal favor for his native land and to serve the King who liked his art. How near it brings us to them both to know, from West's own words, that "The King was sitting to me for a portait when a messenger brought him the Declaration of Independence. He was agitated at first, then sat silent and thoughtful. At length he said, 'Well, if they cannot be happy under my government, I hope they may not change it for a worse. I wish them no ill.' "

But it required a well-balanced mind, a silent tongue, dignity of bearing and even the advantages of a handsome figure to carry off that difficult double role of patriot and courtier. West was in daily touch with the King. He must have painted him numberless times as is shown by the inimitable story of his pupil Stuart, who had no bump of reverence and who lives in art to-day while his great master is only a name.

I am going to delay Stuart's story just a moment to dwell on still another link which attaches West to Swarthmore.

In the annals of the Whartons there are many Josephs, and an ancestor of the one who loved and benefited Swarthmore was an intimate friend of West's. He was a merchant of Philadelphia, who was hunted out of England because he was a patriot. He had much to do with securing West's celebrated picture, "Christ Healing the Sick," for the Pennsylvania Hospital, where you may see it to-day in all its classic correctness.

This Joseph Wharton told Sully that he introduced Stuart to West in this wise:

"I was with several Americans dining with West when a servant announced a person as wanting to speak to him. 'I am engaged,' but after a pause he added, 'Who is he?' 'He says, sir, that he is from America.' That was enough. West left the table immeditely, and on returning said, 'Wharton, there is a young man in the next room who says he is known in *our* city, go you and see what you can make of him.' I went, and saw a handsome youth in a fashionable green coat, and I at once told him that I was sent to see what I could make of him. 'You are known in Philadelphia?' 'Yes, sir.' 'Your name is Stuart?' 'Yes.' 'Have you no letters to Mr. West?' 'No, sir.' 'Whom do you know in Philadelphia?' 'Joseph Anthony is my uncle.' 'That's enough—come in,' and he received a hearty welcome."

Now, this vagabond Stuart was a genius of a sort that West's mind was not formed to understand. The methodical orderly mental processes, and the technical system of the older artist could not go hand in hand with the erratic and inspired pace of the younger. Yet there is real veneration for West even in a story like the one I am to repeat—veneration mingled with a sense of humor such as West's equipment lacked.

"It was the custom, whenever a new Governor-General was sent out to India, that he should be complimented by a present of his Majesty's portrait, and Mr. West being the King's painter, was called upon on all such occasions. So, when Lord ———— was about to sail for his government, the usual order was received for his Majesty's likeness. My old master, who was busily employed upon one of his ten-acre pictures, in company with prophets and apostles, thought he would turn over the King to me. He never could paint a portrait. 'Stuart,' said he, 'it is a pity to make his Majesty sit again for his picture; there is the portrait of him that you painted, let me have it for Lord ————; I will retouch it, and it will do well enough.' 'Well enough! very pretty,' thought I, 'you might be civil when you ask a favor.' So I thought, but I said, 'Very well, sir.' So the picture was carried down to his room, and at it he went. I saw he was puzzled. He worked at it all that day. The next morning, 'Stuart,' said he, 'have you got your palette set?' 'Yes, sir.' 'Well, you can soon set another, let me have the one you prepared for yourself; I can't satisfy myself with that head.' I gave him my palette, and he worked the greater part of that day. In the afternoon I went into his room, and he was hard at it. I saw that he had got up to the knees in mud. 'Stuart,' says he, 'I don't know how it is, but you have a way of managing your tints unlike everybody else,—here,—take the palette and finish the head.' 'I can't, sir.' 'You can't?' 'I can't, indeed, sir, as it is, but let it stand till to-morrow morning and get dry, and I will go over it with all my heart.' The picture was to go away

the day after the morrow, so he made me promise to do it early next morning. You know he never came down into the painting-room, at the bottom of the gallery, until about ten o'clock. I went into his room bright and early, and by half-past nine I had finished the head. That done, Rafe and I began to fence; I with my maul-stick and he with his father's. I had just driven Rafe up to the wall, with his back to one of his father's best pictures, when the old gentleman, as neat as a lad of wax, with his hair powdered, his white silk stockings, and yellow morocco slippers, popped into the room, looking as if he had stepped out of a bandbox. We had made so much noise that we did not hear him come down the gallery or open the door. 'There, you dog,' says I to Rafe, 'there I have you! and nothing but your background relieves you!' The old gentleman could not help smiling at my technical joke, but soon looking very stern, 'Mr. Stuart,' said he, 'is this the way you use me?' 'Why, what's the matter, sir? I have neither hurt the boy nor the background.' 'Sir, when you knew I had promised that the picture of his Majesty should be finished to-day, ready to be sent away to-morrow, thus to be neglecting me and your promise? How can you answer it to me or to yourself?' 'Sir,' said I, 'do not condemn me without examining the easel. I have finished the picture, please to look at it.' He did so; complimented me highly; and I had ample revenge for his 'It will do well enough.'"

Stuart was right. He never could paint a portrait, and could he paint an enduring Historical picture?

He did paint many famous canvases. "Death on a Pale Horse" and "Peter Denying Christ" may be seen to-day in the Pennsylvania Academy. You may find, I suppose, at the Philosophical Society, a colored engraving of the picture of Benjamin Franklin wafted in the clouds and mingled with the lightning; there are canvases by West in the City Museum at St. Louis, and the Boston Museum; and in engravings, easily accessible, you may see most of his designs.

But I know not where are those "ten-acre" compositions which the King ordered so lavishly through 30 years and which at one time adorned Windsor Chapel. Who knows?

And that is the saddest of questions. Mortal glory has not led to immortal fame. West's works are not catalogued. He left no school. He was a genuine man, a sterling lovable character, a patriot who brought honor to America, a figure in his day surpassed by none.

Sir Martin Shee said of him that he well merited to be considered, in his peculiar department, the most distinguished artist of the age in which he lived. Dear gossiping old Dunlap says: "He was a man of sublime genius," and you could multiply contemporary eulogium. But, after all, the touchstone of quality is the verdict of the ages, and only the few anticipate it.

Trumbull, West's pupil, wrote that his master was "a striking instance of how much could be accomplished with moderate genius," and Stuart has his ribald, but not unkindly, fling again and again. Which were right? You must judge for yourself. Do those "ten-acre" canvases at the Pennsylvania Academy touch any chord in you which vibrates to loftier ideals or more profound sentiment! Do they move you to tears or inspire you with nobler desires? Keats once saw "Death on the Pale Horse." He said "there is nothing in it to grow intense over."

It is correct, stately, large in design as in area, but it is the work of one who never let himself go—who never grew intense. One tingling impulse of Keats outweighs tons of such sober industry.

Yet, for all this, Benjamin West is a great figure—a name that stands forth in our annals, an honor to American manhood and a glory to American achievement.

It is right—it is a hallowed duty of Swarthmore to cherish and preserve forever his birth-place—that farm hewn from the forest by his sturdy maternal grandfather, and that threshold and fireside where the Redman taught him to use color and to study form—this spot dedicated to history and to art on which it is a privilege to stand—this shrine, among the very rarest that Pennsylvania owns.

That form of human society, whether economic, political or religious, will last longest and be most vigorous, which is most in accord with the deep and abiding traits of human nature and with the spiritual and moral laws of the world. That organization will be the most lasting which is based on the forces that are most powerful to move and hold men. Consequently we may apply to Jesus' teaching concerning the Kingdom of God the test of survival, and by this means determine whether it be true to spiritual realities.—*Elbert Russell in "Jesus of Nazareth in the Light of To-day."*

The influence of the women voters has always been on the side of temperance, morality and good government, and opposed to drunkenness, gambling and immorality.

—*Ex-Chief Justice Groesbeck of Wyoming.*

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER, ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 12, 1910.

THE FORWARD MOVEMENT IN BALTIMORE YEARLY MEETING.

The appointment by Baltimore Yearly Meeting of a General Secretary to devote all of his time to the propaganda and upbuilding work throughout the borders of the Yearly Meeting is not in itself the forward movement in that Yearly Meeting. It is only one of the indications that a forward movement is in progress.

The yearly meeting held last week was a notable one. A concern arose last year on account of the state of the meetings throughout the borders. It was not that the state of these meetings was so much, or at all, worse than that of the meetings of other parts of the country. It was simply that these Friends saw that they might be doing more for themselves and as a part of the life of their respective neighborhoods; and they were not satisfied until they should add what they saw they might be doing to what they were doing.

This concern coming up in last year's meeting was earnestly considered at that time and careful study has been given to it during the year. The results of this study were seen in the large and steady attendance at the sessions of the Yearly Meeting and in the interest taken in the matters of real importance that came before the sessions.

As the study of the subject matured it had become clear that business methods would need to be adopted for certain work that Friends have long been accustomed to do in more primitive ways or to leave undone. It required some courage for the Baltimore Friends to proceed to establish a general secretaryship and to appropriate from the Yearly Meeting treasury a comparatively large sum for its maintenance. They have the characterstic conservatism of Friends, but fortunately none of that destructive conservatism that is mere dead weight and devotes its energies and intelligence to nothing but holding back.

The chief difficulties for Friends in going into a work of this kind are two: our curious difficulty in distinguishing between the ministry that is blighted if commercialized and that which is blighted if it is not done in a businesslike way; the other difficulty arises from our lack of experience in co-operating financially, in raising money, for work that we want to do co-operatively. In going forward with the work we have entered upon of making our principles have their full meaning in the world, we shall have to work out to clearness as to the full meaning of "maintaining a free gospel ministry"; and we shall have to learn to be prompt and just in the payment of our co-operative obligations.

A Friend writes, "I am sorry William M. Jackson's article, 'Faith in Christ,' was published. I do not see as he does. So often we are accused of denying the divinity of Christ and sometimes I do not wonder we are."

Another writes, "I do not like William M. Jackson's article. There was a good answer to it by Anna D. Stabler; I felt great unity with it. Sometimes I fear many of our Friends are drifting away from the Bible (which ever grows more precious to me) and from acknowledging Jesus Christ to be what the Scriptures represent him to be, Divine, even one with the Father, in a sense in which it would be blasphemy in any other to claim the same."

Another, commenting on the above expressions, says, "I can subscribe to both of these opinions and hope the editors will exercise more care in the future."

Liberty of belief carries with it liberty of expression, in meeting and in print. When an article is sent to *Friends' Intelligencer* written by an honest, earnest Friend who is seeking to know the truth and to express it as he understands it, it is given a place in its columns, with the feeling that others who are seeking to know the truth will be willing to read and think about opinions and conclusions that differ from their own.

PREPARING FOR MEETING.

Reading the editorial on this subject in the *Intelligencer*, dated Tenth month 22, 1910, I feel to give my views in regard to it. Every person who attends a Friends' Meeting is a part of that meeting, and should feel the responsibility of making it a helpful occasion to those assembled. I am frank to acknowledge where a meeting is held in entire silence it lacks the life it should have. When the bicentennial was held at Flushing to celebrate

the establishment of that meeting by both branches of Friends those of the other branch desired that one of their ministers be requested to open said meeting by prayer. They chose a woman Friend, but rather hesitated to ask her. Upon consulting her most intimate friend, she replied to them by saying, "She lives so near her Heavenly Father she is ever ready to sound His praises." I believe if we attend our meetings in such a condition of mind they will not be silent ones. I believe we should give the meeting prayerful thought before the hour of assembling, and we shall find that a beautiful passage of Scripture and other matter that appeals to us, and would be helpful to others, may be presented to us to hand forth. ROBERT BARNES.

Purchase, N. Y.

CHICAGO MEETING AND FIRST-DAY SCHOOL.

My daughter and I attended Friends' meeting in Chicago. It was the second meeting in what one Friend called their "new meeting house." The room is a very pleasant one, in the Fine Arts Building, and although small is comfortable, and seems large enough for their present needs; yet if all in the city claiming membership in the Society of Friends should feel it their pleasant duty to meet every First-day with this band of earnest men and women, they would be compelled to find larger quarters.

Yesterday two Friends from Swarthmore, Mr. and Mrs. Farley, were in attendance. They had been residents of Chicago for the past three years, but had not found their way to the place of meeting before. There were thirty-one present counting the children, of whom there were several.

After a season of impressive silence Thomas Jenkins arose and prefaced his remarks by the query, "What are we assembled here for?" and answered the question by saying that the object was to enable us to live pure, noble, true lives. We cannot settle down in an attitude of worship once for all time, but we must meet again and again. A religious life is not an easy, idle life, but one of activity.

After the meeting, all present except a few that felt they could not remain, joined one of the three classes of the First-day school. There was a primary class in the care of Marian Jenkins. This class, or the teacher, or perhaps both, was exceptional, judging by the quiet, attentive eagerness of the children, who although in close proximity did not in the least disturb the adult class, led by Thomas Jenkins.

The intermediate class, in charge of Marianna Burgess, went into another room. General exercises and a season of silence closed the very interesting program. S. E. H.

Elgin, Ill., Tenth month, 31st.

YOUNG FRIENDS' ASSOCIATIONS.

In the early days of the Young Friends' Associations, much serious study was made of the history, the discipline, and the literature of the Society of Friends; and though the membership and the attendance were then much smaller than they are now, the foundation was laid for a strong, live interest in the Society, which contributed, undoubtedly, to the increased life that has been manifested of recent years.

Nearly all of the early workers have ceased to attend the meetings of the Association regularly and a new generation of young men and women has come forward to bear the responsibilities. They too are interested in their religious birthright and desire to know the past, to understand the present, and to prepare for the future.

There are many evidences of this: First-day school classes are studying the history of George Fox and later Quakerism, some are discussing religious topics and making more definite their individual opinions, while others are becoming familiar with the Discipline.

The Young Friends' Association is the place where a more general discussion of topics may be heard and a wider acquaintance with people and conditions gained. It is the Christian Endeavor of the Society of Friends, the link between the First-day school and the Meeting, the organization wherein the young people may gain the knowledge and the ideals that will lead them to consecrate themselves to the service of their religious society and world about them.

Associations should realize that this generation needs to study the details of Friendly history and principles as much as the preceding one did, also that there exists an earnest desire on the part of many to do so, and should arrange their programs with that end in view,—not to the extent of making them heavy and tiresome, but with a solid basis under the necessary social and entertaining elements.

A few words may be necessary to the members of Friends' Associations,—in fact to members of First-day schools, business and religious meetings, and even committees. Each has duties as well as privileges in the organization of which he is a member. No chain is stronger than its weakest link. There is pleasure as well as profit to the individual who makes his personality felt in the

deliberations of anybody. No one enjoys being a cipher and no one needs be one. Humility may be a virtue and it may be a weakness. Self-assertion may be offensive and it may make for effective, beneficent leadership.

Too many of our meetings lack life because so many fail to realize that they are there to give as well as to receive. Business comes before us for our consideration, not merely for our information. Our Society is a pure democracy and hence every member must prepare to do his part intelligently and effectively. Friends' Associations are our training schools, free from the restraints that may be felt in Monthly and Quarterly Meetings, and there each one should learn to take his part, become accustomed to speaking before an audience, and attain that growth which will enable him to do more than simply count one in a meeting.

There is a deepening and strengthening of life in many Friendly fields. May it pervade the Friends' Associations also.

MARY H. WHITSON.

PHILADELPHIA'S PHILANTHROPIC COMMITTEE.

A meeting of the Yearly Meeting's Philanthropic Committee was held at Fifteenth and Race Streets, Philadelphia, Tenth month 22, at 1.30 p. m.

The sub-committee on Peace and Arbitration told of its efforts to supply peace literature to colleges and universities. It was thought well to enlarge the work in this direction. A saner Fourth of July was observed in Norristown, West Chester and Moorestown. The main work this year will be the distribution of literature through churches, Y. M. C. A.'s, granges, and women's organizations. Contests in Normal School for peace prizes will be held. Aid is asked in placing this literature in libraries, especially those in schools and colleges.

PROPER PUBLICATIONS.—Three conferences are being arranged. Talks on the subject of good literature are to be given at different times. Professor Pearson, of Swarthmore, is prepared to send out students of that college to speak on the uses of good literature, in First-day schools or other Friendly gatherings wherever assignments are made for them. Two or three are ready to go out each First-day.

PURITY.—The committee endeavors to keep up the supply of literature on the subject.

WOMEN AND CHILDREN.—The report from the Flower and Fruit Mission shows a decrease in the amount of flowers and fruit received, but a large increase in the amount of ice and milk distributed to the sick and needy. The probation work is still progressing. Our agent is still working. Enough money has been collected to meet our proportion of this year's salary. A member of Southern quarter reported that much work had been done along literary lines. Haddonfield tells that many Friends are working zealously in the Home for Women and Children at Cinnaminson, about four hundred and eighty guests having been cared for the past summer.

PRISON REFORM.—It was decided that a memorial be sent to the Director of Public Safety of Philadelphia, in the name of the Philanthropic Committee, asking for the appointment of more police matrons.

TEMPERANCE AND TOBACCO.—It was urged that Friends use their influence towards the election of legislative candidates who will favor the enactment of better temperance laws. The following persons are named to represent the temperance interests in respect to legislation in their various States: New Jersey—Joel Borton and William C. Coles; Pennsylvania—Charles Palmer and Joseph Flowers; Delaware—Benjamin K. Smedley and Horace L. Dilworth.

NATHAN THORNE,
JANE ATKINSON,
Clerks.

THE INTERESTS OF COLORED PEOPLE.

At a special meeting of Philadelphia Yearly Meeting's Sub-Committee on Colored People, held Eleventh month 5th, a letter from Abby D. Munro was read, acknowledging receipt of $5.25 from Mickleton Friends, and stating that school has opened with over two hundred pupils—with a prospect of many more who are now busy in gathering in the crops. She has eleven in the Orphanage, four girls and seven boys, the latter all of a size, for whom she makes an appeal for clothes.

We are all anxiously waiting for the aid from the Jeanes Fund, and until that is received our efforts must be redoubled.

We had with us Martha Schofield. She informs that the Schofield school has a most able superintendent in James Edgerton, formerly of Trenton. They had 502 students the past year, working in the various departments of printing, harness-making, blacksmithing, carriage painting, farm work. The girls engage in sewing, millinery, cane-seating, dressmaking, shoe-mending and making and housekeeping. Seven hundred dollars ($700.00) was realized from the sale of the old clothing in the barrels.

Appeals for the Southern schools were directed to be sent out. S. M. GASKILL, *Clerk.*

"LEAVEN" IN THE EVANGELICAL FRIEND.

[From *The Evangelical Friend.*]

Not long ago we made the assertion in this paper that leaven is a type of sin. The *Intelligencer* undertook to deny* this and asserted that it was a type of the truth or light. They take this view because they believe that the "leaven" is an inherent quality of righteousness which develops within us. We believe that initial salvation comes as an instantaneous work, a divine re-creation or impartation of Christ's righteousness. They offer against this view the parable of the woman who took leaven and hid it in three measures of meal until the whole was leavened.

In another column Luke Woodard [*Evangelical Friend* for Tenth month 13, page 3.] answers this and presents the truth clearly. The leaven of sin is working and if allowed place it will corrupt the entire nature. Therefore we are warned to beware of leaven and purge it out. If the leaven gains possession once it is bound to permeate the whole being. Thus it has always done and always will do. It is like weed seed which propagates itself rapidly, whereas good seed must be given careful attention if it grows.

EVANGELICAL FRIENDS NOT CREED-BOUND.

[From *The Evangelical Friend.*]

A writer in the *Intelligencer* referring to an editorial in this paper states that we disclaim fellowship with the Hicksites on the ground that they do not accept the Nicean Creed. We never made such a statement as an examination of a file of our papers will show. We have never attempted to declare our faith by any creed. The evangelical faith is too large to find complete expression in any of them.

There are, however, certain vital principles of truth as set forth in various Friends' utterances, authoritatively made, which are also found in the doctrinal standards of evangelical churches, beliefs common to all Christians and inherent in the very nature of Christianity, which we may not reject and still retain our standing in the Christian fold. Further these statements of faith are Scripturally derived, not by a study of isolated texts, but by a prayerful and devout study of the whole Bible. One may prove almost anything from selected texts, a manifestly unfair method, but the commonly accepted truths of Christianity are the result of a faithful comparison of Scripture with Scripture, a process covering years in time and entered into by the best Bible scholars of all ages....

Our rejection of Unitarianism, and all who hold it, as unchristian is not because those who accept that doctrine are personally objectionable but because it is only by and through faith in Jesus Christ, the Son of God, who shed his blood for us and thus made possible the gift of his life—eternal life—that man can be redeemed from sin and saved from eternal hell. We condemn Unitarianism because it fails and fails utterly to solve the problem of man's supremest need and leaves him in the quagmire of sin, struggling, yet ever sinking deeper and deeper into the death that is eternal. Unitarianism has no divine message of salvation, supernaturally wrought, therefore it helps to save none. It has no message for the drunkard and the harlot, it has no gospel for the heathen, it attempts nothing on these lines because it has no bread for the hungry.

Why should we not repudiate it as utterly useless? What else could we do?

The Unitarian Church is a small body and is numerically at a standstill. So far as this body itself is concerned we are not inclined to think it will ever have much place. The Hicksite body has much the same beliefs as the Unitarian organization, so much so that they affiliate readily. But it also is non-progressive. It is much smaller today than it was fifty years ago. Its closed meeting houses are many. It is not likely that it will ever exert a wide influence on the Church as an organization.

Why then are we so anxious about these matters, one may ask. The difficulty is that their views have been taken up by and are being disseminated by members of orthodox churches. These views are like weed seeds, they spring up quickly and gain root before one knows it. The inoculation of our own church with these unitarian germs is the alarming feature of the situation. This is what we are after when we refer to the evils of Unitarianism.

The upward step must be taken sometime if life is to become the sacrament that Jesus Christ has shown us that it should be. The demand to have surroundings made exactly to the order of the individual must be renounced, and there must be substituted for it the will to come into the line with the Divine ordering of the universe, before all the happenings and mis-happenings of men and things fall into their right relation to the soul. —*Joan M. Fry.*

Swarthmore Lecture for 1910.

*That is to say, *The Intelligencer* simply referred in a note to the New Testament passages in which "leaven" is mentioned (issue of Eighth month 20, page 520.)—Ed. *Intelligencer.*

A NOTABLE BOOK.

The contributions of James Morris Whiton, Ph.D., of Yale University, to various periodicals have been republished in book form under the title of *Interludes in a Time of Change,** forming a volume of more than ordinary interest.

For well considered views and well balanced statements on ethical, social and religious subjects this author is entitled to a high rank among the writers of the present day. At a time of widespread doubt and confusion of thought like the present so clear a voice will be reassuring to many minds.

Fearless and independent our author does not hesitate to expose the short comings and weakness to which all religious denominations are liable. Thus in his chapter on The Moral Crisis Confronting the Church we find these ringing words: "In the New Testament covetousness is put in the same black list as fornication." * * * "But in the modern pulpit, covetousness, the most paralyzing to the spiritual life of any sin, and yet of all sins the most respectable and deceptive in its disguise as thrift, has been one of the rarest of themes. Here is need of the axe."

On the subject, Our Great Social Heresy, he writes: "Any solution of threatening social problems that is to be both effective and pacific—if such can be—can come only through a baptism of the philosophy of social welfare that the world has heard and neglected for more than twenty centuries with the moral energy of the Spirit of Jesus, its divine Exemplar, transforming its sages into saints, its lecturers into inspired prophets, its disciples into heroic apostles" * * * "The word of our salvation is the Gospel of the Son of man, with its declaration, not of rights but of duties."

Concerning The Moral Use of Property he writes: "As the stability of the solar system is in the equilibrium of the centripetal and the centrifugal forces, so the stability of democracy is in the equilibrium of individualism and socialism, centered in the principle of ownership morally limited—a principle apparent upon any serious reflection on the inter-dependence of man."

Of perennial interest is the subject of Prayer. On this subject he writes: "The true function of prayer is to lift the will of man into line with the will of God. This it does by its effect in clarifying moral insight, deepening reverent convictions of responsibility and dedicating self more thoroughly to divine ends, which can be accomplished in the world no sooner or more fully than men devote themselves to their fulfilment." * * * "Environed by visible things and persons engrossing all attention, each of us dwells as it were in a walled city, around which lies a rich country out of sight from its streets. The conditions of daily life thus form a barrier between the actual consciousness of the world and a potential consciousness of God." * * * "To remove this barrier is the function of prayer comprehensively defined as communion with God." * * * "This is not theory, it is real experience." * * * "Nothing so much needs culture in the modern church as the idea of God, and of one life as lived *in him.* With this the public prayer has more constantly to do than the sermon. God finds *us* everywhere, but we find him nowhere if not *within ourselves* in prayer."

Among the other subjects of especial interest discussed in this volume are Religious Unity Morally Expressed, Jesus the Ideal Man, Dynamic Immortality and The Ascent of Life.

As a contribution to original thought there is nothing in the book more noteworthy than the chapter on Dynamic Immortality from which I now quote: "At East Northfield, Mass., over the grave of the great evangelist there is an inscription fraught with the invincible assurance of immortality: *"He that doeth the Will of God abideth forever."* * * * "The Will of God is the terse biblical term for the Infinite and Eternal Energy of Love and Truth and Righteousness." * * * "In view of the personal agents whom we see doing the Will of God the question arises whether their activity is transient or permanent. We see certain forms of the Infinite Energy which are transient, and lose themselves by convertibility into other forms, while the sum of energy remains incapable of diminution. Motion perishes as motion, and reappears as heat. Heat, perishing as heat, is converted into motion. But from these changeful physical forces the moral forces stand apart and above in the nature of things as unchangeable. Love, truth, righteousness are unchangeable. What they are they are forever. We see them as divine energies incarnated in good men. Only as individualized in good men does their divine energy become an effective working force for the furtherance of goodness in the world."

"What then would result did the saint cease to exist when his body dies? The divine energy of love and truth and righteousness incarnated in him would be withdrawn from potency into latency; its totality irreducible, but efficiency re-

*Interludes in a Time of Change, Ethical, Social, Theological. By James Morris Whiton, Ph.D., Yale. New York, Thomas Whittaker, Bible House. 1909.

duced; an activity would be subtracted from the effective working forces of the moral universe. The impossibility of this is what the word *immortality* signifies." * * * "Only if the Will of God could be thought of as in a measure ceasing to work for love and truth and righteousness, could the good man through whom it works be thought of as ceasing to exist."

The following extracts from The Ascent of Life will fitly close this brief and imperfect review of this interesting volume. "In Jesus the final stage is reached in the time-long ascent of life from the lowest to the highest—from motion to growth, from growth to sensitive intelligence, from this to self-consciousness, from this to God-consciousness." * * * "The centuries since the three years' ministry of that wondrous life,

* * * the sinless years
That breathed beneath the Syrian blue,

the regenerations, the transformations, which he wrought, continuing to this day in spreading streams wherever he is hearkened to, exhibit the most dynamic uplift ever given to our humanity." * * * "But not only in quality, in power also is the fullness of life manifested in the spiritual man, of whom Jesus is the ideal type. It is only he, whose will in its oneness with the Eternal Will is free of every fetter; it is only he who achieves dominion over the lower elements of his being." * * * "The symbol of this perfect victory is that historic Cross, through whose inspiring appeal and leadership the conquest of the selfish heart is effected, its wolfish passions suppressed, its stormy will bridled, its savage tempers tamed, and the animal man is progressively humanized into the moral likeness of his Father, God."

Brooklyn, N. Y. H. B. HALLOCK.

FRIENDS' ASSOCIATIONS.

The regular meeting of the Makefield Young Friends' Association met at Franklin Slack's, on Tenth month 22nd, with 42 present. The meeting was opened by Eva Slack, who read the 91st Psalm. It was reported that the twenty-four garments finished by the Sewing Circle were turned over to the Guild of Help for distribution. The program for the evening was as follows:

Piano solo, Josephine Elliott; recitation, "Guardian Angel," by Mary Cadwallader; reading, Robert Elliott; question, "Can we who are interested in the Society of Friends indulge in card-playing, dancing and theatre going?" was referred to Jessie W. Row, who made the opening remarks. A general discussion followed, which brought forth many different opinions. It seemed the general opinion of the meeting that we should adhere more closely to the doctrines and principles of our Society; that such amusements are probably not so harmful in moderation, but after all is considered they are more or less trivial, there being higher and better things in life that we can find to occupy our time. E. M. W., *Secretary.*

The regular meeting of the Horsham Young Friends' Association was held Tenth month 30th. Isaac Parry opened the exercises by reading the twelfth chapter of St. Luke. Susan H. Garrett then read a portion of "John Woolman's Journal." After this Emma Hallowell read a paper describing her visit to the Canadian Pacific. She pictured vividly to us the grandeur of nature in its wildness. Elizabeth Wood and Walter Green gave current topics. Ella Park read a portion of the chapter entitled "Simple Duty" from the "Simple Life" by Charles Wagner. Recitations were given by Marie Hollingsworth and Joseph Hallowell.

After sentiments and a few moments' silence the meeting closed to meet Eleventh month 27th.

E. D. K.

CAN SHE BE GONE BEYOND RECALL.

I sat by my bedroom window,
And with pain I drew my breath,
For the fairest of all my blossoms
Had been snatched by the reaper Death.

A child most sweet and lovely,
So tender and loving to all—
Can her beautiful face and her winning grace
Be gone beyond recall?

There are old folks sick and suffering,
Weary of life and of pain—
Why could not they have been taken,
And this little darling remain?

While thus I mused and questioned,
There seemed to drop from the sky
And light on the ledge before me,
A most gorgeous butterfly.

I put forth a finger and touched him,
Not a sign of fear he showed,
But slowly his pinions expanded,
On which glorious colors glowed.

And from his slender antennæ
To the tips of his feathered feet,
All was perfect and fair in this child of air—
A work of God complete.

Tell me, thou beauteous creature,
Who painted thy filmy wings
And set them around with jewels,
Fit for the crowns of kings?

And my grieving spirit listened
To the lesson he seemed to tell;
HAVE FAITH IN THY HEAVENLY FATHER,
FOR HE DOETH ALL THINGS WELL.

C. H. C.

BIRTHS.

PRICE.—To Chas. E. and Gertrude Lukens Price, Huntingdon Valley, Pa., Tenth month 18th, a daughter, who is named Ellen Evans Price.

DEATHS.

CHURCH.—At Newtown, Bucks County, Pa., on Third-day, Eleventh month 1st, 1910, Mary G. Church, wife of Watson P. Church, and daughter of the late Simon and Elizabeth R. Gillam, aged 46 years. A member of Makefield Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

The Race Street, Philadelphia, Conference class opened its work for the winter on the 6th with Isaac H. Clothier as leader. Edmund Webster read an interesting article, which showed the early customs of ministers and the evolution of the meetings of ministers and elders. This paper will later appear in the *Intelligencer*.

Henry W. Wilbur and others discussed the advisability of continuing the custom of recommending ministers and also the question, "How may the ministry be developed?" Among the thoughts called forth were the following:

During the early, aggressive days of the Society, those accustomed to speak in the meetings assembled weekly to decide what meeting the different speakers should attend the following First-day, that they might be well distributed. The willingness to go was the only recommendation required. Not until the Society began to crystallize, its fervor to weaken, about one hundred and fifteen years after George Fox began his ministry were elders, discreet Friends to counsel with and encourage young ministers, appointed and the meeting of ministers and elders formed. To a good degree we have returned to the practice of the first century, for scarcely one-sixth of those who now speak in meetings have been formally recommended; only the inner impulse and the encouragement of friends is required.

Ministry in our meetings has been and is hampered by the feeling that there is something supernatural about it. We must come to realize that preaching is no better than many other things a person may do. Anything that helps men anywhere is ministry. The spoken word in the silence of the meeting is only one form and no more sacred than other forms.

But certain responsibilities rest with him who voices his thoughts in an assembled multitude: he should be sure he has a definite message and feel that it will help some one in that meeting. It should contain something so vital that it will become a part of the life of some one who hears it.

The ability to speak effectively comes as the result of growth and practice. The effectiveness of the message will depend on the mental and spiritual equipment of the speaker. God has given us intelligence and we must appeal to others through their intelligence, but it is the spiritual force, the bubbling up of something better than ourselves, that gives force and power to the message.

A responsibility rests with the hearers as well as with the speakers; unless the hearers are in the right spirit, the speaking will be of little value. Both must keep in touch with the source of life. And do not think you are the only listener. If the words spoken do not appeal to you, remember they may to some one else.

To develop in vocal ministry we must live close to the world of men and things as well as to God, and keep ourselves humble. To aid others we must give the greatest amount of encouragement and the least amount of criticism.

Next week a consideration will be given to the mid-week meetings and school children, with the two questions, "Should mid-week meetings be continued?" and "Should ministers be invited to attend meetings?" Sarah B. Flitcraft is expected at the Conference, also at meeting.

The attendance was the largest of the season at the West Philadelphia meeting, held at 35th and Lancaster Avenue, on First-day, Eleventh month 6th. Among those attending were several visitors from other meeting centres. The spirit of the meeting was devotional. Daniel Moore was heard in message, "The Lord will provide." Alfred Love (of Girard Avenue) brought as his message "A man's foes are those of his own household." The closing message as given by Samuel Jones was "Have we a reason for the Faith that is within us." The social half-hour after the close of the meeting was of much strength and pleasure to those in attendance.

The latest number of the *Blue and Gray*, the paper issued monthly by the pupils of Friends' Central School, Philadelphia, contains an interesting article on "The Early Days of Friends' Central."

There is one phase of the farm labor problem that I have not seen stated, and that is how much a man can get out of his labor in raising farm crops, whether he works for wages, or sells the product of his labor in the market. There is much of the year that the growing of crops cannot be attended to, and living expenses during that time must be charged up on returns from sale of produce of the busy season.

In the growing of the ordinary farm crops I think it will be found that, after deducting other needful expenses, three hundred dollars is as much as a man can get out of his year's work, and this limit is not of the farmer's making in regard to the farm laborer, but is nature's own limit, and such being the case, it would appear that other labor might be valued by this natural limit to the nature of labor.

Street, Md. H.

A subscriber to *Friends' Intelligencer* who received a copy of *Scattered Seeds* at once subscribed for it for her little daughter, saying, "I am delighted with the sample copy you sent me. I think it by far the best little magazine I have ever seen for children."

In Wilmington, Del., in Friends' School Gymnasium, 4th and West Streets, an Illustrated Travel Talk, "Here and There in Norway," will be given by Susan W. Janney, of Philadelphia, Sixth-day evening, Eleventh month 18th, at 8.15 p. m.

Those expecting to attend the Young Friends' Association General Conference in Brooklyn on the 15th and to stay over for the Pilgrimages on First-day, the 20th, will find particulars as to program, transportation and hospitality in the advertisement on first cover page.

FAIRFAX QUARTERLY MEETING AND CONFERENCE.

SEVENTH-DAY, ELEVENTH MONTH 19TH, 1910.

2.00 P. M. Meeting of Ministers and Elders.

8.00 P. M. Address by Henry W. Wilbur, on the "Salient Points in the History of Friends." To be followed by a reception in the Meeting House parlors, under the auspices of Friends' Club.

FIRST-DAY, THE 20TH.

11.00 A. M. Meeting for Worship.

3.00 P. M. First-day School Association.

8.00 P. M. Conference. Talks and Discussions on the following Topics: 1st, "Obligations of the Members to the Meeting," two 10-minute talks; 2nd, "Some of the Needs of our Meetings," four 5-minute talks; 3rd, "How can the Needs of the Meetings be Met?" four 5-minute talks; 4th, Question Box.

SECOND-DAY, 21ST.

11.00 A. M. Devotional Meeting, followed by Business Meeting.

SWARTHMORE COLLEGE NOTES.

The Sophomore-Freshman reception was held on the evening of November 4th, and was pronounced an unusual success. The men's gymnasium had been artistically decorated for the purpose with numerous college pennants and class banners. The Sophomores welcomed their guests by announcing that all further hostilities would cease between the two classes. Accordingly everyone entered into the spirit of the occasion, and spent three hours of good social enjoyment. The reception was one to be long remembered by the Freshmen.

Miss Johnson, of New York, a member of the Consumer's League, lectured before the young women last week on the conditions surrounding the working girl in our large cities. She urged the formation of a "Year Club," whereby money could be raised to help carry on the work of the League.

The young women's hockey team, in their first outside match, defeated the second team of the Germantown Manheim Hockey Club, at Germantown, by a score of 9-4. The Swarthmore team put up so excellent a game that they were invited to play the Manheim first team this week.

The football game on Saturday with Ursinus resulted in their victory by the close score of 6-0. Although Swarthmore had strong hopes of winning, yet the Garnet team realized that they were pitted against an eleven who had so far lost but one game in the season, and had also defeated Penn. The contest was a most exciting one. Twice during the last half of the game did Swarthmore succeed in getting the ball beyond their opponent's goal, but both times the touchdowns failed to count because of some technicalities discerned by the alert referee. The game was a fast one from start to finish, and did great credit to both teams.

Dr. Scott Nearing, of the University of Pennsylvania, and an instructor in economics at Swarthmore College, gave a most inspiring talk to the fellows of the College Y. M. C. A. last First-day evening. He chose as his subject the value of Belief, and dwelt on this in connection with college, commercial and religious life. Dr. Nearing is a strong speaker, and a man who knows how to bring out the best in men. His lecture was followed by an open discussion on the points he had presented.

On the evening of the eighteenth of this month Maeterlinck's Blue Bird will be presented by students taking the college course in Dramatics. W. R. T.

CALENDAR

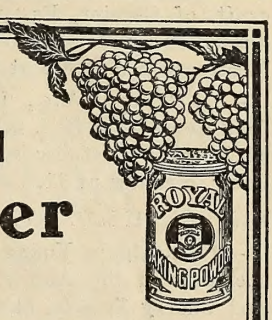
—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

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ELEVENTH MO. 12TH (7TH-DAY).

—First-day schools of Philadelphia Yearly Meeting, autumn meeting of the Association, at Race Street, Philadelphia, at 10 a. m. and 2 p. m.

—New York Monthly Meeting at 15th St. and Rutherfurd Place, New York, 2.30 p. m. Supper at six o'clock. Meeting under care of Philanthropic Committee at 7.30 p. m. Addressed by Prof. W. E. B. Du Bois, on "The Forward Movement."

—Miami Quarterly Meeting, Waynesville, O., at 10 a. m. Ministers and Elders the day before at 2 p. m.

—Salem Quarterly Meeting, West Ohio, at 11 a. m. (sun time). Ministers and Elders same day at 10 a. m.

—Mansfield, N. J., Young Friends' Association, at home of Edwin Lippincott. Henry W. Wilbur is expected to be present.

ELEVENTH MO. 13TH (1ST-DAY).

—At Doe Run, Pa., a circular meeting at 2 p. m., under the care of Western Quarterly Meeting.

—West Philadelphia Meeting, 35th & Lancaster Ave., at 11 a. m. Nathaniel Richardson, of Byberry, Pa., expects to be present. First-day school and Conference Classes at 10 a. m.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m., Francis G. Blair, State Superintendent of Schools, Springfield, Ill., is expected to attend.

—At Race St., Phila., after-meeting conference at 11.45 a. m.: Mid-week Meetings and School Children, Should Mid-week Meetings be Continued? Should Ministers be Invited to Attend Meetings? Sarah B. Flitcraft, of Chester, Pa., will open the discussion, and will be present at Meeting for Worship at 10.30 a. m.

—At Girard Ave., Phila., Junior Conference at 9.45 a. m. "The Gospel of John." First-day school at same hour; Meeting at 11.

ELEVENTH MO. 14TH (2ND-DAY)

—Philadelphia Young Friends' Association in the Auditorium at 15th and Cherry Streets, at 8 p. m. Program: "Friendly things you want to know." Bring your friends and learn.

—Lecture by Anna Garlin Spencer, of New York, on "Woman Suffrage—Why, When, How," at the New Century Drawing Room, 124 S. 12th St., Philadelphia. Tickets 50 cents.

—Baltimore Quarterly Meeting, at Little Falls, Md., at 10 a. m. Ministers and Elders the Seventh-day before at 3 p. m. Isaac Wilson present.

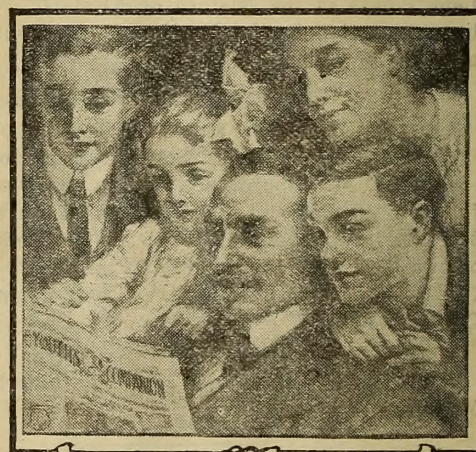
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ELEVENTH MO. 16TH (4TH-DAY)

—Monthly Meeting of Friends of Philadelphia, at Race St., at 7.30 p. m.

ELEVENTH MO. 17TH (5TH-DAY)

—Monthly Meeting, at Green St., Phila., at 7.30 p. m.

—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., at 10.30 a. m. There will be a meeting at 3 p. m., under care of Philanthropic Committee. Meeting for Ministry and Counsel Sixth-day at 10 a. m., before the meeting for worship. Visiting Friends will find it convenient to attend these meetings on their way to the General Conference of Y. F. A. in Brooklyn on the 19th.

—Friends' Assn. of Quakertown, Pa., at home of Dr. and Irene Meredith.

ELEVENTH MO. 17TH, 18TH AND 19TH.

—Fair for benefit of Home of the Aged Blind in Y. F. A. Auditorium, 15th and Cherry Sts. Admission ten cents.

ELEVENTH MO. 18TH (6TH-DAY)

—In Wilmington, Del., Susan W. Janney, of Philadelphia, will give an illustrated travel talk, "Here and There in Norway," in Friends' School Gymnasium, 4th & West Sts., at 8.15 p. m.

ELEVENTH MO. 19TH (7TH-DAY).

—Young Friends' Association Conference in Brooklyn. Papers and Discussions on "Social Service Among Ourselves" by Hannah Clothier Hull, Rufus M. Jones, Amos Peaslee, Carolena Wood, Horace C. Jenkins, Emma Higgins and others. Morning 10.30, afternoon 2.30.

—Fairfax Quarterly Meeting, 19th, 20th, 21st., in Washington, D. C., 1811 I St., N. W. Ministers and Elders, 2 p. m. At 8 p. m., address by H. W. Wilbur. On First-day, the 20th, Meeting for Worship, 11 a. m. First-day School Association, 3 p. m.. Conference at 8 p. m. Second-day, the 21st at 11 a. m., devotional meeting followed by Business Meeting.

—Short Creek Quarterly Meeting, Emerson, O., at 11 a. m. Ministers and Elders the same day at 10 a. m.

—Centre Quarterly Meeting, at Grampian, Pa., Ministers and Elders at 3 p. m. On First-day, meeting for worship in the morning and afternoon; Quarterly Meeting session Second-day at 10 a. m. Jesse H. Holmes will attend.

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—West Philadelphia Meeting, 35th and Lancaster Ave., at 11 a. m.

—Meeting of Friends at White Plains, N. Y., at house of Elizabeth Komori, 3 Bank St., on Eleventh month 20th, 1910, at 11 a. m.

—In Toronto, Can., Central Meeting at 3.30 p. m., in Forum Building, Gerrard & Yonge St. Friends' Ass'n at 4 p. m. Discussion on "Socialism" opened by Mrs. Johnston.

ELEVENTH MO. 22ND (3RD-DAY)

—Burlington Quarterly Meeting in Trenton, N. J., at 10.30 a. m. Ministers and Elders day before at 2.30 p. m.

ELEVENTH MO. 24TH (5TH-DAY)

—Bucks Quarterly Meeting, at Langhorne, Pa., at 10 a. m.; Ministers and Elders, day before at 11 a. m.

ELEVENTH MO. 26TH (7TH-DAY)

—Blue River Quarterly Meeting at Clear Creek Meeting House, near McNabb, Ill., at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

ELEVENTH MO. 28TH (2ND-DAY)

—Warrington Quarterly Meeting, at Pipe Creek, near Union Bridge, Md., at 10 a. m.; Ministers and Elders Seventh-day before at 3 p. m.

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EDUCATIONAL

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Philadelphia Yearly Meeting
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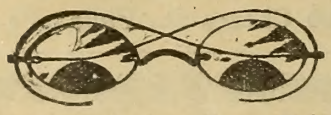
Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with her. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 11, Young Friends' Building, 140 N. 15th St., Phila.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, TWELFTH MONTH 10, 1910.

Volume LXVII. Number 50.

We cannot kindle when we will
The fire that in the heart resides;
The Spirit bloweth, and is still,
In mystery our soul abides;
But tasks in hours of insight willed,
Can be through hours of gloom fulfilled.

THE INDIANS.

[Annual report to Baltimore Yearly Meeting by Joseph J. Janney, Chairman of the Yearly Meeting's Committee on Indian Affairs.]

We are glad to report at this time, that in many ways there is continued, gradual improvement in the condition of the Indians.

There has been a decided elevation of standards of fitness applied to appointees in the Indian service by the Government, with the natural result that the interests of the Indian are being more carefully guarded, and a feeling of greater confidence is being fostered on his part toward the Indian Bureau.

The Indians are becoming more reconciled to the dissolution of tribal organizations and the abandonment of the Reservation System.

Children of school age are more generally provided for in schools on and off the Reservation, the enrollment being greater during the past year than ever before.

The enforcement of the prohibitory liquor laws affecting the Indian is receiving increased support from the Government, and, where United States officers have directed their attention very salutary results are manifest.

The efforts of the various denominational missions to Christianize the Indians show no relaxation, and they appear to be doing a good work. While the Missionaries, as a rule, make a point of enrolling the Indians as members of the Church, many of them pay due attention to industrial training.

A number of societies organized for the purpose of preserving and fostering the native music and industries of the Indians now exist in the business centers of the East and West, and we have had appeals from these for help in developing and extending the work. The "American Indian League" and the "Indian Industries League" are examples of these enterprises, and they are regarded by friends of the Indian who are familiar with their methods and work as valuable helps to the Indian in a practical way.

Besides our annual membership dues in the Indian Rights Association we have been able to contribute a modest sum to assist in the work of that organization.

The Twenty-eighth Annual Conference of Friends of the Indian and Other Dependent Peoples, held this month, was attended by a member of this Committee. Both the prepared addresses and the informal discussions were most interesting. The conclusions reached were wise and the recommendations important. The platform which was adopted contains so much that is vital in Governmental Indian policy and possesses so much that is of interest to students of the Indian problem, that we record it here for the information of Friends, with suggestion that it well represents the views of your Committee on Indian Affairs.

As the result of nearly thirty years of public debate, the people of this country have wisely adopted as the policy of the Nation the abandonment of the Reservation system, the dissolution of the tribal organizations, and the incorporation of the Indians as individual members of the American communities.

The Indian problem has now become almost wholly one of administration in carrying this policy into effect. This involves:

The protection by the Federal Government of the personal and property rights of the Indian.

The vigorous prosecution and condign punishment of all who by violence, fraud or corruption violate those rights.

The protection of the Indians, during this transition period, from the vices of drinking and gambling.

The sanitation of their homes and settlements.

The encouragement of friendly relations between the Indians and the local communities in or near which they are situated.

The taxation of the inherited and surplus lands of all Indians according to the precedent set by the action of the last Congress relating to the taxation of the Omaha Indians.

The extension of Indian education until provision is made for the education of all Indian children of school age.

Special emphasis upon industrial, moral, and political education, that the Indians may be enabled to become self-supporting and self-governing members of the community.

As rapidly as is consistent with securing for the

Indians adequate educational advantages adapted to their special need, the transfer of Indian schools and their plants to the State and local authorities. And your Committee recognize with grateful appreciation the steady improvement during the last quarter of a century in the personnel of the Indian service, the self-denying and sometimes heroic work of many of its representatives in the field, and the efficiency and vigor with which those principles of administration are being carried into effect by the Indian Bureau, and it expresses the hope that within the lifetime of the present generation the work of the Bureau may have been successfully accomplished, the Bureau itself may be discontinued, and the Indian problem may have become an affair of the past.

Renewed efforts are being made to hasten a settlement of the long-pending controversy between the New York Indians and the Ogden Land Company, with a view of securing the abandonment of the Reservation system and the division of the lands among the Indians in individual holdings. Congress will be appealed to during the coming session to enact such legislation as will extinguish the claims of the Land Company, and thus remove the greatest obstacle to the satisfactory settlement of the question.

We are making use of the income of the fund at the disposal of the Committee as seems best in our judgment. Mohonk Lodge is, under the management of Walter C. Roe and his wife, being steadily developed and its usefulness extended. We continue our financial support of the Lodge in the belief that the aid thus provided is wisely applied, as it certainly is greatly appreciated.

Other channels of usefulness are occupied when they open and when the opportunities offered come within our means.

A detailed statement of receipts and expenditures is shown in the financial report of the Treasurer of the Yearly Meeting.

Baltimore, Tenth Month 29th, 1910.

God dwells in the great movements of the world, in the great ideas which act in the human race. Find Him there, in the interests of man. Find Him by sharing in those interests; by helping all who are striving for truth, for education, for progress, for liberty all over the world. O, there is a fine passion in doing this, in feeling the heart of humanity beat, and in setting your heart to its music, which will lift you above a diseased self-brooding in a glorious way, and link your whole life in healthy union to God through union with man. —*Stopford A. Brooke.*

AT OBERAMMERGAU TWENTY YEARS AGO.

As I sat in the corner of our compartment in the long waiting train at Oberau, thinking over our wonderful day, dreamily watching the strange, foreign coming and going, I remembered with regret that I had brought no flower from Oberammergau, not a single leaf for memory.

I was the sorrier, because on the table in our room had stood a glass of lovely wild flowers, among them the same dear hare-bell that we found by Loch Lomond, on the terrace at St. Cloud, and among the old graves at Stoke Pogis. But there had been so little time, so much to think of and the flower was forgotten.

Just then, as if in answer to my thought, a boy came by on the platform with flowers to sell, and I bought from him with delight a little cluster of snowy edelweiss. I slipped it between the pages of my libretto, and was content. And there it lies to-day—token of so much that was uplifting and beautiful—only a faded flower.

And so you ask me for my impressions of the Passion Play; and I send you what I have—only a faded flower—but it grew in Oberammergau.

We had spent ten delightful days in Munich. Most pleasant and home-like we had found the friendly city. It lacks, indeed, the charm which crowns sweet Dresden, and after the mediaeval loveliness of Nuremberg, seemed a true, modern city, lighted by to-day's prosaic sunshine, rather than the mellow glow of old. But for the art-loving soul it holds rich treasures.

We had watched the rolling waters of the Iser, thinking of days at school and Hohenlinden, when Munich and the Iser seemed very far away. We had breathed the sweet freshness of the English Gardens. We had listened to the strains of Wagner's music. In the quiet, calming spaces of the galleries, the souls of Durer and Murillo had spoken to our souls. Still the lovely statues in the Glyptothek call to us across the sea to come again.

We were not half ready to leave Munich on that summer morning when we said good-bye. But we said it with hearts uplifted and eyes alight; for something yet more wonderful lay before us. We were going to see the Passion Play.

We left Munich on Sunday at ten o'clock, to be present at the Monday rehearsal.

The radiant sunshine, the soft air, the lovely German landscape—all conspired to make the four hours' ride delightful.

At Oberau we sprang from the train, wondering which of the much-talked-of difficulties would here confront us. But no lion stood in our way. We stepped at once into a waiting wagon, and soon

formed part of the long procession which wended its slow way up the mountain. That ride alone would repay one for a visit to Oberammergau. Up and up we went over the smooth, safely guarded road, while lake and valley and woodland lay far below us. Pretty, picturesque chalets were nestled here and there. Now and then our driver doffed his green Tyrolean hat at wayside shrines. Onward we went toward the pine-covered heights and the blue summer sky. It seemed, indeed, that our faces were turned toward some beautiful upper goal.

We passed the village of Ettal, with its quaint houses and old monastery. Then came the clear, rippling waters of the Ammer, and soon Oberammergau was reached.

We went at once to the Burgomaster's house, where we were courteously received, and a little, fair-haired lad conducted us through the maze of people and streets to the cottage which became our pleasant home.

Oh, that summer afternoon in Oberammergau. How often, as the years go by, will we recall the feeling of peace, of perfect restfulness, which came to us in that cottage chamber under the shadow of the Koful Crag! Surely some loving spirit had led our footsteps thither.

The windows of our room, white curtained, looked out into greenness and shadows and down upon beds of mignonette and pansies. Above us towered the beautiful, holy mountains. The cross glittered golden in the golden light. Sunday in the heart of the country is not more still. Earth—the life of the world below—seemed very far away! and beyond that blue sky Heaven was near.

Of all that came to us in Oberammergau, I think nothing was sweeter than the feeling of that hour.

A little while, and the spell of quietness was broken, for the play ended, the doors of the theatre were thrown open, and the place was filled with surging, throbbing life.

In the summer twilight, after our supper of coffee, rolls and delicious honey, we wandered through the village streets, drinking in the delight of a purely novel experience. Then home to our kind care-takers, our cosy room, and a night of sound, refreshing sleep.

How delicious was the draught of clear, cold water, brought to us from the quaint old well that stood by the kitchen door! What kind good-nights followed us, as we climbed the narrow stair. Very sweet it was to sink to rest in that far away spot, on that mountain top, and feel ourselves so safe and so at home.

The next morning dawned clear and bright. A day of days lay before us. There was a little while to enjoy our quaint surroundings, to talk with the busy mother, the gentle, kindly father and the children—Lena, Laura and little Hubert—all three of whom were in the play.

I cannot speak too highly of those people of Oberammergau. We found them hospitable, simple-minded and true. It was happiness to be with them and share their life and feel the inspiration of their faith.

As these children, with their sweet, intelligent faces and modest, simple manners, told me of their school, the singing and how the master trained and taught them I partly divined the secret of the place.

From infancy, life is filled for them with a beautiful ideal, which "grows with their growth and strengthens with their strength," till peasant youths are able to interpret what is most high and holy, and little maids like Lena grow up with grace to personate Christ's Mother. Filled with eager anticipations, we joined the throng which poured through the narrow, unpaved streets, and a walk of a few minutes brought us to the theatre.

We were early and as the spaces filled around us, more a dream than a reality it seemed, that we were here among the Bavarian mountains, that the desire of years was to find fulfillment, and we were to see the Passion Play.

Over the low walls of the enclosure the mountains looked upon us, the pine trees cast their gracious shadows, clouds drifted across the summer heaven, and at their will, the wild birds flitted above the stage.

"What of the play?" you ask me. There is no need that I should tell you of the play. Better pens than mine have described it to you. But I would speak my loving word.

It has not been exaggerated It is more strange, more wonderful than words can tell. They only who have seen it know how reverent, how tender, how truly pious it is. The centuries seemed to roll away. The mountains were round about Jerusalem. Christ and his Disciples walked the earth again.

You know how the chorus comes upon the stage, robed in rich garments, a symphony of lovely colors. Through that long summer day, as the action moved on I found those soft, pure hues restful to eye and brain. There were mantles of clear red, pale blue and tender rose, which soothed like a softly spoken word.

Many hearts through the length and breadth of Europe and of our own land must turn with reverent gratitude to Joseph Mayr and to Rosa Lang. The world owes them a debt for the vision of that patient Christ, that sweet, sweet Mary. They were so true, so touching, so filled with heavenly dignity.

Most nobly, most lovingly, did the wood-carver of Oberammergau impersonate the Christ of Galilee. Words fail me to bring before you the loveliness, the pathos of his mother. From first to last in every word, gesture and look, was perfect harmony. Every inflection of her pure sweet voice seemed filled with love and sorrow, most of all in that scene of parting, in which she says: "Suffer me to go with thee, that I may die with thee."

One can but wonder how it is with them now that the strange Passion summer has passed away and life, with its cares and burdens, is to be daily borne. How do they fare while winter snows lie drifted in the village streets? How will it be when spring comes upon the mountains? Is God nearer to them than to his other children?

Very beautiful was the washing of the disciples' feet. So nobly, so simply was it done, one could almost feel the thrill of love and awe with which they laid their shoes aside to meet the touch of those tender hands.

I seem still to see the vacant streets of Jerusalem and Peter and John, the old man and the youth, seeking Him who has been led away.

Inexpressibly beautiful and sorrowful is the scene after the Crucifixion, when the pale, patient figure, taken from the cross, is laid upon His mother's knee.

Recalling it one can but think of that mother's face in the gallery at Dresden—of the face divine of that little child.

Mother and Son, as Raphael's pencil drew them; Mother and Son, as the peasant soul reveals them. Surely, an inspiration from above is in them both. For the years pass as a tale that is told, but the light shines.

The sunset glow was in the sky as we turned from Oberammergau. Down the mountain in the soft, summer twilight, again we took our way, feeling that we had, indeed, been on pilgrimage, revealing many things.

Good-bye to Oberammergau! to the Kofel Crag and those who dwell beneath its shadow! May the mountains hedge them in from all things evil! May the good angels that fill the heavenly spaces bring to them the blessings which never fail the true in heart! May they keep their faith undimmed and their dear Christ always with them!

And so good-bye to Oberammergau!

December, 1890. ANNA W. CABEEN.

I will at least say, courage! for things wonderful, unhoped for, glorious, have happened even in this short while I have been alive.

—*William Morris.*

ELI M. LAMB AT SEVENTY-FIVE.

[On the day of his 75th birthday the following appeared in the leading daily paper of Baltimore, Md. Eli M. Lamb is still active in Friendly Education, being the Associate Principal of the Friends' School, at Park Place meeting house.]

Prof. Eli Matthews Lamb, the well-known educator and founder of the Friends' Elementary and High School, one of the best-known institutions of its kind in the city, will to-day reach the seventy-fifth milestone in an active and useful life.

Mr. Lamb was born November 14, 1835, at Gunpowder, Baltimore County. In his youth he attended a district country school and later went to Milton boarding school, a high-class private school, conducted by his father, in which he was prepared for the junior class at Haverford College. After completing his studies at college he returned to the Milton school, where as associate principal he found a rare opportunity for the exercise of his ability as an executive officer and teacher.

Realizing the demand for a high-grade private school in Baltimore, he severed his connection with the Milton school in 1861, and came here with the view of developing such an institution. The war, however, caused him to defer his plans until 1864, when, under the auspices of the Society of Friends, which has ever held the schoolhouse next in importance to the church, he opened on Lombard Street the Friends' Elementary and High School, the first co-educat onal school in Baltimore. From this time he began to be recognized as one of Baltimore's most prominent educators.

He remained principal of this school until 1899. During these years the school grew in numbers and importance until it became celebrated both as a college preparatory and finishing school. It has prepared many students for Johns Hopkins and other universities, and among its pupils are numbered many of the influential men and women of this city. This school was the first in Baltimore to recognize the value of the kindergarten by making such instruction an integral part of its curriculum, and the first to offer systematic physical training in a well-equipped gymnasium.

Mr. Lamb's keen judgment and enthusiasm in educational matters are not only appreciated locally, but by inst tutions of learning generally. He has been a member of the Board of Trustees of Swarthmore College since its incorporation, an active member of various city and State educational societies, and is a member of the Executive Committee of the Kindergarten Association of Baltimore.

Mr. Lamb married Miss Annie W. Corkran 50 years ago, and has two sons (F. Emerson Lamb, of the United States Fidelity and Guaranty Company; Arthur L. Lamb, head of the science de-

partment at the Country School), and three daughters (Miss Elizabeth Lamb, Mrs. Thomas B. Hull and Miss Margaretta Lamb).

SHOULD A FIRST-DAY SCHOOL TEACHER REMAIN WITH THE SAME CLASS YEAR AFTER YEAR?

This query is one of the left-overs from Ocean Grove last summer, and is one which is constantly arising in our schools. In many places it is not unusual for the teacher who starts with a class of little children to continue to lead their work until the class finally graduates or scatters. In a few places the teachers quite rigidly stick to a certain grade of work as successive classes of pupils come and go.

On the strictly pedagogical side, teachers should become specialists in certain kinds of work and the manner of presenting it to the grades they have chosen. Pupils should pass on from year to year changing teachers as they advance just as they do in secular schools. Few teachers, if any, are versatile enough to be equally capable of interesting beginners, teaching intermediate classes, and carrying on the work of active and questioning students verging upon maturity. Closely associated with the grading of a First-day school goes the idea of pupils passing on from one teacher to another. Logically the answer to the inquiry must be no, because our First-day schools are really schools and we expect results from them. But because we expect other results than accumulated knowledge, there is another side to the question. Such a thing as absolute and unchanging gradation in most of our First-day schools is impossible. The same teacher must usually keep the same class with various additions and subtractions for two or more years in the best organized schools. In small schools where the classes must include pupils of greater diversity of age and attainment, the best approach to graded work will be done by having the same teacher keep the class for a period of years changing her material to meet the developing needs of the class. The element of personal influence also enters potentially into the consideration. At certain ages it would be disastrous to this vital factor in First-day school teaching to separate a teacher from her class. It all depends upon many varied considerations. The writer cannot imagine a potential primary teacher successfully leading a class of boys in their teens. Her unconscious methods which have made her a success elsewhere, are liable to insult their intelligence. She can, however, recall various teachers who began with boys and girls of a dozen years, and continued with them until they were grown; and while the pedagogy of it is open to question, the personal influence exerted has been an asset of unquestioned value.

The question of changing teachers or promoting them with their classes we believe ought not to be settled, but considered on its merits in each individual case. It is a safe basis to assume that the pupils will be promoted and the teachers will not, and exception made to the general rule whenever there are reasons for departing from the custom. In some schools teachers of long standing block the wheels of progress by being unwilling to relinquish the care of classes and take a younger set of children. They are naturally attached to the pupils with whom they have worked, and find it difficult to transfer their interest to a new set of pupils. If the pupils share the feeling by wanting to continue with the same teacher, it is a matter for consideration and probably decision in favor of the popular desire. It must not be forgotten that pupils often find it difficult to express their real desire to progress to another class on account of their sense of courtesy toward the teacher who is directing their work. To the minds of most people, not yet fully fledged adults, the idea of progress is especially pleasant, and a promotion to a class led by another teacher carries with it a more distinct idea of getting up higher than a different kind of lessons does.

Teachers need to be always ready to lend themselves to the best interest of the schools, to be alert to know the feeling of the class about promotion, and to be especially careful never to let their personal interest and attachments interfere with the freedom of organization. With this attitude of mind, and frequent conference as to what the best interest of the school requires, the Superintendent and teachers of any school will be able to answer this query many times wisely, but not always in the same way.

140 N. 15th St., Phila. JANE P. RUSHMORE.

Suppose, for the sake of argument, we accept the inequality of the sexes as one of nature's immutable laws; call it a fact that women are inferior to men in mind, morals and physique. Why should this settle or materially affect the subject of so-called Woman's Rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race? —*Huxley.*

FRIENDS' INTELLIGENCER

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SPIRITUAL LIFE AND SOCIAL SERVICE OF THE YOUNG FRIENDS.

The words of Paul, "Pure religion and undefiled before God the father is this, to visit the widows and fatherless in their affliction and to keep himself unspotted from the world," are true in every sense. Our own spirituality increases in proportion to its exercise. The necessity to give to others in need both spiritual and bodily aid, increases the depth of our own realization of the Higher leading. To be able to get into that region of the indefinable presence and to apply the inspiration received from this source is the combination making for true religion which Paul meant.

In the recent Young Friends' Association meeting in Brooklyn the concern voiced for the young people to help them to attain this position, *i. e.*, a realization of the spiritual life, brought out three points plainly.

First, when young people find this spiritual source of uplift, they are ready for service—if they do not serve, they stagnate. Second, they must find the position in their own experience, it cannot be taught to them. There are some older people who can lead them to the beginning and perhaps give some help along the way, but the real experience they must work out for themselves.

The third point, hard to realize in this era of the ultra-organization of everything, is that this subtle thing so vital to lead all else is apt to die out in stereotyped organizations and therefore it is a most important thing to all the young people of each generation to start their own ways of finding the plane of spiritual life, suited to the age and place, and *when they find this plane* they will work in all the already organized channels,—meeting, Young Friends' Association and First-day School. The place of the older workers is to put them to work at the right psychological moment—not too soon, not too late, and not too much urging on the way. Then they will gradually, with hands and hearts full of work, go over the line of young people into middle age without knowing it and the question of how the transition from the young people's meetings to the regular meetings is to be made, is answered. Each generation always wants something new. Now we know that this wonderful "oversoul" is older than all, but must be born anew in each generation, in each individual, and we must curb our desire to crystallize everything into "method" at the point where this growth most naturally begins. Sow the seed, till the soil, carefully, lovingly, prayerfully, but don't stand so closely over the growing plants as to shut off God's air and sunshine.

* * *

Writing to a Friend, Abby D. Munro, of the little school for the industrial training of colored people at Mt. Pleasant, S. C., where she has been doing important work since war times and the abolition of slavery, says:

"I am glad of the six dollars sent, for I am in great perplexity. It seems to me funds never did come in so slowly, I watch the mails till my heart sinks. We all find a great difference in our expenses, everything is so cruelly high, and it worries me that I haven't money for my teachers when 'tis due. You can see what a place it puts me in. We are having real cold weather, uncomfortably so, I'm sorry for the poor."

Money sent through Anna M. Jackson, 540 W. 122nd St., New York City, through this office, or direct to Abby D. Munro, Laing School, Mt. Pleasant, S. C., would be put to most excellent use toward maintaining an important testimony of Friends.

A CONFERENCE FOR SCHOOL COMMITTEES.

The educational interests of Philadelphia Yearly Meeting of Friends are entrusted to committees, the one General Committee, appointed by the Yearly Meeting, which works through sub-committees and a superintendent and the local committees, which, appointed by each Monthly Meeting, are immediately responsible for the schools under their care.

For a better understanding of the relation existing between these agencies and to find out how they may work together for the best results is the object of a general conference which it is proposed to hold in Race Street Meeting House on the last Seventh-day of First month. That there is need for such conference was shown by the enthusiasm with which the proposition was received by the

General Committee when it was brought to their attention at their last meeting.

The arrangements for the conference have not been completed. So far, however, it has been decided to hold two sessions—from 10 till 12 and from 1 till 3, with an hour's recess for lunch, which will be served to all taking part in the conference.

The discussion will be upon the subject, "How may a Friends' School reach its highest efficiency." This admits of many sub-divisions and is broad enough to cover all the problems which face the school committees of every community. It is not expected to exhaust the subject but it is hoped that this conference will be the first of a series to consider school questions and to help overcome the difficulties which confront Friends in the maintaining of high grade schools.

LOCAL OPTION IN PENNSYLVANIA.

[From *The American Issue*, Pennsylvania edition.]

A careful perusal of the liquor journals of the state betrays no small degree of anxiety on the part of our opponents as to the possible action of the coming legislature on local option. There is, of course, a corresponding degree of interest on the part of our friends with reference to the same thing. It is impossible for us, at this time, to tell exactly how many votes our measure might be able to secure in that body. Events move rapidly in these days. Of this much, however, we can assure our friends: when the liquor journals assert that there will be a prolonged and stubborn fight over the question we are satisfied that they are stating the exact truth.

In the last legislature there were sixty-six votes for the Fair bill and 137 against it, giving the liquor men a majority of 71. They pretended at that time to think that the question was settled, but now they frankly admit that the local option forces made a decided gain in the last election.

We do not have any prophecies to make. We are only stating the things we know. With reference to the house of representatives, we are prepared to state the following facts: Among those elected there are eighty members who have pledged themselves either privately to our representatives and their constituents, or in public, or are vouched for by responsible political friends to support a local option measure. In addition to these eighty, and not included in them, are nine other members who asked for, and received the Keystone party nomination, which party declared for local option. They will either vote for local option or will violate what was the most conspicuous plank in the Keystone platform. Not included in either of the above classes are nine other members who are non-committal, but whose personal views on this question or the character of whose constituency leads us to believe that unless unusual pressure should be brought upon them by the machine, they will vote for local option. We are not able to give any estimate at this time of the number of other men who are not pledged to either side and who will feel free to go either way when the test shall be put.

Twenty-six new senators were elected this fall. Thirteen of these are privately or publicly pledged to local option. There are, also, thirteen of the twenty-four hold-over senators who, two years ago, gave assurance that they would support, at that time, a local option measure. In addition to these, there are two of the new senators who have Keystone endorsements but who are not pledged personally to local option.

Some of the daily papers of the state have declared that the prospects for local option look gloomy. The liquor press sounds a danger alarm and calls its cohorts to get busy at once. We admit there are not enough men pledged to pass the local option measure through the House of Representatives. On the other hand, we doubt if any one can point to any important legislation in the last generation in which as many as eighty men were pledged in its favor prior to their election.

Without question, November 8 was a great day in the history of the local option movement of this state. Our forces made greater progress than many had anticipated as possible. With faith in the righteousness of our cause and with a zeal that knows no weariness, let every friend of local option give a lift to the cause at this time and help to push the fight until our bill has landed on the governor's desk.

AS TO LIQUOR FIGURES.

A good many newspapers have commented curiously over the statement of the United States Internal Revenue Department to the effect that the last year showed an increased amount of both spirituous and malt liquors, presumably released for consumption. This is assumed to indicate that in spite of the increase of dry territory, and the demands of industrial concerns in behalf of abstinence, the people of the United States are drinking more liquor than ever before.

The government figures, however, did not necessarily warrant that conclusion, although such may be the case. Liquor released from bond, does not mean that it goes immediately into the channels of use. The government permits the manufacturer

of distilled liquor to put it in bond for a definite period. The meaning of this is, that this collection of liquor does not immediately pay the Internal Bureau tax, this tax not being paid until the bonded period expires. When the time limit is up, the liquor must be released and the tax paid. It may be that the release for the last year was unusual. In any event, it does not necessarily follow that the liquor released during the year, was consumed during the year.

There are certain fairly well established conditions which govern the consumption of liquor in this country. First, during every period of financial depression, there is a marked falling off in the consumption of liquor, while a return of prosperity causes an increase in the use of stimulants. Too little attention has been given to our foreign population in connection with grog consumption. In the main a period of unusual immigration is marked by a rise in the amount of liquor used. Whatever may be the real facts regarding the general consumption of liquor, it is undoubtedly true that an increasing number of men, either use no liquor at all, or very little.

It should be remembered that our estimates of consumption are really based on the Internal Revenue tax reports, which are neither accurate nor conclusive regarding consumption for any given period.

We need a more thorough and scientific study of the liquor problem, in all its phases, by government authority, than we have yet had in this country. This leads to the wish that the bill calling for the appointment of a commission by the President, to take up this study, may pass the present session of Congress. H. W. W.

DEBATES AT FRIENDS' CENTRAL.

The senior boys of Friends' Central School, Philadelphia, in their Public Speaking Class, have just finished a series of weekly debates on the following questions: The Sunday newspaper is commendable, Hazing in colleges should be prevented, The United States is not justified in building more battleships at this time, It is wrong to give alms to beggars on the street or at the door, and A young man is excusable for smoking.

At each debate except the last, four boys spoke, two others were assistants, and the remainder of the class were the judges to decide the debate on the merits of the argument. In the last question, one young man presented both the affirmative and the negative sides. It is interesting to note that he was sorely puzzled to find arguments to excuse the practice but, though a smoker himself, gave the negative so strongly that the judges, fifteen boys, decided unanimously in favor of that side.

The only reason urged strongly in excuse for the young smoker was that of companionship; others smoke, he is an outsider if he does not. He is not invited to their gatherings, or, if he is, he feels uncomfortably conspicuous if he does not join in smoking.

If this is the case, the solution of the problem of how to check and overcome the growing habit of smoking is to get, in some way, one generation of good strong young men who find a basis for good fellowship in something more elevated than smoking. A strict enforcement of the cigarette law would greatly aid the cause, but there must be an educated public opinion and continued forceful work to accomplish that. Much can be done in our home if father's example and precept are added to mother's wishes. Can our young men Friends be enlisted in such a cause?

The Friends' Central football team developed unusual strength this fall. They lost but one game, and only two other teams scored against them.

The School Magazine is publishing a history of Friends' Central. All former pupils and all friends of the school will find these articles interesting and should send the amount of a year's subscripition, $1.00, to the Business Manager, Friends' Central School, 15th and Race Streets, Philadelphia, Pa.

EMPHASIZING DOCTRINAL DIFFERENCES.

I have been for several years a reader of the *Intelligencer*, and have found much in its interesting pages to enjoy and to commend. But I regret to see of late a tendency in some of its articles, to emphasize those doctrinal differences that caused the great division in our Society in 1825, and thus to disparage all hope of a possible reunion. I am moved to suggest a few thoughts for the consideration of all Friends.

In the *Truth* there is *Unity*.

In the Spirit of Christ there is *oneness*.

Must we conclude that in the searching light and advancing thought of to-day, and of the coming days, we may never come into the truth and the spirit that would bind us together again as one people?

An example has been set for years by the little meeting at College Park, of combining members of the several branches of Friends in sweet fellowship in worship and ministry. And as I read in this periodical from week to week, the obituaries of men and women of beautiful character, so lovely and beloved and beneficent in their lives, I own them as fellow disciples of our one Lord.

But that unity is found to be in the affirmations, not in the negations of Faith.

A recent article in the *Intelligencer* quotes the following passage as representing the belief of the modern evangelical Orthodox Church.

"Jesus Christ shed his blood on the cross, making a vicarious atonement, that is suffering in our stead, for our sins, gaining for the sinner unmerited and unearned pardon by appeasing the wrath of God; and satisfying Divine Justice."

Such a statement may express the crude conceptions of many in a past age, and some professors of evangelical Christianity may still hold such a creed. But surely it is no exposition of the enlightened faith of Orthodox Christians to-day.

The same article in combating the idea of vicarious suffering, asks, "Where is the justice in the innocent suffering for the guilty? That theory subverts justice."

Are not the innocent all around us suffering (not indeed instead of the guilty), but the consequences of other's sins?

Parents entail suffering upon their children. Children bring suffering to their parents. What multitudes are suffering from the greed and wrongs of their oppressors.

And what countless lives have been sacrificed by their fellowmen in unholy wars and cruel murders.

Here let me ask my dear readers to think what a full "Faith in Christ" must mean. It was our privilege a few years ago to entertain in our homes a widely known and honored minister of the "Hicksite" branch of Friends. (I use the term reluctantly for distinction.) In freely conversing together, he expressed his entire agreement with a statement of Whittier's, that "in Jesus Christ we have given us the most perfect manifestation of God possible in a human life." That seems to me a felicitous and most comprehensive statement.

Then in him is embodied all of Divinity that humanity can contain—all of God that Man at his best can receive.

"Unto us a *child is born*,"—one with us. "Unto us a *Son is given*," one with the "Everlasting Father." He called himself "the Son of Man," to keep before us his oneness with us. But blessed was that disciple who was Divinely enlightened to see, and to confess him to be the "Son of the living God." It was to that Faith that the keys of the Kingdom of Heaven were given.

We all believe that in Christ, God has manifested his Light for our guidance, his Righteousness for our example, his Truth for our instruction, his Strength for our overcoming of temptation and evil, and his Fatherly Love for our utmost need. But to meet all our need the Divine Life must touch with cleansing and healing power, the lowest depths of our experience, as sinners and sufferers in a sinful world.

Into this experience the Divine enters with the sympathy of a brother to suffer with us,—with the love of a Father to make that suffering availing for our Redemption and Salvation.

Long years ago I gained from our beloved poet Whittier the thought, that all our suffering for our own, and other's sins, may be vicarious. Long ago the thought came to me that all punishment may be in love for correction.

When borne as a loving Father's chastening, we know its subduing power.

If human suffering may possibly be vicarious,* how much more must Divine suffering be.

We must believe that God was as manifest in the death of his Son, as in his life.

That tragedy was on the part of mankind, the crime of Crucifixion. On the Godward side, it was the glory of Divine Sacrifice.

They had not power to take his life. *He "laid it down,"* as his own word declared.

The Cross of Christ was the meeting place where the supreme sin of the world was met by the infinite compassion of God, pleading *"Forgive, they know not what they do."*

We all believe that the compassion there revealed, is the only ground of the sinner's hope. As from that Cross, the word of Divine forgiveness is spoken to his soul by the Great Sufferer whom his sins have pierced, *his burden falls.* Who can doubt that as the life of Christ transcends every other human life, so his death means more than martyrdom. Before this mystery, our profoundest thought must pause in awe, and confess that "Unsearchable are his judgments and his ways are past finding out, whose thoughts and ways are higher than ours, as the heavens are higher than the earth."

There is a passage in an address of Dr. Thomas Hodgkin, on the Divinity of Christ, from which I wonder if any deeply thoughtful Friend would dissent. It is as follows:

"What is the conclusion at which the mind of man arrives, after it has waited reverently at the threshold of the Heavenly Temple, or looked within for light? Was Jesus of Nazareth a Jewish teacher of singularly fine and holy life? Yes, but more. Did he die a noble death, and set a splendid example of self-sacrifice to all the ages to come? Yes, but more. Was he emphatically the son of man, the noblest offspring of the human race? Yes, but more. Was he the Word of God, the one transcendent expression of the thought of the Maker

*Cf. Latter part of article on "What is Vital in Christianity," by Josiah Royce, in *Harvard Theological Review* of October, 1909.

to the creatures whom He has made, the one voice helpful above all others, to break this awful silence of Nature, which seems so regardless of the sorrows and aspirations of her inmate Man? Yes, and that thought, perhaps more than all others, seems to me to bring soothing and help to the men who face the problems of the life of to-day."

But looking still towards the innermost recesses of the Temple, I feel that there may be courts even beyond this which we have reached.

The propositions of the Athanasian Creed sound like a jangle of words. I know not whether they be true or false, but I can well believe that they are as near to the truth, as the guesses of a four-year old child at the contents of its father's library. Still I look towards the most holy place, and in thought I see One issue therefrom whom I know to be my spirit's rightful King. He says to me, "Dost thou believe in the Son of God?" "Who is he Lord, that I might believe on him?" "Thou hast both seen him, and it is he that talketh with thee."

"Lord, I believe," let us all say with thankful hearts, and let us worship him.

We are not in danger of too large a faith, but of too little faith in God, and in the revelation of *himself in his one* perfect human and Divine Son.

San Jose, Cal. JOEL BEAN.

FRIENDS' ASSOCIATIONS.

The Young Friends' Association of Coldstream, Ont., met at the home of Edgar M. Zavitz November 25. The opening silence was broken by Gordon MacKellar reading the second chapter of Proverbs, after which the hymn, "Safe in the Arms of Jesus," was sung. Edward Bycraft read a paper written by Mr. James Bycraft, of Barnsley, Eng., and sent to the association. The subject was "Describe biography and fiction, giving their different values to young people." He said that not all imaginative stories are fiction and that not all biography is profitable reading. Religious novels do more harm than good. Fiction excites the feelings but does not spur the reader to action. He recommended historical novels but said that as a rule fiction destroys the taste for better reading. Alzina Zavitz gave a reading entitled "Worship of Nature," by Whittier. Edgar M. Zavitz read the first part of the serial reading, "Locksley Hall," by Tennyson. Ethel Bycraft read a very interesting list of current topics, prepared by Edward Bycraft. Helen Zavitz gave a recitation entitled "Scratch Deep Enough." After singing the hymn "Only a Beam of Sunshine" the meeting adjourned to meet at the home of Isaac Hamacher in two weeks. FLOSSIE BROWN.

GONE ARE WAR'S OCCASIONS.

[At the semi-annual meeting of the Grand Army Posts of Bucks County, held Tenth month 22nd, at Langhorne, Pa., when the Newtown Post was called on, the following response was made:]

The musket in the garret,
The sword hung in the hall,
Birds nesting in the cannon—
They're still and harmless all.
And yet in easy memory,
They were with murder rife,
Unpitying and relentless,
In a fratricidal strife.

Who drew the rallying sabre,
Who fired the volleying gun,
Who pulled the willing lanyard,
Are passing, one by one.
May we who shared their triumphs,
But lived to see them die,
Guard well their gallant records
Till we, too, say "Good-bye!"

But gone are war's occasions,
Now let its discords cease;
Let each surviving comrade
Chant only songs of peace,
And teach his wondering children
The awfulness of war;
Yet not the pride forgetting
With which the flag he bore.

So put away War's playthings,
The assault-directing sword,
The volley-rattling rifle,
The guns which thunder roared;
Stop building threatening Dreadnaughts,
Let legal murder cease,
"There never was a good war,
And never a bad peace!"

Newtown, Pa. THADDEUS S. KENDERDINE.

BIRTHS.

BROWN.—To Helen Granger and Baldwin Fox Brown, at Boise, Idaho, Eleventh month 19th, 1910, a son, who is named Edward Caswell Brown.

WALKER.—On Twelfth month 2, 1910, to Lewis and Bessie Johnson Walker, Philadelphia, a son who is named J. Edward Walker.

MARRIAGES.

MOORE—HALLOWELL.—Eleventh month 19th, 1910, under care of Abington Monthly Meeting of Friends. At the home of Anna Burton Hallowell, Thomas Haldean Moore, to Agnes Paxson Hallowell, of Jenkintown, daughter Moore to Agnes Paxson Hallowell, of Jenkintown, daughter of Anna Burton Hallowell and the late T. Howard Hallowell.

DEATHS.

GARRETT.—At West Chester, Pa., Tenth month 27th, 1910, George Baker, son of Nathan M. and Loulie B. Garrett, in his 30th year; a member of the Society of Friends.

HAGAMAN.—At their home in Frankford, Philadelphia, on Second-day, Twelfth month 5th, of pneumonia, Miriam La Rue, aged 10 years and 5 months, daughter of William and Mary R. Hagaman, members of Green Street Monthly Meeting, Philadelphia.

PYLE.—Suddenly at the home of Edward Watson at Highland Park, Philadelphia, Eleventh month 12, Cloud Pyle of Mortonville, Pa., in the 85th year of his age, a life-long member of London Grove Monthly Meeting.

He left one child, Carleton J. Pyle and three grandsons. This dear Friend was a devoted father and kind and loving brother. He was held in high esteem by his large circle of friends. At his funeral a number testified to his worth and sterling character.

NOTES AND ANNOUNCEMENTS.

Edward Coale and wife, of Holder, Ill., have gone to Long Beach, Cal., to remain until next summer. A letter from them says: "We attended *our* Pasadena meeting First-day; attendance 30 or more. House and surroundings simply beautiful. Many (to us) new faces."

A meeting in the interest of Equal Rights will be held at Avondale under care of Philanthropic Committee of Western Quarter on First-day afternoon, the 18th inst., at 2.30 o'clock. Name of speaker and further particulars will be announced later.

On First-day morning, Eleventh month 27th, the meeting at Chester, Pa., was visited by Daniel F. Moore of West Philadelphia. About 35 Friends were in attendance and all seemed interested alike in the preliminary silence as well as in the spoken word. A flourishing First-day school under the superintendence of Catherine Stevenson followed the meeting. It is noteworthy that here as elsewhere a majority of the scholars are not affiliated with the Society of Friends.

The meeting at Merion, Pa., was attended by several visitors by previous appointment on First-day the 4th, at 10.30 a. m. The attendance was not larger than usual but much interest seemed to be maintained. Edith M. Winder of Swarthmore, Elizabeth F. Newlin of Darby and Daniel F. Moore were the speakers. Following the meeting a conference on Good Literature was held and a very excellent paper on that subject was read by Edith M. Winder which was appreciatively discussed. There is no First-day school connected with this meeting at the present time.

Radnor Monthly Meeting of Friends (including the meetings of Haverford, Valley, Merion and the meeting house of Radnor where appointed meetings are occasionally held, all belonging to Philadelphia Quarterly Meeting), at its session in Eleventh month appointed an Advancement Committee, with Martha W. Moore as clerk. A meeting of the same was held last week and in an experimental way it was decided for the committee to attend the regular morning meeting at Haverford, Pa., on First-day morning next, the 11th, at 10.00 o'clock.

The Purity section of Philadelphia Yearly Meetings' Philanthropic Committee would be very grateful to have any suggestions in regard to the literature placed for distribution in the bookcase in room No. 1, in the Meeting-house at 15th and Race Sts., Phila.

A large quantity of this literature has been taken from the shelves and if those having received it, or any who have had part in its distribution, would communicate with the clerk, the committee would be in a better position to meet the increasing demand.

CASSANDRA T. CARR, *Clerk.*
1715 N. 19th St., Philadelphia, Pa.

At the Race Street, Phila., Aftermeeting Conference, on the 4th, the Elders and their duties claimed attention. Among the thoughts expressed were these: Many of the conditions that called forth the system of Elders do not exist in these days, but there is a need for them and they may and should be a great strength and source of spiritual life in the Meeting.

If the meeting of ministers and elders is only a perfunctory body with perfunctory duties, it is of little use. It should be a spiritual storage battery from which would come renewed consecration for themselves and spiritual strength to the Society. It should concern itself with the spiritual welfare of all in the Meeting, not alone of those who speak. Elders would be of inestimable value if from their insight into conditions they would bring before the Monthly Meeting some of the problems in our spiritual lives.

Throughout the New York Yearly Meeting, the committee on Ministry and Counsel is revised every three years. One whose ministry or work on the committee ceases to be helpful may not be re-appointed on the committee. A recommended minister may thus cease to be recommended. The younger people of a Meeting rather shrink from being called elders, but several such have been willing to serve as members of the committee on Ministry and Counsel, which lays upon them about the same duties.

But the machinery matters little. The people can make almost anything they want with the machinery at hand.

The general feeling was that we should not be overcritical of what appears to us to be unprofitable speaking in our Meetings. That is the price we pay for our liberty. Besides some people are edified by what fails to impress us. Who shall draw the line or sit in judgment? While the work of the elders is as important as that of the ministers in sustaining the spiritual atmosphere of our Meetings, it must be done with tact, gentleness, and love.

Next week there will be a consideration of our business methods. Can they be improved?

GEORGE SCHOOL NOTES.

Thanksgiving afternoon, a half-holiday was celebrated first of all by a fire-drill at 1.00 o'clock, and at 3.15, basket ball games were played between the old students and our teams of 1910-11. The first team game resulted in a score of 21-17 in favor of the old students and the second team game ran up a score of 13-7 in our favor. Many visitors both old students and members of the Alumni were present that day and evening and all enjoyed the open social held in the evening.

Seventh-day evening the 26th of November, the Penns and Whittiers held private meetings, the Penns having the use of the Assembly Room and the Whittiers holding sway in study hall. The Penn Program was as follows:

Piano Solo—Dorothy Heller.
Recitation—Helen Kenderdine.
Reading—Clarence Robinson.

Song—Boys' Quartette.
Recitation—Helen Briggs.
Recitation—Harold Kirk.
Piano Solo—Elizabeth Webster.
Gleamings from the Penn—Darlington Hoopes.
Reading—Hanna Williams.
Recitation—Charles Murphy.
Piano Solo—Esther Bycraft.
Play—Scene from "Uncle Tom's Cabin" by Helen Washburn, Mary Phillips, Eugenia Leeds.

The Whittier Society rendered the following program:
Recitation—Eda Hicks.
Whittier Greenleaf read by Harriette Stabler.
Mandolin Solo—Katharine Miller.
Recitation "Franz"—Jennie Twining.
Song "The Quilting Party" by seven girls.
Recitation—Mildred Hibberd.
Dialogue—"Playing Hookey"—Eleanor Lowthrop and Thomas Foulke.
Reading—Emma Chandler.
Pantomime—Edith Male, Chas. Hallowell, Norman Penrose.

Sixth-day evening, the 2nd, a formal debate took place in the Agora. "Resolved that any further centralization of government should be opposed by all citizens of the United States." On the affirmative were Eliza Ambler and Mary Smedley, on the negative, Jennie W. Twining and Helen Young. This was one of the best debates the Agora has seen this year and after good speeches and good rebuttal, the judges decided negatively.

Seventh-day afternoon (3rd) at 3.15 a game of basketball was played between our team and Northeast Manual Training School, resulting in a score of 59-18 in favor of George School.

Seventh-day evening, the 3rd, the Whittiers held a public Whittier meeting when the following program was rendered.

Quartette—"Under Southern Skies,"—Esther Jenkins, Atholia Evans, Mahlon Dunn and Lewis Bacon.
Whittier Greenleaf read by Beatrix Moore.
Recitation—"A Confidence"—Charlotte Swayne.
Vocal Duet—"Sing me a Song of the Sunny South"—Sterling Nash and Charlotte Swayne.
Reading—"Louny's Christening"—Harold Blackburn.
Piano Solo—"Plantation Medley,"—Ruth Smith.
Recitation—"Why the Turkey Buzzard's Head is Bald,"—Elwood Tylor.
Song Tableau—"Old Black Joe,"—Lewis Tanguy.
Play—F. Hopkinson's Smith's "Little Gray Lady," was given by several members of the society.

E. G. W.

SWARTHMORE COLLEGE NOTES.

Swarthmore students suffered a heavy loss last week in the death of one of their most promising members. Lew Wallace Darnall, president of the Senior Class, died at the University Hospital in Philadelphia on November 29, after a brief illness of two weeks. On the afternoon of the following day, funeral exercises were held at the undertaker's in the city and a large number of the students and faculty attended. Commemorative exercises were held in collection, Sixth-day morning. Wallace Darnall was a young man of noble character, a gentleman, student and friend. Although his loss from our midst will be severely felt by all, the ennobling influence of his life will still live, and serve to inspire his fellow students towards living that life which is supremely worth while.

The Eastern Union of Student Volunteer Bands, including all colleges in eastern Pennsylvania and New Jersey met in conference at Houston Hall, University of Pennsylvania on Seventh and First-days. Swarthmore College sent the following delegates: Anna Allen, Margaret Broomell, Reba Osler, Joseph Willits, Charles Smith and James Shock. The purpose of the convention was to give inspiration and help in solving the problems which confront student missionary work.

The ninth annual declamation contest for the William Cocks prizes was held on December 2nd. The contestants were: Leonore Bartow, Edith Swayne, G. Earl Miller, Zelma Bartow, Ruth Verlenden, and Anna Allen. The judges gave first place to Ruth Verlenden, and second to Leonore Bartow. Musical selections were given by the young women's and young men's glee clubs.

At a meeting of the Somerville Literary Society, last Sixth-day evening, Mrs. Gay, wife of the celebrated American painter, gave a highly entertaining and fascinating talk on her visit to Italy. She described Italian peasant life and scenery with all its variety and beauty in a most charming manner.

Joel Borton spoke before the Y. M. C. A. last First-day. He pleaded for a deeper knowledge and more practical application of the spiritual life and nature of man. As he said, he intended to talk "with" and not "to" the boys, and this he succeeded admirably in doing. The Y. M. C. A. under the influence of such strong and inspiring speakers is becoming an important factor in the religious life of the college.

Owing to misinformation, a mistake was made in last week's notes in connection with the capacity of the new water tank which is being erected on the campus. The capacity is 100,000 gallons instead of 60,000.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

TWELFTH MO. 10TH (7TH-DAY).

—New York Monthly Meeting, 110 Schermerhorn St., Brooklyn, 2.30 p. m. Meeting under care of Philanthropic

Royal
Baking Powder
Absolutely Pure
Distinctively a cream of tartar baking powder
The only baking powder made from Royal grape cream of tartar.
Pure, Healthful, Dependable

Committee, 7.30 p. m. Supper at six o'clock.

—Burlington Quarterly First-day School Union held at Crosswicks at 10.30 o'clock. Carriages will meet all Friends at the Pennsylvania Railroad Station at Bordentown, at 10 o'clock.

All interested in Friends are cordially invited.

—Quaker Round Table in Pittsburg, Pa.

TWELFTH MO. 11TH (1ST-DAY).

—At Hockessin, Del., Circular Meeting at 2 p. m., under care of Western Quarterly Meeting. Isaac Wilson expects to attend and will also be present at Meeting in the morning.

—Swarthmore Meeting, Swarthmore, Pa., at 11.30 a. m. Henry W. Wilbur is expected to attend.

—Race Street Conference Class, 11.45 a. m. Topics: The "unity" rule vs. decision by vote. The tendency for a few to transact the business. Can our business methods be improved? Discussion will be opened by Jane P. Rushmore.

—In Toronto, Can., Central Meeting of Friends, Forum Building, Yonge and Gerrard Sts., at 3 p. m. Friends' Association same place at 3.30. Discussion on "The Root of all Evil" introduced by Walter Kenyon.

TWELFTH MO. 12TH (2ND-DAY).

—Philadelphia Young Friends' Association. J. Eugene Baker, Illustrated Talk on "The Passion Play of 1910."

—"Woman's Economic Independence and its Relation to her Political Independence." Address by Mrs. Maud Nathan of New York, at the New Century Drawing Rooms, 124 S. 12th St., Phila., at 8 p. m., under auspices of the Ward Equal Suffrage League.

TWELFTH MO. 13TH (3RD-DAY).

—Mt. Holly, N. J., Young Friends' Ass'n., at home of Isaiah Atkinson.

TWELFTH MO. 15TH (5TH-DAY)

—Haddonfield Quarterly Meeting at Haddonfield, at 10 a. m.; Ministers and Elders, day before, at 3 p. m. (via Pennsylvania R. R. or trolley, foot of Market Street, Camden.)

—Mansfield, N. J., Young Friends' Ass'n., at home of Cyrus S. Moore.

TWELFTH MO. 16TH (6TH-DAY).

—Medford, N. J., Young Friends' Ass'n., at home of Charles and Mattie Engle, at 8 p. m.

TWELFTH MO. 18TH (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank St., at 11 a. m.

—Conference at Avondale at 2.30 p. m. under the care of Philanthropic Committee of Western Quarter. Subject, Equal Rights for Women.

—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting House at Chester, Pa., at 2.30 p. m. Joel Borton will give an address on Temperance. He will also attend the morning meeting at 10 o'clock.

—In Toronto, Can., Central Meeting of Friends, Forum Building, Yonge and Gerrard Sts., at 3 p. m. Friends' Ass'n., at 3.30. "The Treatment of Prisoners" by Com. R. H. Harris.

TWELFTH MO. 22ND (5TH-DAY)

—Fishing Creek Half Yearly Meeting, at Millville, Columbia County, Pa., at 10 a. m.; Ministers and Elders, day before, at 3 p. m.

Doubtless you have long ago formed your opinion as to the merits of Esperanto, the international language; I hope that it is favorable; but as there is much irresponsible criticism of Esperanto, especially on occasion of the international congress at Washington, I want to offer an opportunity for every thinker to judge for himself. I have had prepared 100,000 brief grammars of Esperanto, in pamphlet form, and will send one to anybody who asks it, enclosing stamp for reply. This great movement for an international auxiliary language now embraces fifty nations in its scope.

ARTHUR BAKER,
Editor *Amerika Esperantisto.*
700 *E. 40th St., Chicago.*

BOOK NOTES.

"The Conservation of Natural Resources in the United States," is a comprehensive treatise by President Van Hise, of the University of Wisconsin. Scores of Government reports and pamphlets by specialists have been here digested and restated in the plain, easy form of lectures to college classes. From the four hundred pages of this book one may gather a competent knowledge of the whole subject of the conservation of mineral resources, water, forests, and land. The closing chapter deals with Conservation and Humanity, wherein is upheld the lofty purpose of so conserving our natural resources as to "make possible to billions of future human beings a godlike destiny." (Macmillan.)

THE FARM CALENDAR FOR 1911



There comes from the Biddle Press of Philadelphia "The Farm Calendar," designed by Edward T. Biddle, with verses for each month by John Russell Hayes. The cover design shows a corn-field with a background, including stretches of water and foliage, the whole forming a pleasing ensemble. A page is given to each month, and for each there is a picture appropriate to the season showing a farm scene, while the verse fits the period of the year. Design and text are printed on heavy, smoke-tinted paper, which gives a soft effect and which will harmonize admirably with many backgrounds. Russell Hayes, who contributes the verse, is the librarian of Swarthmore College, while Mr. Biddle, the designer, is the head of the publishing house that brings out the calendar. So there is a personal touch about the publication that gives it distinction as well as individuality. It will help bring back many pleasant memories of country days.—*Brooklyn Daily Eagle.*

Price, postage paid, 50c

THE BIDDLE PRESS

1010 CHERRY STREET PHILADELPHIA, PA.

The Quaker Boy

"The Quaker Boy on the Farm and at School," by Isaac Sharpless. Boards. 40 pages. The Biddle Press, Philadelphia, Penna.

This beautifully illustrated monograph dealing with a Pennsylvania Quaker boy's experiences in the early history of Friends' settlement in the eastern section of the State, will be enjoyed not only by every boy that will take it up for reading, but by men who retain their interest in and sympathy with boyhood experiences. It is charmingly written, and should find its way to the living-rooms of multitudes of homes in which boys need instructive and entertaining reading. Every lad will thank parents or friends for making a present of the book to him.—*Reformed Church Messenger.*

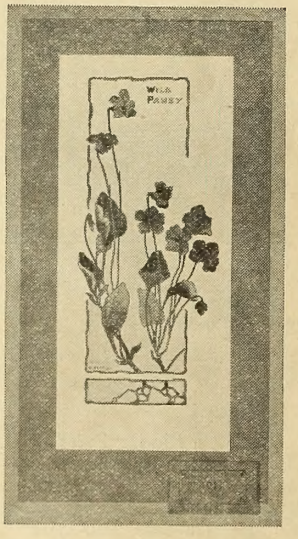
Price, postage paid, 75c

THE BIDDLE PRESS

1010 Cherry St., Philadelphia, Pa.

Wm. Stearns Davis, who has written several novels based on Roman life and history, and who has been made a professor in the University of Minnesota, now issues his first large scholarly book, "The Influence of Wealth in Imperial Rome." Money and the commercial spirit bulk large in this study, and Prof. Davis' conclusion is that "No state ever excluded the ideal from its national and social life so strictly as did Rome. It taught its prosaic commercialism to all its provinces. It died a slow, lingering, painful death, after achieving the greatest *seeming* success in history. Its citizens served Mammon in the place of God with more than usual consistency."

Our own nation might take to heart this warning from history! (Macmillan.)



THE WILD-FLOWER CALENDAR

The Wild-flower Calendar is an exquisite calendar. It consists of two heavy mounts with a beautiful reproduction in three colors of one of our well-known wild-flowers (from water color drawings) tipped on the mounts and a small calendar fastened to the bottom as indicated in the cut. There are twelve different wild-flowers to choose from, and they are all reproduced in their natural colors by the famous Ives' three-color photographic process than which there can be nothing more true to the actual colors of the flowers themselves. The wild-flowers are as follows: Scarlet Bugler, Shooting Star, Wild Heliotrope, Mariposa Tulip, Wild Pansy, Indian Paint-brush, Owl's Clover, Monkey Flower, Cream-cup, Brodiaea, Prickly Phlox, California Poppy.

In ordering please be sure to indicate the particular wild-flower you wish. Otherwise we will have to send you whatever we may have in stock as the edition is limited.

Price, postage paid, 25c



THE BIDDLE PRESS

1010 CHERRY STREET

PHILADELPHIA PA.

Send for our free 20 page catalog of Friendly calendars and books. The Biddle Press, 1010 Cherry St., Phila., Pa.

The first story for young folks written by the author of "The Lady of the Decoration" will appear in the Twelfth month *St. Nicholas.* It will be called "The Russian General's Son"; and it will have illustrations in two colors from drawings by Genjiro Kataoka, who made the pictures for "Little Sister Snow."

A later number of *St. Nicholas* will have a story by the same writer specially for girls, entitled "Yoma Wilke's Birthday," which will be illustrated with photographs.

The Century is to publish during 1911 a life of Martin Luther from the pen of Arthur C. McGiffert, a member of the faculty of Union Theological Seminary, New York. The life is not written on theological lines, but has as its chief motive the story of Luther as a personality and as an influence upon his time. There will be many illustrations, some of them in color.

Old Meeting-Houses

"Old Meeting Houses," is the title given to a little book by John Russell Hayes, issued by the Biddle Press of Philadelphia. The book is bound in paper, in tasteful fashion, and it presents as text a poem in blank verse, devoted to the old Quaker meeting-house and the folk who gathered there. Its distinctive feature, however, is found in the illustrations, which reproduce in tint views of a large number of old Quaker meeting-houses, scattered over the eastern parts of the Union, in localities where the followers of Penn have been, or are still numerous. Very quaint and interesting are some of these old edifices; linked many of them with the history of the country in an imperishable fashion. The author has accompanied each picture with a suitable quotation from some poet. Several of the pictures show interiors. Mr. Hayes' verse portrays the types of people who worshipped in these old edifices, and touches as well upon their homely virtues. His poem is dignified and in good taste. The book will appeal strongly to people of Quaker lineage and fellowship.

Price, postage paid, $1.00

THE BIDDLE PRESS

1010 Cherry St., Philadelphia, Pa.

A feature of *St. Nicholas* during 1911 will be a set of Folk Songs for boys and girls, contributed by Mabel Lyon Sturgis—old favorites of real value. While the original melody will be strictly preserved in every case, the musical accompaniment will be made to fall easily within the capacities of very young students of music. And the songs will be illustrated.

"In Memory of Whittier"

"Quaker Voluntaries" this booklet should have been called, which is replete with lines of simple beauty. "The fine benignity of gray old men," as the poet calls it, is in this verse, and it is with a dreaming pencil that he sketches the scenes which Whittier knew and loved so well. A very real and personal affection for the poet has come to Mr. Hayes across the years, and I think we may say without fear of misinterpretation that the kindly soul of Whittier through love has come to dwell in Swarthmore:

Would I had seen our saintly Whittier,
The noble, gray old Poet, face to face;
Would he had come to Swarthmore now and then
In his ripe years, as in old days long past
He came to these old Pennsylvania hills
And visited in ancient Quaker homes!
Those deep, dark eyes, those firm sweet-smiling lips,
That gracious aspect of benignity—
How they had blest our youth! O I must grieve
To think we of the younger Quaker line
Have never looked upon his kindly face,
Heard his sweet words of peace and friendliness,
Or felt his cordial hand-clasp. It had been
A consecration to remember him,
The great and simple Friend, the Quaker seer.

Price, postage paid, 50c

THE BIDDLE PRESS
1010 Cherry St., Philadelphia, Pa.

The first chapters of Robert Hichens's new novel, "The Dweller on the Threshold," which is running serially in *The Century*, indicate that psychical research is to be the key-note of the story. It is not the object of the story, it is said, to set forth what has been accomplished in the field of occultism; but his working out of some of the phenomena of occultism in his story cannot fail to interest all who have paid any attention to psychic problems.

All who are fond of the books of Joel Chandler Harris, will welcome the last book, "Uncle Remus and the Little Boy," stories in prose and verse about the quaint ways of the friendly animals, illustrated with the usual fetching and amusing pictures. Brer Rabbit, Brer Fox and little Mr. Cricket figure here with all their drollery; and many an old-time negro dialect phrase helps give the tales their flavor; here is an example:—

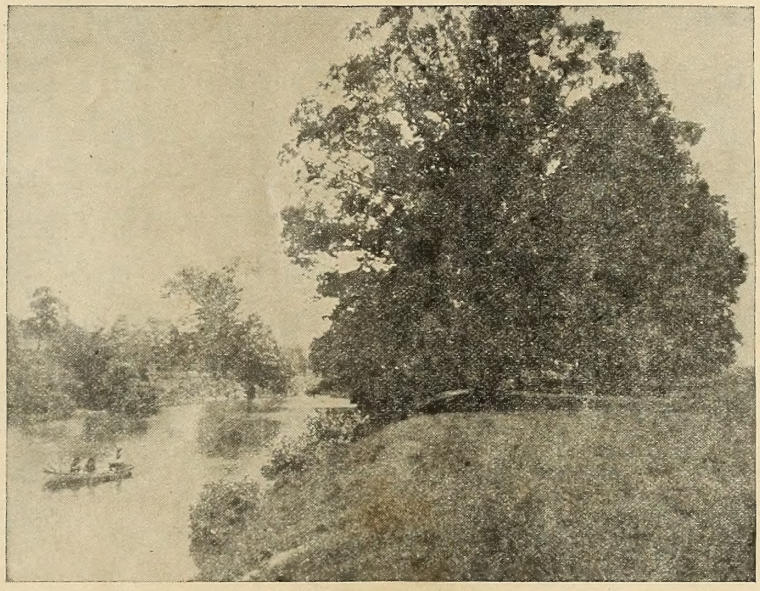
"Brer Wind, please stop yo' prankin',
Ez you go ridin' by!
You keer no mo' fer Chris'mus
Dan a mule in a patch er rye!
But 'fo' you go, please tell us
Whar you hid at last July?
De 9 er last July?"

(Boston: Small, Maynard & Co.)

Thee is cordially invited to come in and look over our Friends' books, calendars, Christmas cards, etc. We have a nicely fitted-out office especially arranged to suit the convenience of our patrons. *Many of the articles which we have, are not advertised in either our catalog or elsewhere.* The Biddle Press, 1010 Cherry Street, Philadelphia, Pa.

BRANDYWINE DAYS

By JOHN RUSSELL HAYES



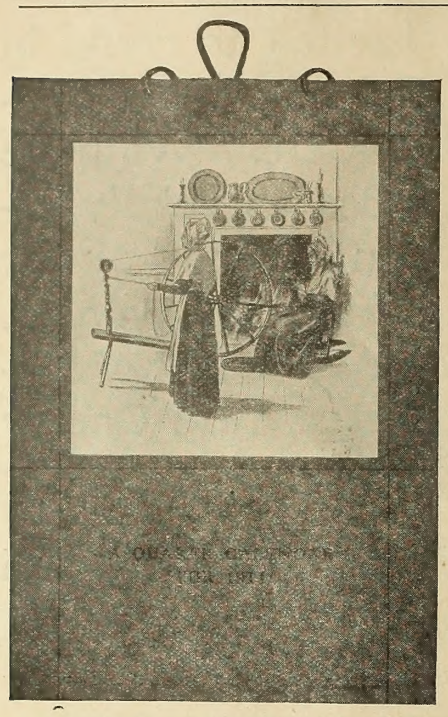
"This green untroubled meadow-side"

A CHARMING book, reminiscent in form, but by no means in substance, of Miss Milman's "Calendar of Garden Delights," dear to the hearts of many nature lovers, comes this week from The Biddle Press, of this city, under the title "Brandywine Days; or, The Shepherd's Hourglass." It is the work of John Russell Hayes, who, under the form of a calendar of the summer months, with the banks of the Brandywine as his background, has written a delightfully suggestive series of essays and poetic fancies. In these the author has embodied a good deal of his own graceful verse, with sympathetic descriptions of rural scenery, studies of persons and places associated with the Brandywine country, and several informing essays on the poets and the poetry of his fancy. The book is illustrated with a number of well composed photographic studies by J. Carroll Hayes and its typographical appearance is in excellent taste.—*Phila. Public Ledger.*

Price, postage paid, $1.50

THE BIDDLE PRESS

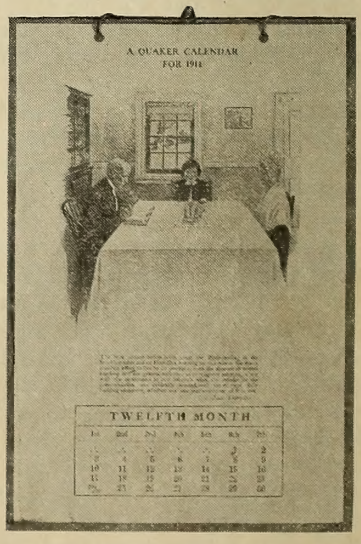
1010 CHERRY STREET PHILADELPHIA, PA.



No one should be without a copy of the Quaker Calendar for 1911. This year's calendar is a great improvement on last years' and contains twelve leaves instead of only six as before. Each of the 12 excellent representations of Quaker life is accompanied by a quotation from Whittier, Penn, Sharpless, Hayes, etc., with of course the calendar for the month. They are beautifully printed in Flemish brown ink on a dull buff paper and are satisfactorilly put together to move on rings. The calendar can be suspended by a silk cord.

This is the third year that we have gotten out this calendar and every year we have received many second orders from people who were delighted with the first copy.

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A Religious and Family Jour[illegible]

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Margaretta F. Atkinson having expressed a desire to the Board of Directors to be relieved from further duty as manager of the Inn, Charles N. Thompson has been appointed General Manager of the Company's operations at Buck Hill Falls.

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Continued on page iii.

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No. 1

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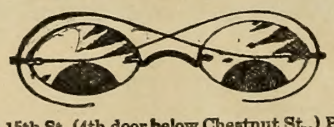
Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with her. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 11, Young Friends' Building, 140 N. 15th St., Phila.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, TWELFTH MONTH 17, 1910. | Volume LXVII. Number 51.

The optimism that hurries with averted glance past the shadow is as false as the pessimism that hurries timidly across the bright and flowery meadow.

In the "Silent Isle." ARTHUR BENSON.

THE CITY OF THE LIGHT.

Have you heard the golden city
Mentioned in the legends old?
Everlasting light shines o'er it,
Wondrous tales of it are told;
Only righteous men and women
Dwell within its gleaming wall,
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building-stones;
But the work that we have builded,
Oft with bleeding hands and tears,
Oft in error and in anguish,
Will not perish with the years.

It will be at last made perfect,
In the universal plan,
It will help to crown the labors
Of the toiling hosts of man;
It will last and shine transfigured
In the final reign of right,
It will merge into the splendors
Of the City of the Light.

—*Felix Adler.*

CHRISTIAN DOCTRINE. IX.

[The first of this series of articles was published in our issue of First month 16, 1909, the one (VIII) immediately preceding this, in the issue of Tenth month 9, 1909.]

In articles written a year or more ago it has been told how a whole series of pagan and Greek conceptions made their way into the Christianity of the early centuries. And not only were these added, but they crowded out much of the essential Christian teaching. By the time of Augustine there was a complete system indeed, but it did not call very loudly for Christian charity and liberality. There was a plan of salvation for another world but not much emphasis on the bringing in of the kingdom in this world. Jesus was ticketed, formulated and classified, but he was not much followed. Man was presented as totally depraved and incapable of good. The world in the main was given over to the devil. For his own glory! and with no principle beyond his arbitrary will God had chosen to save a few. In order to adjust this salvation of the unfit to his sense of justice he had made use of the merits and sufferings of Jesus to cancel off the claims of offended law. All this down to minutest details had been planned out from the beginning of time.

We need hardly wonder that the raw crudity—the unspeakable hopelessness and uselessness of all this made it simply impossible as a working theory. The church had early toned down its worst features without even retracting or denying them. It came to be understood that the merits of Christ, increased by superfluous merits of the saints, were preserved by the church in its official capacity. Its officials could draw on this store-house to cancel the sins of those who came to it in sincerity, and were baptized, or absolved. After death the purging fires of purgatory prepared the saved for the society of angels; while the lost either went straight to hell or awaited the judgment day. In the early centuries the price of sin—or rather the price of escape from its penalty—was supposed to be paid to the devil. He had a right to the human soul, because of inborn human sin; but Christ's sufferings, as those of an infinite being, could cancel any amount of suffering on the part of finite beings. In the ninth century this very crude hypothesis made way for Anselm's statement. According to this the conflict was between Divine Justice and Divine Mercy, not between God and the devil. The former must be satisfied and was met by the latter. The justice of God the judge was satisfied by the vicarious suffering of God the Christ. It is easy to see that this statement is less offensive than the earlier one, and capable of restatement in varying fashion to suit various intelligences.

Christian doctrine remained about as thus stated until the Reformation; and indeed even then was changed only in a few particulars, and as little as possible. The great revolt from Roman Catholicism was brought about rather as a protest against the ethical laxity of the church than by any sense of the unreason of its doctrines. It was necessary in order to justify rebellion from

Rome to deny the authority of the church as a mediator between God and man. It could not be admitted that salvation depended on its offices. At first, Protestantism had no organization to substitute and was obliged by the situation to assume a personal relation between the Creator and his creature. This assumption was a great step in advance; yet the after history of Protestantism shows that the deeper significance of the doctrine of justification by faith was by no means felt by those who first adopted it. To many—perhaps to most, the doctrine was primarily a stronghold against the Roman doctrine of the authority of the organized church. The followers of Luther proved wholly incapable of freeing themselves from the evil elements of paganized Christianity, while Calvinism revived and emphasized them. Luther himself, horrified at the conflicts that raged about him, retreated toward mediævalism. He reasserted the magic of the sacraments, he reviled the human reason, he denied the value of righteous conduct, he adopted the idea of original sin, emphasized the part of the devil in human affairs, and denied in violent language the freedom of the human will. It is not to detract from Luther's greatness that the assertion is made, but it is true that he made no important contribution to Christian theology. His great service lay in fixing the noble ideals of purity and general Christian morality which have been a part of the Protestant religions ever since. That the actual importance of these ideals and conduct based on them are denied by his theory does not detract from the credit due him. Even the great leaders of mankind are not specialists in consistency.

Calvinism went back to Augustine, introducing a rigid fatalism hardly inferior to that of Islam, which it resembles in several particulars. For Calvin the Bible is the literal work of God. God is a being wholly above justice doing all things by arbitrary will, wholly unlimited by such human qualities as goodness, mercy, or love. All human experience is absolutely predestined. Adam was fated to fall, men in general to be damned, a few to be saved, by a process involving the death of Christ. Salvation was as closely limited to those within the church, as in the case of the Roman Catholics; but of course the Calvinistic church was the true church. Its ministers had the papal function of interpreting the Scriptures and administering the sacraments.

Thus in the Calvinistic churches the supposed gain in the direction of the freedom of individual minds, was lost again. The leaders of Protestantism were obliged to claim freedom for themselves; but neither they nor their followers were ready for genuine religious freedom any more than they were for political freedom. The leaders soon claimed for themselves or their institutions as complete authority over the minds of their followers as that exercised by the mother church itself; and the followers with occasional exceptions, allowed the claim.

Calvinism spread in France, where its adherents were known as Huguenots, and in Great Britain, especially in Scotland, as Presbyterianism. Various of the independent sects of the English Puritan Revolution were also Calvinistic, especially the Baptists. Calvinism was also influential in directing the creed of the Church of England, where, along with "justification by faith," predestination is cautiously admitted.

While these various movements did not greatly affect doctrinal statements, it need hardly be said that all involved individual freedom of thought; and among many others who claimed that freedom our own Society of Friends came into being from the midst of the theological confusion of the English Reformation.

In later papers it is the intention to follow doctrinal developments from the English Reformation to the present time, presenting the doctrinal positions of the various churches of our own time and country.

Swarthmore, Pa. JESSE H. HOLMES.

PHILANTHROPIC ACTIVITIES OF PHILADELPHIA QUARTERLY MEETING.

[Annual Report to the Quarterly Meeting.]

Since our last report we have held five regular meetings. The Sub-Committee on Temperance has held three Conferences in the different City Meeting-houses. The subject of the addresses was "Local Option," hoping to arouse our members to their individual responsibility. The speakers were Joel Borton, Henry W. Wilbur and Chauncey Shortledge.

Two lectures were given on Temperance to the pupils at 15th and Race Streets and Germantown Friends' Schools by Henry W. Wilbur.

They requested the street car advertising company to withdraw some of their liquor advertisements from the cars and met with some success.

Four temperance talks were held in four of the suburban schools under the direction of one member of our Committee.

The Sub-Committee on Purity distributed literature and gave financial assistance to the American Purity Alliance.

Our Committee endorsed a set of resolutions to be sent to the Legislature by the Civic and other Clubs, asking that the law of 1889, in reference

to the placing of Matrons in all Station Houses where women are sent, be enforced.

All of the Departments of "Friends' Neighborhood Guild" were carried on during the last season and we feel much good has been accomplished and the future is encouraging. One department reports very marked improvement in the boys.

Our faithful Superintendent, Emily Wilbur, and many of our former Volunteers will continue the work for the coming season, but we need more helpers in this big field and trust the members of our Society will come forward and offer their services or tell us of those whom they think could assist, for we are still turning children away, as we cannot take in more than we can control and teach to the advantage of the children, and then again in some of the classes it is owing to lack of room, for our house is far too small and we are handicapped in so many directions. Our new building is still the dream before our eyes and we are striving in every possible way to get the house that will accommodate us and we can do the much needed work in the neighborhood. Won't you help us secure this home so we can be like the other Settlement Houses of the city and do a larger and a broader work?

All of the Departments which were reported last year are again in working order and well attended. Six of the "Little Mothers" have become wage-earners and the Superintendent found fifty girls eager to take the vacant places. It is such problems as this that cause us great concern, for every child in that locality needs the influence of the Guild.

The Boys' Club started as "The Dauntless Eight" has grown to a membership of twelve and all are interested and active.

The "First-day school" has a membership of sixty-five and is well conducted. During the strike last winter when the teachers were unable to be present two of the older children carried on the school so the younger ones need not be sent home without the lesson.

This year we are to have the use of the splendid new Madison School House, at New Market and Green Streets, on Fifth-day evening of each week, and every effort is being put forth to take care of as many people as possible, as we have the first floor and basement at our disposal and we want the neighborhood people to have the advantage of the school house, as that is the main desire of the "Home and School Association," but to do this we must have more assistants for that night. Won't you please come to the rescue and help us make this a success?

The older and younger girls each have an evening, as do the older and younger boys, and about one hundred girls meet on Seventh-day afternoons for the Sewing School.

Second-day evening is "Saving Fund" night, and that is a holding interest with men, women and children. From Tenth month 4th, 1909, to Tenth month 3rd, 1910, the deposits amounted to $3,341.98 and the withdrawals to $2,881.43, leaving $460.55 in bank.

There are 656 books in the Library, which is well patronized.

The "Mothers' Club" is an interesting affair every Sixth-day, and it is wonderful how they continue to gather each week at two o'clock. They are eager for new and practical things, as was shown the day a Friend made a fireless cooker out of a box, paper and burlap, put the cabbage and meat in and appointed a committee to call at the Guild when it was done. A year ago we asked you for help with these meetings and we want to thank all who responded, but please remember that we are now facing another fifty-two Sixth-days and some one is needed for each week. If each one will do the little or the great thing which lies in his power, how helpful it would be to all, so we do hope this will be a personal matter with each member of our Society.

During the year our Superintendent has given out 1,000 magazines, 1,448 new garments, about 1,500 partly worn ones where the mothers knew how to mend and make over, paid 1,100 visits, secured positions for several, sent fifty women and children to the country for one or two weeks and looked after a day's outing for 1,275 persons.

About 1,200 of the new garments were given by the Needlework Guilds where Emily Wilbur has been invited to speak at different times. She attended fifteen of these meetings last year.

Grandom half-price coal for widows only was sold from our house and twenty-two tons of coal given to very needy old women. Forty-four tons of half-price coal were also sold.

Some outside contributions make it possible to give monthly relief to ten old women who are in destitute circumstances and whose gratitude for this help is pathetic.

In answer to the Christmas appeal came barrels and boxes from First-day schools, Sewing Circles, etc., and friends of the Guild, containing food, clothing, bedding and all sorts of things to bring the real true Christmas cheer to many a cold, discouraged and hungry soul. Three hundred and ten dollars came in money and was wisely expended for the best good. Sixty-five dinners were sent out. The ten good warm comfortables fulfilled their name, giving real comfort where needed.

During the hot summer months the flowers sent by our country Friends brightened the faces of the little ones and the homes where they were taken.

The National Fruit and Flower Guild made our house their headquarters and we were very fortunate in having fruit and vegetables as well as flowers from them. They employ a young woman to plant back yards, flower boxes, etc., and it was a wonderful revelation to see how anxious the people were to have the "Flower Teacher" come to their home and gladly helped her.

What a comfort it was to have money for the ice and milk in those distressing months of humidity. Twenty-five families were supplied daily with ice, several had milk and a lame girl and consumptive woman were given eggs.

We had free cars given us for some of our excursions by the Rapid Transit Company, Lemon Hill Association and the *North American*.

We want to thank each and every one who has helped us in any way whatever, and so many came forward at the time of our "Supper and Sale" in Eleventh month, 1909, that we feel we want to make special mention of that and tell you we were able to add $1,330 to our Building Fund account, but we must keep steadily on, for that would do very little toward the house we really need.

The committee and the workers at the Guild are willing to continue their efforts and labors and ask your continued interest and help and the usual appropriation.

We report the death of two of our members.

ANNA N. LUKENS,
Clerk Philanthropic Committee.

WHAT FRIENDS ARE DOING IN TORONTO.

The Monthly Meeting of the Friends' Association of Toronto was held Monday evening, November 14th, at the Vegetarian Inn, 261 Yonge St., the Woman's Suffrage Headquarters. Wm. Greenwood Brown in the chair, Miss Mary E. Youmans, Secretary.

The announcement named the two principal matters to claim attention, viz. the extradition proceedings at Winnipeg to have Federenko handed over to the Russian Government,—and the Rights of the native Indians of British Columbia, Mr. Hoop, of Winnipeg, representing the Labor Congress,—and the Socialists gave a graphic description of Federenko's character, career and trial, the Russian espionage system throughout the world, the effort of Russia to get hold of a political offender, a former member of the Duma, by a charge of murder.

The meeting subscribed $14.60 towards his defense and passed the following resolution:

"WHEREAS, We believe that in a free state Government exists and should only continue to exist by the consent of the governed, and that the true purpose of government is to preserve life and promote liberty, peace and happiness,

"WHEREAS, The condition of government in Russia we believe to be opposed to these rights of man; and

"WHEREAS, Federenko, a Russian, and a one-time member of the Russian Duma, was suspected of advocating principles of free government, was sought, escaped, and arrested in Canada, this public meeting of Friends' Association, held this 14th day of November, would, in the spirit of Canadian freedom and justice, urge upon the Minister of Justice to in no wise abet the designs of Russian inquisition by handing over to the Government of that country Federenko, the political offender, but will early satisfy our national obligation by immediately granting him British freedom and protection."

David Parrott, of Philadelphia, now of Toronto, was appointed with the President, to represent the Association at Massey Hall Mass Meeting the following evening.

In respect to the Indians, the Chairman briefly explained the sovereignty of England over New Albion, now British Columbia, established by Sir Francis Drake, in 1759, the rights of possession allowed at the time and acknowledged at various times since, but which not many years ago the British Columbian Government through Legislation repudiated. The Dominion Government are the guardians of the Indians, but that it appears public sentiment needs arousing as well as the Governments, and that some money is needed in the prosecution of this work.

The movement originates in connection with "The Conference of Friends of the Indians" a body interested in missionary work among the Indians. To rectify a wrong and also to facilitate mission work, is the object of the conference. Discontent among the Skeena River Indians has all but resulted in violence, and Canada's reputation in respect to Indian treatment is in danger of being tarnished.

Both bodies of Friends in Canada are being asked to aid, and it is hoped a matter so becoming will find ready response.

The following resolution was passed:

"This public meeting of Friends' Association, held Nov. 14th, 1910, in view of the stated facts as presented at this time, would urge, in the interests of civilization and justice, that Canadians acquaint themselves as speedily as possible, with

the rights of the original owners, the Indians, of British Columbia, and would urge further that these rights be generously determined by the Dominion Government, their guardians, and by the Government of British Columbia, which through legislation it has declined to acknowledge.

"Furthermore in so far as the objects and work of 'The Conference of Friends' of the Indians of British Columbia, are directed to this end, we are in sympathy and urge those feeling concerned to give financial support to the same as requested."

A FEW WORDS ABOUT CHRISTMAS.

Last year a reference in our columns to Jacob Riis' "Story of a Christmas Dollar" elicited many inquiries as to where it might be obtained. The writer was unsuccessful in gaining explicit information in time for use last Christmas. It may still be of interest to some Friends to know that the article in question under the name "A Little Dollar's Christmas Journey" is published in a book of sketches by Jacob Riis, called "The Children of the Tenements," at $1.50 per volume, postage 12 cents. The book may be obtained of Walter H. Jenkins, 140 N. 15th St., Philadelphia. We presume the cost of it will in general be prohibitory. We find no printed issue of the single sketch of special interest at Christmas time.

A little volume published by Charles Scribner's Sons, called "The Spirit of Christmas," contains (1) Dream Story, The Christmas Angel, (2) A Little Essay, Christmas-giving and Christmas-living, (3) A Short Christmas Sermon, Keeping Christmas (4) Two Christmas Prayers.

Selections from the book might furnish suggestive material for the superintendent to talk to the First-day school about. A few words aptly spoken are better than any selected article read.

The spirit that pervades the atmosphere of every school to some extent at the holiday season, offers an excellent opportunity to impress upon us the real sense of human brotherhood. We miss an open assurance of opportunity every time we let the idea of the blessedness of giving and living be subordinated to the pleasure of receiving and storing away material things.

While the writer has no moral testimony against bags and boxes of candy nor the taste of oranges and nuts, she hopes that our First-day schools will in time so develop that the distribution of these dainties to children already over-supplied at home, may give place to efforts no less enjoyable but more distinctly educational.

JANE P. RUSHMORE.

BOOKS FOR FIRST-DAY SCHOOLS.

The First-day School Committee of Philadelphia Yearly Meeting has at its disposal the following books to loan to First-day schools. The prices of the books are affixed for the benefit of schools that prefer to own them. They may be obtained of Walter H. Jenkins. Any school wishing to borrow a book for six months will please write to Elizabeth Lloyd, 140 N. 15th St., Philadelphia, naming two or three volumes in the order of their preference, as some of the books are already loaned.

FOR PRIMARY TEACHERS.

The Garden of Eden.—Stories from the first nine books of the Bible, suited to read to children from three to seven years old ($1.08).

Telling Bible Stories.—Louise Seymour Houghton ($1.25).

The Sunday Kindergarten.—Carrie Sivyer Ferris ($1.25).

FOR TEACHERS' PREPARATION.

The Making of a Teacher.—M. G. Brumbaugh ($1.00).

Principles and Ideals for the Sunday School.—Burton and Matthews ($1.00).

Talks to Teachers on Psychology.—William James ($1.50).

Historical Geography of Bible Lands, with full index and good maps, covering Old and New Testament Times.—John B. Calkin (90c.).

Rhees' Life of Jesus ($1.25).

Life and Letters of Paul—Lyman Abbott ($1.50).

Epochs in the Life of Paul.—A. T. Robertson ($1.25).

IN CONNECTION WITH CLASS WORK.

Hastings' Bible Dictionary.—Very helpful ($5.00).

Kent's Historical Bible ($1.25 per volume).

I. The Heroes and Crises of Early Hebrew History.

II. The Founders and Rulers of United Is-Israel.

III. The Kings and Prophets of Israel and Judah.

Harmony of the Gospels.—Burton and Stevens ($1.00).

Social Significance of the Teachings of Jesus.—Jeremiah W. Jenks (40c.).

The Story of Quakerism.—Elizabeth B. Emmott ($1.25).

Doctrine and Discipline.—Henry W. Wilbur (25c.).

Poverty too is a germ disease.

—Lawrence Veiller in "Housing Reform."

FRIENDS' INTELLIGENCER

EDITORS: R. BARCLAY SPICER,
ELIZABETH LLOYD, ELIZABETH POWELL BOND.
BUSINESS MANAGER: CHARLES F. JENKINS.

News items, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, TWELFTH MONTH 17, 1910.

SOCIALIZING THE NEIGHBORHOOD.

In his address before the Conference of Young Friends' Associations in Brooklyn, Amos Peaslee called attention to a great tendency we seem to have of holding conferences and then forgetting to put into effect the excellent and abundant suggestions made. A determination is shown in all directions not to let the Brooklyn Conference be fruitless in that way. The suggestions there made have been taken back to many Associations and the members are earnestly engaged in putting them into action. The Community Meetings at West Grove, Pa., arranged by the Young Friends' Association and held in the meeting house are an illustration. The Friends' Association of Toronto, Canada, is taking the lead not only in local social movements in the City of Toronto, but also in national movements such as that for the proper relations with the Indians of British Columbia, and the opposition to the building of battleships. The Association meetings every First-day afternoon are an important forum for the consideration of the practical phases of religion. Their adult school must be also an important factor in socializing their community.

There is not a place where Friends have a footing in which this work toward socializing the neighborhood cannot be carried on. No place has so few young Friends, or is so far back in the country that there is not the opportunity for important work along this line. Indeed the most important field of activity in some respects that we have, and the one that appeals most strongly to the greater number of our people is rural welfare work. It is a matter in which increasing interest is just now being taken, and it is natural to look for our young people not to be backward in it. We shall not have satisfactory homes for the poor of our counties, nor jails for the delinquent, nor hospital facilities for the defective, nor proper schooling for the normal until more of the good people in all the neighborhoods take an interest in these things.

To arouse more general interest in these things, to bring the people of the neighborhood together for the intelligent consideration of them, and to organize for progressive action is a splendid field of activity for the Young Friends' Associations.

The Biography of Elias Hicks, written by Henry W. Wilbur and published by the General Conference Committee for Advancement of Friends' Principles is coming from the press as we go to press. Those who have ordered copies will receive them in a few days and new orders will be filled at once. Those who call at the office of the Committee, 140 N. 15th St., Phila., will receive their copies without need of waiting for the mail delivery.

FAITH IN CHRIST AND "RELIGIOUS" CONTROVERSY.

If our Friends who have felt so strongly at variance with William M. Jackson's article on "Faith in Christ" as to regret its being published in the *Intelligencer* will read it again, first sitting in the quiet as Friends love to do, a few moments, until the spirit of criticism is replaced by the broad charity for another's thought and conviction which is the keynote of Quakerism, I trust they will receive a new impression from it.

Our elder and revered Friend has read far and pondered long and deeply and mayhap he has reached a spiritual understanding not easily comprehended, if lightly read. Is it not true that we read into what some one else has written, our own thought upon the given subject?

We may read the same article at another period of our mental development and receive far more, seeing great beauty and truth where before we saw only matter for disapproval or condemnation.

It does not seem to me that William M. Jackson has taken anything away from our realization of the Divinity of the Christ, but has presented to our thought a high conception of man and his possibilities for attaining to a divinity or godlikeness, which is promised to man throughout all Scripture, from Genesis where we read of the creation of man, "So God created man in his own Image, 'after his own likeness'" to the New Testament in I John 3rd, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"; in Romans 8th, "The Spirit itself beareth witness with our spirit, that we are the children of God"; with our possibilities defined in St. John 14, thus, "Verily, verily, I say unto you, he that believeth on me, the *works* that *I do* shall *he* do also; and greater works than these shall he do; because I go unto my Father."

But do these shades of difference in our understanding of the Bible and the teachings of Christ really matter?

As long as mortals remain governed by mortal thought, they will differ, and each one's life experience leads to different conceptions, but all are striving to attain to that mind which was in Christ Jesus, and the nearer we reach that one Intelligence the more will differences cease, and we shall all be as one brotherhood, knowing the full Truth and living that Truth.

Till then let us trust in our brother's honest thinking, looking for points of *likeness* rather than for points of difference in our faiths and we shall find them, shall rejoice in them, and love more, knowing that through love, charity and patience we shall all reach the same high calling.

ANNIE LAURIE VALENTINE.

Glen Cove, Long Island, N. Y.

In reading the letters of John Stuart Mill lately I was very much interested in a portion of a letter in regard to Bradlaugh, which I enclose, as I think it may interest others in connection with the recent editorial on "religious" controversy and the expressions of Friends in regard to the fear of such controversy. John Stuart Mill when in Parliament subscribed to the Election Fund of Bradlaugh, and it was believed by many that his failure to be re-elected to Parliament was the result of his attitude in regard to Women's Suffrage and the assistance he gave Bradlaugh. He maintained in regard to the latter that a man's pronounced agnosticism was not a reason for keeping him out of Parliament if his political views were such as to make him a useful member.

The letter is in The Letters of J. S. Mill, Vol. II. p. 146.

"Few people feel more dislike than I do to anybody who can use insulting expressions to that which excites the respect of their fellow creatures, or who treats with ingratitude those influences to which the world owes so much. A tender respect for every worthy and pious feeling and a pious tenderness towards the past constitute to my mind important elements of the religious character, without which no character can be complete or altogether worthy of respect. But a courageous willingness to face opprobrium, an urgent need to speak the truth, a kind of necessity to fight against all falsehood and hypocrisy, are no less important elements of true religion. Some men will excel in some of these elements, some in others. 'A diversity of gifts, but the same spirit.' I do not doubt in my own mind that many Ritualists who are or who fancy themselves ready to go to the stake for the cause of smart dresses in Church, Dissenters who will go to Prison rather than pay Church Rates, Church of England missionaries who distribute Bibles among the Chinese, are the true brothers in spirit of Mr. Bradlaugh. Like him they rush to excess in following out their opinions, but, like him, they act upon the principle that there are other things in this world better worth exertion than this world's goods."

SARAH BANCROFT CLARK.

Street, Somerset, England.

AS TO "PEACE" SCOUTS.

[A letter from the Secretary of the Peace Society, England.]

Will you favor me with the hospitality of your columns to correct a wrong impression in your leader of the 19th of Eleventh month, avowedly taken from the *Advocate of Peace?* You say that "recognizing the good features, the friends of peace in England have organized 'Peace Scouts,' and the *Advocate of Peace* believes 'with considerable measure of success.'" There is a twofold error in this statement, which implies that a new movement of a pacific non-militarist character has been organized by the friends of peace themselves. This is not so. The friends of Peace have not organized this movement. Both branches of the Scouts are termed, and have been from the first. "Peace Scouts"; both were organized by military men for military ends—the so-called "defence" of the nation. The National Peace Scouts to which evidently your article refers, and which has captured a number of "the friends of peace in England" *was organized by General Sir Francis Vane,* who, with General Sir R. Baden Powell, was one of the founders of the original body, the so-called Peace Scouts. General Baden Powell explains, in his very able and plausible Handbook, in what sense the word "Peace" is employed. Friction of a personal character arose—between himself and an official, Sir Francis Vane informed me—and he was asked to resign. Thereupon he discovered that the original Peace Scouts organization was *too military,* being under the direction of Lord Roberts and other brother officers, and intimated that he had left it in consequence, and organized the National Peace Scouts which he affirms is entirely free from Militarism. In press reports of an interview, however, Sir Francis Vane has explained that his object is "national defence," and affirms that he will secure this without anything military. Meanwhile notices have also appeared in the press to the effect that General Sir Baden Powell is putting forth all his energy to prevent *his* Scouts from becoming military. It is most

paradoxical, a curious jumble in fact, until you remember that the "defence" of the country both organizations aim at promoting is *"Military"* defence, that is defence by military forces, securing peace by preparing for war. But Scouting is just —scouting—and it is as consistent to speak of Peace Scouts as of Peace Rifle Brigades. When it is also remembered that this country is just now besieged by a strenuous, sleepless, subtle, military propaganda, which is partly professional, partly political, nothing more need be said. Your advice is most moderate, most necessary, and quite sufficient. I thoroughly concur in it. I know it is very difficult to judge of facts and their significance at a distance of more than 3,000 miles, but misstatements of facts are not only misleading, they are mischievous, and at this juncture it is important. This is my excuse for making the correction as to matters of fact.

W. Evans Darby.

47 New Broad St., London, E. C.

IMPROVING OUR BUSINESS METHODS.

At the Race Street, Philadelphia, After-meeting Conference class, on the 11th, an interesting discussion of our manner of conducting business meetings was opened by Jane P. Rushmore. It was shown that weight of judgment is better than weight of numbers in the transaction of business. When a matter is decided by vote, those in the meeting are required to take a stand for or against, and the stand taken is often a hastily considered one. Too frequently the vote is often a blind following of some leader, yet the vote of the impulsive or the thoughtless counts as much as that of the most earnest and best informed person present. Moreover, the decision by vote creates a sharp division, two fairly well-defined parties,—generally one standing for precedent and conservative action, the other for change or progress, and such sharply-drawn lines of division are destructive to harmony and real progress.

The "unity" rule, by which our method of deciding a question is known, is sometimes objected to as expressing the will of the minority. Perhaps it does, and perhaps it should, for history shows many instances where the minority has been in the right. But when a minute expresses the will of the minority, it is usually because some of those present have failed to do their duty,—when some have been unduly insistent and others have remained silent.

The "weight" of the meeting, which should guide the clerk in making his minute, must not be a few prominent members, who, from force of personality or long period of service, are allowed to influence all action, but it must be those who know most about the matter under consideration. The "weight" will not always be with the same group of people, for every one cannot be well informed on every subject that comes before the meeting. In a large meeting the "weight" should be felt to be with different groups of members at different times, depending on the nature of the business.

The tendency for so few to transact the business was attributed to various causes. Some, for want of practice or by disposition, are timid about being heard or asserting their views in public; several may feel it is not necessary for them to speak as others will decide the matter anyway; a few get discouraged when their measures fail to receive prompt approval and do not exercise the waiting courage that eventually brings about all right action; far too many do not have any judgment to express, being too indifferent or passive to gain the intelligent interest that would aid them in forming a judgment.

The most practical question under consideration was "How can our business methods be improved?" The business that comes before a meeting is or should be two kinds, the purely routine and the more general or constructive work. The routine business, such as the reports of committees, the reception or transfer of members must be transacted and in an orderly way, but most of it has been carefully considered by a competent committee and comes to the meeting only for its information and approval. There it should consume but little time, reports should be brief and to the point, and many readings and repetitions might be omitted, such as the certificates of removals, which unfortunately follow a stereotyped form. Every member who lives where he can possibly attend should be on some committee, either as an active efficient worker or as a learner. Then every one will have the interest that comes from knowledge and be able to speak intelligently when the work of that committee comes up for consideration.

When routine work is thus condensed and each member more intelligently interested, there will be time and a desire for the consideration of vital questions that will enable us to take a more active part in the constructive work of our age.

The discussion next week on "The appointment of committees" will be opened by Elizabeth Lloyd.

In the administration of a State, neither a woman as a woman nor a man as a man has any special functions, but the gifts are equally diffused in both sexes. —*Plato.*

FRIENDS' ASSOCIATIONS.

A meeting of the Hopewell Young Friends' Association was held First-day evening, Eleventh month 27th, at the home of Hugh S. Lupton. Daniel W. Lupton, as Vice-President, opened the meeting by reading a short selection, entitled "Success."

Bertha B. Clevenger read an interesting article on President Taft and his Aunt Delia. Bessie J. Robinson read the "Origin of the Yule-tree." Carroll C. Clevenger gave a collection of Current Topics, which elicited quite a discussion on the subject of "aviation." The feeling was expressed that with the perfection of the air-ship, universal peace will be more fully established.

As the time for our next meeting would have been Christmas Day, it was decided to postpone the meeting one week.

After a few moments of silent prayer the meeting adjourned. GRACE CLEVENGER.

The Young Friends' Association, of Mt. Holly, N. J., was very enjoyably entertained by Charles and Carrie Engle and Josephine Scattergood, in the Friends' meeting house, Eleventh month 16th.

The meeting was opened by the President with reading of Scriptures. Joseph Gillam read an interesting article entitled "Teddysee." "Why do we eat turkey on Thanksgiving Day" was answered very satisfactorily by Cora Stokes, followed by a reading entitled "Thanksgiving" by Anna Shinn. Florence Moore read Whittier's poem entitled "The Angels of Buena Vista." Wilmot Hansell then told us about the largest building in the world.

The question "Do we observe Thanksgiving Day with as much reverence as our Forefathers?" was answered by Annie R. Deacon, who said most emphatically "No, we do not."

"The Old Man's Counsel" by Anna Hansell was enjoyed.

The President then took great pleasure in introducing Elizabeth Powell Bond, who very kindly gave us an interesting talk on our Pilgrim Fathers etc. It was enjoyed and appreciated by all. A motion was made and carried to prepare resolutions on the death of Bessie Kille. The President was instructed to draw up such resolutions, send a copy to the family and spread them on the minutes of the society.

After roll call to which thirty-nine responded we adjourned to meet at the home of Isaiah and Ellie Atkinson, Twelfth month 15th, 1910.

MARY R. ENGLE.

BIRTHS.

HICKS.—To Henry and Caroline Jackson Hicks, at Westbury, N. Y., Eleventh month 30th, 1910, a son, who is named William Preston.

JACKSON.—To Otley E. and Georgiana Walter Jackson, in Philadelphia, Tenth month 24th, 1910, a daughter, who is named Louise.

MARTIN.—To John Pancoast and Bertha Jackson Martin, at Cochranville, Pa., Eighth month 1st, 1910, a daughter, who is named Katharine.

PATTERSON.—To Harold T. and Emily Hicks Patterson, at Westbury, N. Y., Eleventh month 27th, 1910, a son who is named David McLellan.

MARRIAGES.

COALE—BARTLETT.—At Friends' Meeting House, Park Avenue, Baltimore, Eleventh month 19th, 1910, Skipwith Peyton Coale, son of Catherine Matthews Coale, and Mary Louise Bartlett, daughter of William K. and Juliet R. Bartlett, all of Baltimore.

DEATHS.

COCKS.—At her home, in Cornwall, N. Y., Eleventh month 30th, 1910, Mary Whitmore, wife of Rowland Cocks, aged 69 years. During an illness of seven years, she always showed a cheerful and patient disposition that was an inspiration to all those with whom she came in contact. Her husband and nine children survive her.

GARDINER.—Near Mullica Hill, N. J., Tenth month 27th, 1910, A. Clark Gardiner, in his 39th year. Interment in Friends' cemetery, Mullica Hill, N. J.

HAZELTON.—At Mantua, N. J., Eleventh month 25th, 1910, Priscilla F. Hazelton, aged 74 years and 6 months. She was a member of Pilesgrove Monthly Meeting. The funeral was held at her late residence in Mullica Hill, N. J.

KILLE.—At Jefferson Hospital, Philadelphia, Eleventh month 6th, 1910, Bessie B., wife of Herbert S. Kille, of Mt. Holly, N. J., and daughter of Edwin G. and Bessie Lauder, of Philadelphia, aged 22 years. Interred in Friends' cemetery, at Moorestown, N. J.

KING.—At his home, Octoraro, Pa., Eleventh month 8th, 1910, Myron King, aged 16 years, son of Ella B. and the late Judson B. King, and grandson of Joseph H. and the late Mary R. Brosius.

RANDALL.—At St. Luke's Hospital, Philadelphia, Eleventh month 27th, 1910, Deborah T., widow of Jacob S. Randall, of Trevose, Bucks Co., Pa.; a member of Byberry Monthly Meeting of Friends, Philadelphia, Pa., in her 60th year. She is survived by two married daughters, Elma, wife of George R. Martindale; Hanna, wife of Comly Randall, and one son, Charles, who, with his mother, lived very near the daughters' homes.

In the home her loss is most keenly felt, in the community she will be greatly missed, always being ready to assist those in sickness or distress, and in the meeting where she became a member by convincement her labors were always appreciated. At the Quarterly Meeting, held at Byberry, only three weeks before her death, she was a most excellent helper in assisting with the lunch prepared there.

We feel it is very sad to think of her being no longer

amongst us, but have the assurance that she is reaping a rich reward of a well-spent life.

When she became conscious that her case was of a serious nature she expressed a willingness to leave her earthly ties, saying all would be right, that the way was bright before her; said she felt the arm of her Saviour was underneath. Her funeral was largely attended by surviving relatives and friends.

Joel Borton, of Woodstown, N. J.; Mary Anna Webster, of Horsham, Pa., and Ellen Tomlinson, of Byberry, Pa., spoke feelingly of her worth.

SAILER.—At Glenside, Pa., Seventh month 22nd, 1910, Jane W. Sailer; a member of Philadelphia Monthly Meeting. She became a member through convincement only a few years since and valued the privilege most highly. Her cheerful resignation to the call to quit this earthly pilgrimage is a lesson that all may well accept.

THOMAS.—At his home, near Parkesburg, Pa., Eleventh month 22nd, 1910, Charles H. Thomas, in his 75th year. A member of Sadsbury Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

First-day, Eleventh month 20th, proved a red letter day at the little brick meeting-house of Friends in Camden, Del.

On this occasion we were favored with a visit from Sarah B. Flitcraft and her cousin, Dr. Anna E. Broomall, of Chester, Pa.

Although a funeral and other circumstances conspired to prevent the attendance of a number of members, it proved exceptionally good.

In the message, Sarah Flitcraft seemed to be specially favored in seeing the needs of each one present, and her "heart to heart" talk seemed to awaken such a feeling of "Love and Unity," such communion of spirit as has seldom been witnessed among us. We sincerely trust that the seed she has scattered may not have "fallen by the wayside or on barren soil." All too brief as was the visit of these Friends, they managed to call on a number of Friends' families as well as to visit the old meeting-house in Little Creek, where the meeting has been long since laid down, the building being now used as a barn.

Dr. Anna Broomall takes a deep interest in these old buildings. She noted that the brick work is as solid as when built, possibly two centuries since, and another examining the inside, unpainted panel work of poplar, remarked that it still looks *new*.

The Friends who attended West Philadelphia meeting feel complimented in that so many of our Ministers, Elders and Overseers accepted their invitation to a reception, held Twelfth month 2nd, 1910, at the Meeting House, 35th and Lancaster Avenue. The committee is also grateful for the co-operation of the several interests that made the occasion a profitable and successful one; especially valuable was the service rendered by Henry W. Wilbur, who gave his "experience in England" with most interesting lantern slides; his talk and views were of great interest to Friends as the English Friends and their meeting places were brought nearer to us, and their surroundings much better understood. The social hour, which followed was one of pleasure and strength, the refreshments served (Helen McIlvain Bunting, chairman, and her corp of willing helpers) were a popular part of the evening's enjoyment; the meeting-house was well filled.

Among the new Mayors elected last week for the Coronation year, we note the name of William S. Rowntree as Mayor of Scarborough. The Mayor of Bath, T. B. Silcock, formerly M.P. for the Wells Division of Somerset, is father of Henry T. Silcock, working in China in connection with the Friends' Mission, Sz-chwan. He was also Mayor of the city ten years ago.

—*The Friend* (*London*).

The Superintendent of the Department of Equal Rights of Friends' General Conference urges Friends and friendly people, not elsewhere registered as sympathizers, to send in their names and their dimes. Lists and checks, or postage stamps, should reach the subscriber not later than Twelfth month 28th to enable Friends to be fully represented in the next Suffrage Convention. In the west women are now citizens in a territory covering one-sixth of the area of the United States.

It is very important that Suffragists in the East should show their strength and thus mould public opinion by the strong argument of numbers.

Hoping for a prompt and hearty response,

Ednor, Md. MARY BENTLEY THOMAS.

In West Grove, Pa., the Young Friends' Association has arranged a series of Community Meetings to be held in the Prospect Avenue Meeting House. The first was held in Tenth month and was addressed by Walter Haviland, of Friends' Select School, Philadelphia, who gave an account of the World's Missionary Conference in Edinburgh, which he attended as a delegate.

Other meetings will be in charge of Methodists, Baptists, Presbyterians, Episcopalians, Friends. The general subject for consideration will be "What our churches are doing to meet the needs of the community and to solve the present day problems of church maintenance, support and membership with a brief account of the history and tenets of each."

The meeting on the 13th was addressed by Frank J. Andrews, pastor of the Methodist Church of West Grove. The next one will be on the 10th of First month and will be under the care of J. Mason Wells, of the Baptist Church of Kennett Square.

The meeting at Haverford on the 11th was attended by a portion of the new Advancement Committee recently appointed by Radnor Monthly Meeting. Owing to stormy weather the attendance was unusually small. This, however, is not a discouraging circumstance where quality rather than quantity counts. At the religious meeting there were two earnest verbal expressions of faith; followed by an after meeting conference on methods and means to secure a more regular and general attendance at all of our friendly activities. Three practical suggestions were made that need only to be put into service at all our meetings to bring about much new life and improvement in our religious heritage. First, let us get rid of the weekly recurrent question as to whether we will go to meeting or not by deciding once for all that it is our intention always to attend, except when prevented by sickness or some other equally important obstacle. Second, that an earnest, important circular letter be sent to every individual likely to be at all interested, a least once yearly and oftener if circumstances seem to warrant it. Third, that each one be tenderly admonished to "bring something with them" to the meetings, whether it shall find expression verbally or only by a hand-shake and a smile.

THE PENNSYLVANIA PEACE ANNIVERSARY.

The anniversary of the Pennsylvania Peace Society ("a branch of the Universal Peace Union") will be held this year at West Chester, in the State Normal School buildings, on Sixth-day, the 16th, with afternoon and evening sessions.

At 2.30 p. m. those in attendance will be welcomed by the Principal of the School, George Morris Philips. The annual report will be made by Arabella Carter, the Secretary. The finances will be reported by Samuel W. Fritz, the Treasurer.

Alfred H. Love will move "Convictions" to be adopted by the meeting and will make an address in support of them. The session will close with a memorial hour in memory of Alben T. Eavenson, Gulielma M. S. P. Jones, Rachel G. Chandler and Norman Weeks, members who have died during the year.

At 6.45 there will be an informal gathering in the Chapel.

The evening session will be at 7.30 p. m., in the Chapel. There will be a solo, "Disarm," by Mercy McGowan. Cora E. Everett will recite Elizabeth Lloyd's "Song of the Twentieth Century."

The address will be by Gertrude Breslau Hunt on "Industrial Peace."

The "Hymn for Universal Peace," by Evelyn Leeds Cole, will be sung by a male quartette, consisting of Ross Clark, Leon Mauer, Hugh Denworth, Frank Harting.

Professor Ernst Richard, of Columbia University, will speak on "The World—One Neighborhod."

SWARTHMORE COLLEGE NOTES.

A calendar club for the benefit of the Consumers' League has been organized at Swarthmore. Everyone joining agrees to pay a cent a day for one year. The club is well organized, and from present prospects promises to contribute quite a sum for the further maintenance of this worthy cause.

A woman's student government rally was held in Collection Hall last week. Some of the old members who spoke were Miss Winder, Mrs. Hull, Mrs. Thatcher, Miss Helen Price and Mrs. Robinson.

Miss Fola La Follette, daughter of Senator La Follette, gave a delightful reading and lecture on woman's suffrage last Sixth-day night. After presenting a few clear and apt arguments in favor of woman's suffrage, she read a play entitled "How the Vote was Won." Besides inheriting her father's vigor and ability as a speaker, Miss La Follette possesses a rare talent as an elocutionist. With these two powers in command, she succeeded in captivating the Swarthmore audience. After the lecture, a tea was given by Dean Meeteer, so as to enable the students to meet Miss La Follette.

Coasting down the asphaltum and skating on the Crum were the winter sports enjoyed by the students last week. The zero weather during the latter part of the week caused Crum Creek to be covered with thick, smooth ice, which made skating exceptionally good.

Dr. Pearson addressed the Y. M. C. A. last First-day night. He spoke in his usual earnest manner, which carries with it not only his own personal convictions, but likewise succeeds in convincing his hearers. Dr. Pearson has manifested great interest in the College Y. M. C. A. movement, and is anxious to see it a success.

CALENDAR

—Friends' Meeting at Washington, D. C., 1811 I St., N. W., at 11 a. m.

—Orange Grove Meeting, Pasadena, Cal., is held every First-day at 11 a. m., First-day school at 10.15 a. m., Monthly Meeting the second First-day of the month at 1.30 p. m. The best way to reach the Meeting House, 520 East Orange Grove Ave., is by the N. Los Robles-Washington car line.

—Friends' Meeting at Harrisburg, Pa., composed of Friends of all branches, every First-day, at 10.30 a. m., in Room 208, Trustees' Building, No. 8 North Market Square.

—In Pittsburg, Meeting of Friends, at 11 a. m., in Bible Class room of the Young Woman's Christian Association, 59 Chatham St.

—In Chicago, Central Meeting, Room 506, Fine Arts Building, 203 Michigan Ave., near Van Buren St., at 11 a. m.

TWELFTH MO. 16TH (6TH-DAY).

—Medford, N. J., Young Friends' Ass'n., at home of Charles and Mattie Engle, at 8 p. m.

—Annual Meeting Pennsylvania Peace Society, at West Chester State Normal School Buildings, at 2.30 p. m. and 7.30 p. m. See program above.

TWELFTH MO. 18TH (1ST-DAY).

—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, No. 2 Bank St., at 11 a. m.

—Conference at Avondale at 2.30 p. m. under the care of Philanthropic Committee of Western Quarter. Subject, Equal Rights for Women. Address by Alice Paul.

—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting House at Chester, Pa., at 2.30 p. m. Joel Borton will give an address on Temperance. He will also attend the morning meeting at 10 o'clock.

—In Toronto, Can., Central Meeting of Friends, Forum Building, Yonge and Gerrard Sts., at 3 p. m. Friends' Ass'n., at 3.30. "The Treatment of Prisoners" by Com. R. H. Harris.

—In Toronto, Can., Tolstoi Memorial Meeting, under care of the Friends' Association.

—At Race St., Phila., after-meeting conference, at 11.45 a. m. Discussion on "The Appointment of Committees," opened by Elizabeth Lloyd, who will also attend the meeting at 10.30.

—Meeting at Reading, Pa., will be attended by members of the Quarterly Meetings Visiting Committee at 11 o'clock.

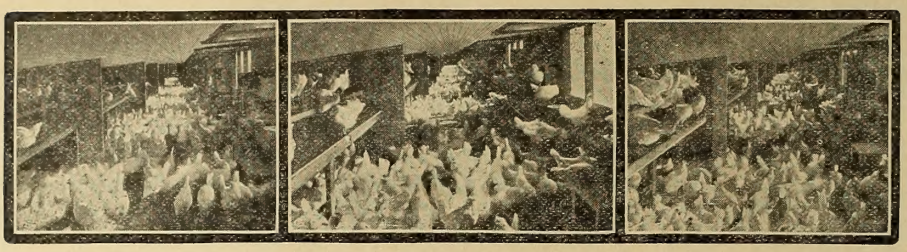
TWELFTH MO. 21ST (4TH-DAY).

—Monthly Meeting of Friends of Phila., at Race St., at 7.30 p. m.

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TWELFTH MO. 22ND (5TH-DAY). —Monthly Meeting of Friends, at Green St., Phila., at 7.30 p. m.

TWELFTH MO. 22ND (5TH-DAY) —Fishing Creek Half Yearly Meeting, at Millville, Columbia County, Pa., at 10 a. m.; Ministers and Elders, day before, at 3 p. m. Isaac Wilson expects to attend.

TWELFTH MO. 25TH (1ST-DAY). —In Toronto, Can., Central Meeting of Friends at 3 p. m., in Forum Hall, Gerrard and Yonge Sts. Friends' Association at 3.30. "Christmas Tide," introduced by H. E. S. Smythe.

BOOK NOTES.

"Flame-red is the front of the sumach now,
Fire-gold the long arch of the elm-tree bough;
As quivering light in the peace of the air
Is the flicker of aspens, the birchen-tree's flare;
Yellow and scarlet and crimson-red,
From the low-lying swamp to the hilltop spread."

These and other beautiful lines portray the earth in October, and the poem closes, describing all this as

"The psalm of the earth when, her harvesting done,
She lifts up her arms to the path of the sun,
And offers, with tithes of her vines and her sheaves,
The life of her leaves—
Their beauty of burning as praise
To the Ancient of Days."

This is one of various fine pieces of verse in the new volume, "Poems," by Mrs. Schuyler Van Rensselaer. (Macmillan.)

"When Sarah Went to School," a sequel to "How Sarah Saved the Day," by Elsie Singmaster, is a story, both humorous and pathetic, of the adventures of a "Pennsylvania Dutch" girl at one of the State Normal schools. The Dutch dialect is admirably given, and Sarah's life at the school contains many incidents that will be recognized as truly pictured by those who have attended a Normal school where many of the students were Pennsylvania Germans. (Houghton Mifflin Co. Price $1.00. For sale by Strawbridge & Clothier, Philadelphia.)

Just Received!

The Heart of the Christian Message

By GEORGE A. BARTON

Professor of Biblical Literature, Bryn Mawr

PREPARED as a course of lectures for the Friends' Summer School at Sagamore, Mass., in 1908, and later published in *Friends' Quarterly Examiner*, it is one of the most helpful books to an understanding of the growth of the Christian faith that the writer has come across recently.

¶ The lectures were written to help busy men and women who have little or no access to the extensive literature upon the subject, to a better understanding of the heart of the Christian Message and the tendencies of Christian history.

¶ It has an especial interest to Friends because it contains an illuminating chapter on the "Christian Message According to the Early Friends."

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Jacob Riis' "Hero Tales of the Far North" is not a book of mythology, but a record of real heroes of Norway, Sweden and Denmark,—men of past centuries who have helped their people and proven themselves great in peace or in battle. Mr. Riis desires to revive interest in these great figures. "Every lad of Northern blood, whose heart is in the right place, loves them ..... The immigrant America wants and needs is he who brings the best of the old home to the new." Thus the author pleads for the preservation of native hero-tales among the settlers who come to America from Northern Europe. (Macmillan.)

A sort of American Kipling is Jack London, as regards vigor of narrative and portrayal of original types of people. His stories have a refreshing quality fragrant of outdoors and lively with "something doing" all the time. He scatters touches of beauty along as he writes. Thus in his new book, "Burning Daylight," a western story, he tells of the taming of a Klondike millionaire through the power of love. Of the California poppy he says, "the orange-colored blossoms spangled the fields of mountain hay and prospered in flaming drifts in the fence corners." (Macmillan.)

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Old Meeting-Houses

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"The Friendly Library" is bound to become a favorite,—the stout little volumes are so attractively printed and bound, and the contents so well chosen,—either for placing on one's favorite shelves or for giving to discerning friends as gifts. "The Book of Friendship" is edited by Samuel McChord Crothers, who says, "Friendships have been formed not alone by the fireside or in some sacred place, but by soldiers on the march, by wanderers on the highways, by boys roving the streets in gangs, by pirates upon the high seas, by scholars, and by men of affairs. Wherever there is 'something doing' the law of friendship asserts itself." His anthology of friendship he has selected widely, from Whittier, Tennyson, Swinburne, Cowper, Bayard Taylor, Lamb, Shakespeare, Stevenson, Whitman, Coleridge, and scores of other beloved authors.

The other new volume in this series is "The Second Post," a group of letters selected by E. V. Lucas. These are of marked variety of dignity or beauty or playfulness,—the familiar epistles of great authors and public men as well as of private individuals. This, from a Quaker schoolboy, in the year 1743, shows that boxes from home have always been acceptable to a normal lad,—"Honoured Mother,—Thy very kind Epistle of the 17th instant, with the Present of Pyes and Cakes, I duly and safely received and gratefully acknowledge." (Macmillan.)

THE FARM CALENDAR FOR 1911



There comes from the Biddle Press of Philadelphia "The Farm Calendar," designed by Edward T. Biddle, with verses for each month by John Russell Hayes. The cover design shows a corn-field with a background, including stretches of water and foliage, the whole forming a pleasing ensemble. A page is given to each month, and for each there is a picture appropriate to the season showing a farm scene, while the verse fits the period of the year. Design and text are printed on heavy, smoke-tinted paper, which gives a soft effect and which will harmonize admirably with many backgrounds. Russell Hayes, who contributes the verse, is the librarian of Swarthmore College, while Mr. Biddle, the designer, is the head of the publishing house that brings out the calendar. So there is a personal touch about the publication that gives it distinction as well as individuality. It will help bring back many pleasant memories of country days.—*Brooklyn Daily Eagle.*

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The Quaker Boy

"The Quaker Boy on the Farm and at School," by Isaac Sharpless. Boards. 40 pages. The Biddle Press, Philadelphia, Penna.

This beautifully illustrated monograph dealing with a Pennsylvania Quaker boy's experiences in the early history of Friends' settlement in the eastern section of the State, will be enjoyed not only by every boy that will take it up for reading, but by men who retain their interest in and sympathy with boyhood experiences. It is charmingly written, and should find its way to the living-rooms of multitudes of homes in which boys need instructive and entertaining reading. Every lad will thank parents or friends for making a present of the book to him.—*Reformed Church Messenger.*

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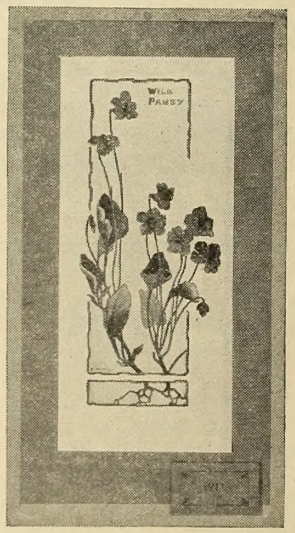
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Old Meeting-Houses

"Old Meeting Houses," is the title given to a little book by John Russell Hayes, issued by the Biddle Press of Philadelphia. The book is bound in paper, in tasteful fashion, and it presents as text a poem in blank verse, devoted to the old Quaker meeting-house and the folk who gathered there. Its distinctive feature, however, is found in the illustrations, which reproduce in tint views of a large number of old Quaker meeting-houses, scattered over the eastern parts of the Union, in localities where the followers of Penn have been, or are still numerous. Very quaint and interesting are some of these old edifices; linked many of them with the history of the country in an imperishable fashion. The author has accompanied each picture with a suitable quotation from some poet. Several of the pictures show interiors. Mr. Hayes' verse portrays the types of people who worshipped in these old edifices, and touches as well upon their homely virtues. His poem is dignified and in good taste. The book will appeal strongly to people of Quaker lineage and fellowship.

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"In Memory of Whittier"

"Quaker Voluntaries" this booklet should have been called, which is replete with lines of simple beauty. "The fine benignity of gray old men," as the poet calls it, is in this verse, and it is with a dreaming pencil that he sketches the scenes which Whittier knew and loved so well. A very real and personal affection for the poet has come to Mr. Hayes across the years, and I think we may say without fear of misinterpretation that the kindly soul of Whittier through love has come to dwell in Swarthmore:

Would I had seen our saintly Whittier,
The noble, gray old Poet, face to face;
Would he had come to Swarthmore now and then
In his ripe years, as in old days long past
He came to these old Pennsylvania hills
And visited in ancient Quaker homes!
Those deep, dark eyes, those firm sweet-smiling lips,
That gracious aspect of benignity—
How they had blest our youth! O I must grieve
To think we of the younger Quaker line
Have never looked upon his kindly face,
Heard his sweet words of peace and friendliness,
Or felt his cordial hand-clasp. It had been
A consecration to remember him,
The great and simple Friend, the Quaker seer.

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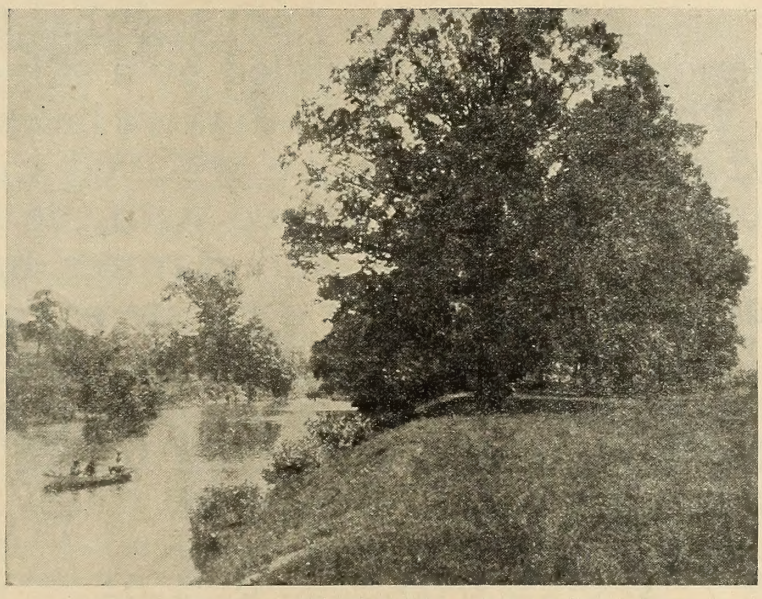
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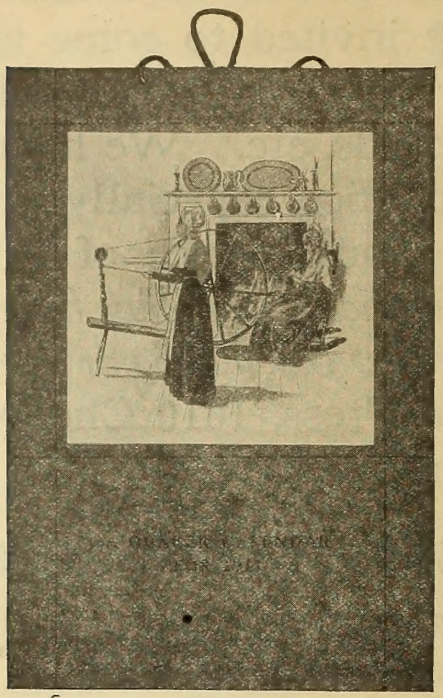
"This green untroubled meadow-side"

A CHARMING book, reminiscent in form, but by no means in substance, of Miss Milman's "Calendar of Garden Delights," dear to the hearts of many nature lovers, comes this week from The Biddle Press, of this city, under the title "Brandywine Days; or, The Shepherd's Hourglass." It is the work of John Russell Hayes, who, under the form of a calendar of the summer months, with the banks of the Brandywine as his background, has written a delightfully suggestive series of essays and poetic fancies. In these the author has embodied a good deal of his own graceful verse, with sympathetic descriptions of rural scenery, studies of persons and places associated with the Brandywine country, and several informing essays on the poets and the poetry of his fancy. The book is illustrated with a number of well composed photographic studies by J. Carroll Hayes and its typographical appearance is in excellent taste.—*Phila. Public Ledger.*

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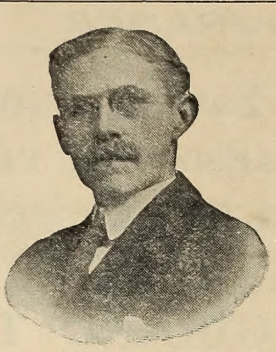
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